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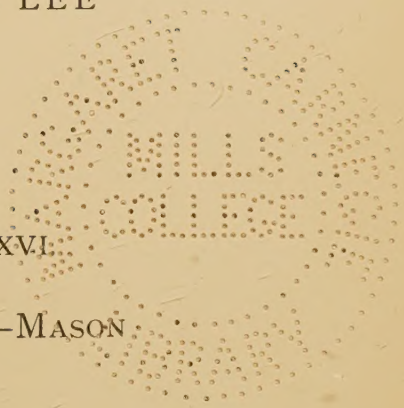

VOL. XXXVI.

MALTHUS——MASON

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MALTHUS, THOMAS ROBERT (1766–1834), political economist, second son of Daniel Malthus, was born on 17 Feb. 1766 at his father's house, the Rookery, near Guildford. Daniel's eldest son, Sydenham Malthus, grandfather of Colonel Sydenham Malthus, C.B., died in 1821, in his sixty-eighth year. Daniel Malthus, born in 1730, entered Queen's College, Oxford, in 1747, but did not graduate. He lived quietly among his books, and wrote some useful but anonymous pieces (Otter, p. xxii). He had some acquaintance with Rousseau, and according to Otter became his executor. He was an ardent believer in the 'perfectibility of mankind,' as expounded by Condorcet and Godwin (*ib.* p. xxxviii), and some 'peculiar opinions' about education were perhaps derived from the 'Emile.' He was impressed by his son's abilities, and undertook the boy's early education himself. He afterwards selected rather remarkable teachers. In 1776 Robert (as he was generally called) became a pupil of Richard Graves (1715–1804) [q. v.], well known as the author of the 'Spiritual Quixote,' 1772, a coarse satire upon the methodists. Malthus's love of 'fighting for fighting's sake,' without the least malice, and his keen sense of humour, were described by Graves to the father (*ib.* p. xxx), and he appears to have been afterwards a cricketer and a skater (*ib.* p. xxv), and fond of rowing (*Ricardo's Letters to Malthus*, p. 158). He kept up his friendship for Graves, and attended his old schoolmaster's deathbed as a clergyman. He was afterwards a pupil of Gilbert Wakefield, who became classical master of the dissenting academy at Warrington in 1779. Malthus attended the academy for a time, and after its dissolution in 1783 remained with Wakefield till he went to college. A letter appended to Wakefield's 'Life' (ii. 454-63) is attributed by Mr. Bonar to Malthus, and if so Malthus highly respected his tutor, and kept up a long friendship with him. On 8 June 1784 Malthus was entered a pensioner of Jesus College, Cambridge, of which Wakefield had been a fellow, and probably began residence in October. One of his tutors was William Frend [q. v.], who, like Wakefield, became a unitarian. Malthus read history, poetry, and modern languages, obtained prizes for Latin and Greek declamations, and was ninth wrangler in the mathematical tripos of 1788. After graduating he seems to have pursued his studies at his father's house and at Cambridge. On 10 June 1793 (not in 1797) he was elected to a fellowship at Jesus, and was one of the fellows who on 23 June 1794 made an order that the name of S. T. Coleridge should be taken off the boards unless he returned and paid his tutor's bill. He held his fellowship until his marriage, but only resided occasionally (information from the Master of Jesus). He took his M.A. degree in 1791, and in 1798 he was in holy orders, and held a curacy at Albury, Surrey. Malthus's opinions were meanwhile developing in a direction not quite accordant with those of his father and his teachers. He wrote a pamphlet called 'The Crisis' in 1796, but at his father's request refrained from printing it. Some passages are given by Otter and Empson. He attacked Pitt from the whig point of view, but supported the poor-law schemes then under consideration in terms which imply that he had not yet worked out his theory of population. God-

win's 'Enquirer,' published in 1797, led to discussions between Malthus and his father about some of the questions already handled by the same author in his 'Political Justice,' 1793. Malthus finally resolved to put his reasons upon paper for the sake of clearness. He was thus led to write the 'Essay on Population,' published anonymously in 1798. Godwin had dreamt of a speedy millennium of universal equality and prosperity. He had already briefly noticed in his 'Political Justice' the difficulties arising from an excessive stimulus to population. Malthus brought them out more forcibly and systematically. He laid down his famous principle that population increases in a geometrical, and subsistence only in an arithmetical ratio, and argued that population is necessarily limited by the 'checks' of vice and misery. The pamphlet attracted much notice. Malthus was replying to an 'obliging' letter from Godwin in August 1798 (Paul, *Godwin*, i. 321). In 1801 Godwin replied to Malthus (as well as to Parr and Mackintosh) in his 'Thoughts on Dr. Parr's Spital Sermon.' He was both courteous and ready to make some concessions to Malthus. Malthus soon came to see, as his letter to Godwin already indicates, that a revision of his arguments was desirable. In 1799 he travelled in order to collect information. He went with E. D. Clarke [q. v.], J. M. Cripps [q. v.], and William Otter [q. v.] to Hamburg, and thence to Sweden, where the party separated. Malthus and Otter went through Sweden to Norway, Finland, and Russia. Malthus added some notes to the later editions of Clarke's 'Travels.' His father died in 1800. In 1802 he took advantage of the peace to visit France and Switzerland. In 1800 he had published a tract upon the 'High Price of Provisions,' and promised in the conclusion a new edition of his essay. This, which appeared in June 1803, was a substantially new book, containing the results of his careful inquiries on the continent and his wide reading of the appropriate literature. He now explicitly and fully recognised the 'prudential' check implicitly contained to some degree in the earlier essay, and repudiated the imputation to which the earlier book had given some plausibility. The 'checks' no longer appeared as insuperable obstacles to all social improvement, but as defining the dangers which must be avoided if improvement is to be achieved. He always rejected some doctrines really put forward by Condorcet which have been fathered upon him by later Malthusians. He made converts, and was especially proud (Empson) of having convinced Pitt and Paley.

On 13 March 1804 Malthus married Harriet, daughter of John Eckersall of Claverton House, St. Catherine's, near Bath. At the end of 1805 he became professor of history and political economy at the newly founded college of Haileybury. He took part in the services of the college chapel, and he gave lectures on political economy, which, as he declares, the hearers not only understood, but 'did not even find dull.' The lectures led him to consider the problem of rent. The theory at which he arrived is partly indicated in two pamphlets upon the corn laws, published in 1814 and 1815, and is fully given in the tract upon 'The Nature and Progress of Rent' (which was being printed in January 1815). The doctrine thus formulated has been generally accepted by later economists. A similar view had been taken by James Anderson (1739–1808) [q. v.] The same doctrine was independently reached by Sir Edward West, and stated in his 'Essay on the Application of Capital to Land . . . by a Fellow of University College, Oxford,' published in the same year as Malthus's pamphlet. Ricardo, in an essay on 'The Influence of a Low Price of Corn on the Profits of Stock,' while replying to the two tracts in which Malthus had advocated some degree of protection, substantially accepted the theory of rent, although they differed upon certain questions involved (see Bonar, pp. 238–45). Malthus's 'Political Economy,' published in 1820, sums up the opinions to which he had been led upon various topics, and explains his differences from Ricardo, but is not a systematic treatment of the subject.

Malthus lived quietly at Haileybury for the rest of his life. He visited Ireland in 1817, and in 1825, after the loss of a daughter, travelled on the continent for his own health and his wife's. He was elected F.R.S. in 1819. In 1821 he became a member of the Political Economy Club, founded in that year by Thomas Tooke; James Mill, Grote, and Ricardo being among his colleagues. Professor Bain says that the survivors long remembered the 'crushing' attacks of James Mill upon Malthus's speeches. He was elected in the beginning of 1824 one of the ten royal associates of the Royal Society of Literature, each of whom received a hundred guineas yearly during the life of George IV, William IV declining to continue the subscription (Jerdan, *Autobiography*, iii. 159, 162). He contributed papers to the society in 1825 and 1827 upon the measure of value. He was also one of the first fellows of the Statistical Society, founded in March 1834. He wrote several papers and revised his 'Political Economy' during this period, and he gave some

evidence of importance before a committee of the House of Commons upon emigration in 1827, but added nothing remarkable to his previous achievements in political economy.

Malthus died suddenly of heart disease on 23 Dec. 1834, while spending Christmas with his wife and family at the house of Mr. Eckersall at St. Catherine's. He was buried in the Abbey Church at Bath. He left a son and a daughter. The son, Henry, became vicar of Effingham, Surrey, in 1835, and of Donnington, near Chichester, in 1837. He died in August 1882, aged 76. Brougham asserted (M. Napier, *Correspondence*, p. 187) that he offered a living to Malthus, who declined it in favour of his son, 'who now has it' (31 Jan. 1837).

Malthus was a member of the French Institute. He was elected in 1833 one of the five foreign associates of the Académie des Sciences Morales et Politiques, and a member of the Royal Academy of Berlin. A portrait by Linnell was engraved for the 'Dictionnaire de l'Économie Politique' (1853).

Malthus appears to have been a singularly amiable man. Miss Martineau, in her 'Autobiography' (i. 327), gives a pleasant account of a visit to him at Haileybury in 1834. She says that although he had a 'defect in the palate' which made his speech 'hopelessly imperfect,' he was the only friend whom she could hear without her trumpet. He had asked for an introduction, because, while other friends had defended him injudiciously, she had interpreted him precisely as he could wish. (Mr. Bonar identifies the passage referred to as that in 'A Tale of the Tyne,' p. 56.) He also told her (*Autobiography*, p. 211) that he had never cared for the abuse lavished upon his doctrine 'after the first fortnight,' and she says that he was when she knew him 'one of the serenest and most cheerful' of men. Otter says that during an intimacy of nearly fifty years he never saw Malthus ruffled or angry, and that in success he showed as little vanity as he had shown sensibility to abuse. Horner and Empson speak in similar terms of his candour and humanity. His life was devoted to spreading the doctrines which he held to be essential to the welfare of his fellows. He never aimed at preferment, and it would have required some courage to give it to a man whose doctrines, according to the prevalent opinion, were specially unsuitable to the mouth of a clergyman, and therefore gained for him Cobbett's insulting title of 'Parson Malthus.'

Politically he was a whig, though generally moderate and always a lover of the 'golden mean.' He supported catholic emancipation, and accepted the Reform Bill without enthusiasm. He objected to religious tests, and supported both of the rival societies for education (Horner, ii. 97). He was a theologian and moralist of the type of Paley. Though a utilitarian he did not, any more than Bentham, accept the abstract principle of *laissez-faire* which became the creed of Bentham's followers. He was in favour of factory acts and of national education. He was convinced, however, that the poor laws had done more harm than good, and this teaching had a great effect upon the authors of the Poor Law Bill of 1834. In political economy Malthus objected to the abstract methods of Ricardo and his school, although he was personally on the most friendly terms with Ricardo, and carried on a correspondence, Ricardo's share of which was edited by Mr. Bonar in 1889. He followed Adam Smith in the constant reference to actual concrete facts. Malthus's doctrine of population had been anticipated by others, especially by Robert Wallace, who had replied to Hume's 'Essay on the Populousness of Ancient Nations' in 1753, and published in 1761 his 'Various Prospects of Mankind, Nature, and Providence.' In 1761 had also been published J. P. Süssmilch's 'Göttliche Ordnung,' from which Malthus drew many statistics. In the preface to the second edition Malthus says that the only authors whom he had consulted for the past were Hume, Wallace, Adam Smith, and Dr. Price; he had since found discussions of the same topic in Plato and Aristotle, in the works of the French economists, especially Montesquieu and in Franklin, Sir James Stewart, Arthur Young, and Joseph Townshend, the last of whom published in 1786 a 'Dissertation on the Poor Laws,' and whose 'Travels in Spain' (1786–7) are noticed by Malthus as making a fresh examination of the same country unnecessary.

Although more or less anticipated, like most discoverers, Malthus gave a position to the new doctrine by his systematic exposition, which it has never lost. Francis Place [q. v.], the radical friend of James Mill, supported it in 1822 in 'Illustrations and Proofs of the Principle of Population.' It was accepted by all the economists of the Ricardo and Mill school, and Darwin states (*Life*, i. 63) that Malthus's essay first suggested to him the theory which in his hands made a famous epoch in modern thought. In spite of his own principles, Malthus had no doubt stated the doctrine in too abstract a form; but the only question now concerns not its undeniable importance, but the precise position which it should occupy in any scientific theory of social

development. In his own time Malthus's theory was exposed to much abuse and misrepresentation. He was attacked on one side by the whole revolutionary school, Godwin, Hazlitt, and Cobbett; and on the other, for rather different reasons, by the conservatives, especially such 'sentimental' conservatives as Coleridge and Southey. The 'Edinburgh Review' had supported Malthus; while the 'Quarterly,' after attacking him in 1812, had come round to him as an opponent of its worst enemies (see BONAR, p. 364). Among the opponents to whom Malthus himself replied may be noticed Godwin, who attacked him again in 1820, James Grahame ('Enquiry into the Principle of Population,' 1816, which gives a list of previous writers at p. 71), John Weyland ('Principles of Population,' 1816), Arthur Young, and Robert Owen. A review by Southey in Aikin's 'Annual Review' for 1803 embodies notes by Coleridge in a copy of the second edition now in the British Museum (see BONAR, p. 374. Southey and Coleridge were living together at Keswick when the review was written. Southey claims the review, *Life*, &c., 1850, ii. 251, 284, 294). Among others may be mentioned W. Hazlitt's 'Reply to Malthus,' 1807; Michael T. Sadler's 'Treatise on the Law of Population' (1830), answered by Macaulay in the 'Edinburgh Review' for July 1830, and again, in answer to a reply from Sadler, in the 'Edinburgh' for January 1831 (MACAULAY, *Miscellaneous Writings*); Poulett Scrope, 'Principles of Political Economy' (1833); Archibald Alison, 'Population' (1840); and Thomas Doubleday, 'True Law of Population' (1842). Attacks by later socialists are in Marx's 'Capital' and Mr. Henry George's 'Progress and Poverty.' An argument as to the final cause of Malthus's law, which agrees in great part with a similar argument (afterwards omitted) in the first essay, was expounded by J. B. Sumner (afterwards archbishop of Canterbury) in 'A Treatise on the Records of Creation . . . with particular reference . . . to the consistency of the principle of population with the wisdom and goodness of the Deity' (2 vols. 8vo, 1816).

Malthus's works are: 1. 'Essay on the Principle of Population as it affects the future Improvement of Society' (anon.), 1798. The title in the second edition (1803) is, 'Essay on the Principle of Population, or a View of its Past and Present Effects on Human Happiness, with an Enquiry into our Prospects respecting the future Removal or Mitigation of the Evils which it occasions.' The third edition (1806) contains various alterations mentioned in the preface; the fourth (1807) is apparently a reprint of the third; the fifth (1817) recasts the articles upon rent; the sixth (and last in his lifetime) appeared in 1826. A seventh edition was published in 1872; and an edition, with life, analysis, &c., by G. T. Bettany, in 1890. 2. 'On the High Price of Provisions,' 1800. 3. 'Letter to Samuel Whitbread, M.P., on his proposed Bill for the Amendment of the Poor Laws,' 1807. 4. 'Letter to Lord Granville . . .' (in defence of Haileybury), 1813. 5. 'Observations on the Effects of the Corn Laws,' 1814. 6. 'Grounds of an Opinion on the Policy of Restricting the Importation of Foreign Corn,' 1815. 7. 'An Inquiry into the Nature and Progress of Rent, Principles by which it is regulated,' 1815. 8. 'Statements respecting the East India College . . .' (fuller explanation of No. 4), 1817. 9. 'Principles of Political Economy considered with a View to their Practical Application,' 1820 (2nd ed. revised, with memoir by Otter, 1836). 10. 'The Measure of Value stated and illustrated, with an Application of it to the Alteration in the Value of the English Currency since 1790,' 1823. 11. Article on 'Population' in supplement to the 'Encyclopædia Britannica,' 1824; reissued with little alteration as 'Summary View of the Principle of Population,' 1830. 12. 'On the Measure of the Conditions necessary to the Supply of Commodities,' 1825, and 'On the Meaning which is most usually and most correctly attached to the term Value of Commodities,' 1827, two papers in the 'Transactions of the Royal Society of Literature.' 13. 'Definitions in Political Economy,' 1827. Malthus contributed to the 'Edinburgh Review' of July 1808 an article upon Newenham's 'Population of Ireland,' and some others (see EMPSON), including probably an article upon the bullion question in February 1811. He wrote another upon the same question in the 'Quarterly Review' of April 1823 (see BONAR, p. 285), and reviewed McCulloch's 'Political Economy' in the 'Quarterly' for January 1824. A correspondence with Malthus, which forms the appendix to two lectures on population by N. W. Senior (1829), is of some importance in regard to Malthus's opinions.

[Malthus and his Work, by James Bonar, 1885, gives a full and excellent account of Malthus's life and works, with references to all the authorities. The chief original authorities for the biography are a life by W. Otter, afterwards bishop of Chichester, prefixed to the second edition of the Political Economy (1836), and an article by Empson in the Edinburgh Review for January 1837, pp. 469–506. See also Miss Martineau's Autobiography, i. 209–11, 327–9; Horner's Me-

moirs, 2nd ed. 1853, i. 433, 446, 463, ii. 69, 97, 220, 222; Charles Comte's Notice Historique sur la vie et les travaux, in Transactions of the Acad. des Sciences Morales et Politiques, 28 Dec. 1836; Dictionnaire de l'Économie Politique, 1853; Macvey Napier's Correspondence, 1879, pp. 29, 31, 33, 187, 198, 226, 231; Ricardo's Letters to Malthus (Bonar), 1889.] L. S.

MALTON, THOMAS, the elder (1726–1801), architectural draughtsman and writer on geometry, born in London in 1726, is stated to have originally kept an upholsterer's shop in the Strand. He contributed two drawings of St. Martin's Church to the exhibition of the Free Society of Artists in 1761, and also architectural drawings to the exhibitions of the Incorporated Society of Artists in 1766 and 1768. In 1772 and the following years he sent architectural drawings to the Royal Academy. In 1774 he published 'The Royal Road to Geometry; or an easy and familiar Introduction to the Mathematics,' a school-book intended as an improvement on Euclid, and in 1775 'A Compleat Treatise on Perspective in Theory and Practice, on the Principles of Dr. Brook Taylor.' He appears to have given lectures on perspective at his house in Poland Street, Soho. Subsequently, owing to pecuniary embarrassment, it is said, Malton removed to Dublin, where he lived for many years, and obtained some note as a lecturer on geometry. He died at Dublin on 18 Feb. 1801, in his seventy-fifth year. There are four drawings by him in the South Kensington Museum.

His eldest son, Thomas Malton the younger, is noticed separately.

Malton, James (*d.* 1803), architectural draughtsman and author, was another son. He accompanied his father to Ireland. Like his father, he was a professor of perspective and geometry, and, like his brother, produced some very fine tinted architectural drawings. In 1797 he published 'A Picturesque and Descriptive View of the City of Dublin,' from drawings taken by himself in 1791–5. In 1795 he published 'An Essay on British Cottage Architecture;' in 1800 a practical treatise on perspective, entitled 'The Young Painter's Maulstick,' and in 1802 'A Collection of Designs for Rural Retreats or Villas.' Malton died of brain fever in Norton (now Bolsover) Street, Marylebone, on 28 July 1803. There are specimens of his drawings in the British and South Kensington Museums.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Pasquin's Artists of Ireland; Gent. Mag. 1801 i. 277, 1803 ii. 791, 1804 i. 283; Catalogues of the Royal Academy, &c.] L. C.

MALTON, THOMAS, the younger (1748–1804), architectural draughtsman, son of Thomas Malton the elder [q. v.], was born in 1748, probably in London. He was with his father during the latter's residence in Dublin, and then passed three years in the office of James Gandon [q. v.], the architect, in London. In 1774 Malton received a premium from the Society of Arts, and in 1782 gained the Academy gold medal for a design for a theatre. In 1773 he sent to the Academy a view of Covent Garden, and was afterwards a constant exhibitor, chiefly of views of London streets and buildings, drawn in Indian ink and tinted; in these there is little attempt at pictorial effect, but their extreme accuracy in the architectural details renders them of great interest and value as topographical records; they are enlivened with groups of figures, in which Malton is said to have been assisted by F. Wheatley. After leaving Ireland, Malton appears to have always lived in London, with the exception of a brief stay at Bath in 1780; from 1783 to 1789 he resided in Conduit Street, and at an evening drawing-class which he held there, received as pupils Thomas Girtin and young J. M. W. Turner, whose father brought him to be taught perspective. In after-life Turner often said, 'My real master was Tom Malton.' In 1791 Malton removed to Great Titchfield Street, and finally, in 1796, to Long Acre. He made a few of the drawings for Watts's 'Seats of the Nobility and Gentry,' 1779, &c., and executed some large aquatints of buildings in the metropolis and Bath, being one of the first to avail himself of the newly introduced art of aquatinta for the purpose of multiplying copies of his views. He also painted some successful scenes for Covent Garden Theatre. In 1792 Malton published the work by which he is now best known, 'A Picturesque Tour through the Cities of London and Westminster,' illustrated with a hundred aquatint plates. At the time of his death he was engaged upon a similar series of views of Oxford, some of which appeared in parts in 1802, and were reissued with others in 1810. Malton died in Long Acre on 7 March 1804, leaving a widow and six children. His portrait, painted by Gilbert Stuart, was engraved by W. Barney in 1806; and a portrait of his son Charles, when a child, drawn by Sir T. Lawrence, has been engraved by F. C. Lewis. The South Kensington Museum possesses three characteristic examples of Malton's art, and a fine view by him of the interior of St. Paul's Cathedral is in the print room at the British Museum.

[Redgrave's Dict. of Artists; Thornbury's Life of Turner, 1862; Universal Cat. of Books

on Art; Gent. Mag. 1804, i. 283; Imperial Dict. of Biog. pt. xiii. p. 295; Royal Academy Catalogues.] F. M. O'D.

MALTRAVERS, JOHN, BARON MALTRAVERS (1290?–1365), was son of SIR JOHN MALTRAVERS (1266–1343?) of Lytchett Matravers, Dorset, who was himself son of John Maltravers (*d.* 1296), and a descendant of Hugh Maltravers, who held lands at Lytchett in 1086. The father was knighted with Edward, prince of Wales, on 12 May 1306; was a conservator of the peace for Dorset in 1307, 1308, and 1314; served in Scotland on various occasions between 1314 and 1322, and was summoned to go to Ireland in February 1317 to resist Edward Bruce, and in 1325 for service in Guienne. He was again summoned for service in Scotland in 1327 and 1331, and in 1338 had orders to guard his manors near the sea against invasion. The statement that he was ever summoned to parliament appears to be inaccurate. He died between 7 Sept. 1342 and 2 July 1344, having married (1) Alianor before 1292, and (2) Joan, daughter of Sir Walter Foliot. John was his son by his first wife. Dugdale confuses father and son.

John Maltravers the younger was born about 1290, and was knighted on the same occasion as his father, 12 May 1306. He is said to have been taken prisoner at Bannockburn in 1314. On 20 Oct. 1318 he was chosen knight of the shire for Dorset. He seems to have sided with Thomas, earl of Lancaster [see THOMAS], and was throughout his early career an intimate associate of Roger Mortimer, earl of March (*d.* 1330) [q. v.] In September 1321 he received pardon for felonies committed in pursuit of the Despensers, but in the following December is described as the king's enemy (*Parl. Writs*, i. 192, ii. 165, 172). In the spring of 1322 he was in arms against the king, and attacked and burnt the town of Bridgnorth. He was present at the battle of Boroughbridge on 16 March, and after the execution of Earl Thomas fled over sea (*ib.* ii. 174–5, 201). He would appear to have come back with Mortimer and the queen in October 1326, for he received restitution of his lands on 17 Feb. 1327, and on 27 March had a grant out of the lands of Hugh Despenser. On 3 April he was appointed one of the keepers of the deposed king, the other being Thomas Berkeley. Murimuth and Baker say that while Berkeley acted with humanity, Maltravers treated his prisoner with much harshness. Murimuth says that Edward was killed by order of Maltravers and Thomas Gourney [see under GOURNEY, SIR MATTHEW], but from the circumstance that in 1330 Maltravers was condemned, not for this but for another crime, it would appear that he was not directly responsible for Edward's death. Edward was murdered on 21 Sept. 1327. Maltravers and Berkeley remained in charge of the body till its burial at Gloucester on 21 Oct. (see their accounts in *Archæologia*, l. 223–6).

During the next few years Maltravers was employed on frequent commissions of oyer and terminer, the most important occasion being in February 1329, when, with Oliver de Ingham [q. v.] and others, he was appointed to try those who had supported Henry, earl of Lancaster [see HENRY], in his intended rising at Bedford (*Chron. Edward I and II*, i. 243). He was also on several occasions a justice in eyre for the forests (cf. *Cal. Pat. Rolls of Edward III*), and was in 1329 made keeper of the forests south of Trent. On 4 April 1329 the pardon granted to him two years previously was confirmed, in consideration of his services to Queen Isabella and the king at home and abroad. In May he accompanied the young king to France. He is on this occasion spoken of as seneschal or steward, and next year he appears as steward of the royal household (*ib.* p. 517). About the same time he had a grant of the forfeited lands of John Gifford of Brimsfield. Maltravers was actively concerned in the circumstances which led to the death of Edmund, earl of Kent [see EDMUND], in March 1330, and was on the commission appointed for the discovery of his adherents (*ib.* p. 556). On 5 June 1330 he was summoned to parliament as Baron Maltravers; he was already described as 'John Maltravers, baron,' in November 1329 (*ib.* p. 477). On 24 Sept. he was appointed constable of Corfe Castle, but on the fall of Mortimer shortly afterwards, Maltravers, like the other supporters of the queen-mother and her paramour, was disgraced. In the parliament held in November he was condemned to death as a traitor on account of his share in the death of the Earl of Kent. On 3 Dec. orders were given for his arrest, to prevent his going abroad (*Fœdera*, ii. 801), but he managed to escape to Germany, and lived there and elsewhere in Europe for many years (MURIMUTH, p. 54). He would appear to have chiefly spent his time in Flanders, where he seems to have acquired considerable wealth and sufficient influence to make it worth the while of Philip of France to offer him a large bribe for his services. But, apparently during the troubles which attended the death of Jacob van Artevelde, he lost all his goods and suffered much oppression. When Edward III came to Flanders in July 1345, Maltravers

met him at Swyn, and petitioned for leave to return to England, pleading that he had been condemned unheard. In consideration of the great service he had done the king in Flanders, he was granted the royal protection on 5 Aug., and allowed to return to England (*Fœdera*, iii. 56; *Rolls of Parl.* ii. 173 *a*). The confirmation of his pardon was delayed owing to his employment in 1346 on urgent business abroad, but the protection was renewed on 28 Dec. 1347 (*Fœdera*, iii. 146). In June 1348 he was sent on a mission to the commonalties of Ghent, Bruges, and Ypres (*ib.* iii. 162). Final restitution of his honour and lands was not made till 8 Feb. 1352 (*Rolls of Parl.* ii. 243). He was governor of the Channel Islands in 1351. A John Maltravers fought at Crecy and Poictiers, but there were other persons of the same name (e.g. his own son, and a cousin, Sir John Maltravers of Crowell), and it is not clear which is meant. Maltravers died on 16 Feb. 1365, and was buried at Lytchett.

Maltravers married (1) Ela or Eva, daughter of Maurice, lord Berkeley, and sister of the keeper of Edward II, and (2) Agnes, daughter of Sir William Bereford. Maltravers's second wife had previously married both Sir John de Argentine (*d.* 1318) and Sir John de Nerford (*d.* 1329). She died after 1374, and was buried at Greyfriars, London (*Coll. Top. et Gen.*) By his first wife he had a son John, who died 13 Oct. 1350 (1360 according to Nicolas), leaving by his wife Wensliana a son Henry and two daughters, Joan and Eleanor. Henry Maltravers died before his grandfather, at whose death the barony fell into abeyance, between his granddaughters, Joan, who was twice married but left no children, and Eleanor, who married John Fitzalan, second son of Richard, third earl of Arundel. John Fitzalan, her grandson, succeeded as sixth earl of Arundel in 1415, and Thomas, son and heir of William, ninth earl, sat in parliament during his father's life, from 1471 to 1488, as Baron Maltravers. Mary, daughter of the twelfth earl, carried the title to Philip Howard, fourth duke of Norfolk. In 1628 the barony of Maltravers was by act of parliament annexed to the earldom of Arundel, and the title is consequently still held by the Duke of Norfolk.

Maltravers re-founded in 1351 the hospital of Bowes at St. Peter's Port in Guernsey (Dugdale, *Monasticon*, vi. 711). His name is usually given by contemporary writers as Mautravers or Matravers.

[Murimuth's Chronicle (Rolls Ser.); Baker's Chronicle, ed. E. M. Thompson; Rolls of Parliament; Parliamentary Writs; Calendar of Patent Rolls, Edward III, 1327–30; Rymer's Fœdera (Record edit.); Dugdale's Baronage, ii. 101; Hutchins's Dorset, ii. 315–21; Collectanea Top. et Gen. v. 150–4; Nicolas's Historic Peerage, pp. 308–9, ed. Courthope.] C. L. K.

MALVERN, WILLIAM of, *alias* Parker (*fl.* 1535), last abbot of St. Peter's, Gloucester, was born between 1485 and 1490, and is said to have been of the family of Parker of Hasfield in Gloucestershire. He was probably educated at the Benedictine abbey of Gloucester, and was sent by the monks to Gloucester Hall, Oxford, where he supplicated for leave to use a 'typett,' 17 April 1507, being at that time B.C.L. He supplicated for the university degrees of D.C.L. 29 Jan. 1507–8, B.D. 1 July 1511, D.D. 17 May 1514; he was not admitted to the degree of D.D. until 5 May 1515. Meanwhile he had returned to Gloucester, and entered the Benedictine order at St. Peter's Abbey. Under the abbot John Newton, *alias* Brown, Malvern was supervisor of the works, and acquired a taste for building, which he was afterwards able to gratify. On 4 May 1514 he was elected abbot, and in that capacity frequently attended parliament. Wolsey visited the abbey in 1525 and found the revenues to be just over a thousand pounds. Malvern added a good deal to the buildings. He repaired and in part rebuilt the abbot's house (now the palace) in the city, and also the country house at Prinknash. At Barnwood he built the tower, and in the cathedral the vestry at the north end of the cross aisle and the chapel where he was buried. He is said to have been opposed to Henry VIII's ecclesiastical policy, but he paid 500*l.* as the *præmunire* composition, and on 31 Aug. 1534 he subscribed to the supremacy. He seems also to have been friendly with Rowland Lee [q. v.], bishop of Coventry, and attended him when he was doing his best to support Henry's views (*Letters and Papers of Henry VIII*, ed. Gairdner, viii. 915). Henry himself seems to have been at Gloucester in 1535. During the year Malvern was charged by an anonymous accuser with having tried to hush up the scandal connected with Llanthony Abbey, about which Dr. Parker, the chancellor of Worcester, perhaps a kinsman of Malvern, had been appealed to in vain. The accusation is preserved in the Record Office. St. Peter's Abbey surrendered 2 Dec. 1539, and the deed was signed by the prior, but not by Malvern. He does not seem to have had a pension, and this gives credibility to the account that at the dissolution he retired to Hasfield, and there died very shortly afterwards. He was buried in the chapel he had built on the north side of the choir of

Gloucester Cathedral; his tomb is an altar-monument with a figure in white marble.

Malvern wrote in 1524 an account in English verse of the foundation of his monastery, which Hearne printed in his edition of 'Robert of Gloucester' from a manuscript at Caius College, Cambridge.

[Letters and Papers of Henry VIII, ed. Gairdner; Hart's Histor. et Cartul. Monast. S. Petri Glouces. (Rolls Ser.), iii. 296, 305, 307; Gasquet's Henry VIII and the Engl. Monasteries; Tanner's Bibl. Brit.; Dugdale's Monasticon, i. 536; Leland's Itin. iv. 77; Rudder's Hist. of Gloucestershire, p. 138; Hearne's Robert of Gloucester, Pref. p. vi, and ii. 578 sqq.] W. A. J. A.

MALVERNE, JOHN (*d.* 1415?), historian, was according to Pits a student of Oriel College, Oxford; he was a monk of Worcester, and is no doubt the John Malverne who was sacrist, and became prior, 19 Sept. 1395 (*Liber Albus*, f. 380 *b*). There was a John Malverne who was ordained acolyte in Worcester in 1373 (*Reg. Prior. et Conv. Wigorn.* f. 171 *b*). As prior of Worcester he was present in 1410 at the trial of the lollard, John Badby [q. v.], before the diocesan court (Foxe, *Acts and Monuments*, iii. 236). He seems to have died in or before 1415. Malverne was the author of a continuation of Higden's 'Polychronicon' from 1346 to 1394, which is printed in the edition in the Rolls Series, viii. 356–428, iv. 1–283 from MS. 197 at Corpus Christi College, Cambridge: it is a work of considerable value. Stow makes him the author of 'Piers Plowman,' an error in which he is followed by Tanner [see Langland, William]. Prior Malverne's register from 1395 as far as 1408 is continued in the 'Liber Albus,' ff. 380–435, preserved in the muniments of the Worcester Cathedral chapter. The historian is clearly a different person from his contemporary and namesake the physician,

Malverne, John (*d.* 1422?), who was perhaps the true alumnus of Oriel. He is said to have been a doctor of medicine (*Digby MS.* 147), and of theology (Newcourt, i. 134). He was made rector of St. Dunstan's-in-the-East, London, on 8 March 1402, and received the prebend of Chamberlainwood at St. Paul's, 8 Jan. 1405; he also held the prebend of Holywell there, and may be the John Malverne who was made canon of Windsor, 20 March 1408 (Le Neve, *Fasti*, iii. 384). He was present at the examination of William Thorpe [q. v.] in 1407, and took part in the controversy. He is described as a 'phisician that was called Malueren person of St. Dunstan's' (Foxe, *Acts and Monuments*, iii. 251, 274–5, 278–80). He seems to have died early in 1422. He is no doubt the author of a treatise 'De Remediis Spiritualibus et Corporalibus contra Pestilentiam,' inc. 'Nuper fuit quedam scedula publice conspectui affixa continens consilia' in Digby MS. 147, ff. 53 *b*–56 *a*, in the Bodleian Library. This tract also appears in Sloane MS. 57, ff. 186–8 at the British Museum as 'Consilium contra Pestem,' but there begins 'Ipsius auxilio devocius invocato.'

[Pits, p. 878; Tanner's Bibl. Brit.-Hib. p. 504; Lumby's Pref. to the Polychronicon; Newcourt's Repertorium, i. 134, 160, 233; information kindly supplied by R. L. Poole, esq.] C. L. K.

MALVOISIN, WILLIAM (*d.* 1238), chancellor of Scotland and archbishop of St. Andrews, was of Norman origin, and was said to have been educated in France. He became one of the *clerici regis* in Scotland, and he was made chancellor of Scotland in September 1199. During the following month he was elected bishop of Glasgow. Subsequently, while at Lyons, he was ordained priest and consecrated to the see of Glasgow 23 Sept. 1200 by John Belmeis [q. v.], archbishop of Lyons, at the order of Innocent III. He landed at Dover on his return home on 1 Feb. following. He was a frequent correspondent of the Archbishop of Lyons, one of whose letters to him, written about this time, has been reproduced by Mabillon in his 'Analecta,' p. 429. The letter contains two replies made to inquiries by Malvoisin: one referring to the working of the consistorial courts in the diocese of Lyons, 'de temporali regimine ecclesiæ Lugdunensis;' and the other as to how far those in holy orders ought to take part in civil disputes or to bear arms—a question which the archbishop answered wholly in the negative. In 1201 he, as bishop, was party to an arrangement, made in confirmation of one previously existing, in presence of the papal legate, John de St. Stephanus, at Perth, by which the monks of Kelso held the property of the churches within that borough free from dues or charges of any kind. In 1202 Malvoisin was transferred on the king's recommendation to the archbishopric of St. Andrews. He showed much wisdom and energy in ruling the church. Many rights and privileges that had lapsed through the remissness of his predecessors were vindicated anew by him and zealously defended. He was in constant communication with the holy see, asking instructions on points of doctrine, forms of procedure, or legal opinions, such as whether or no he could allow proof by witnesses in establishing contracts of marriage. A long-standing dispute between the see of St. Andrews and Duncan of Arbuthnot regarding the kirklands of Arbuthnot was

settled, after inquiry by the legate and the king. A bull of Innocent III, addressed to Duncan in July 1203, describes the settlement as a compromise. Other authorities state that it was in favour of the bishop. Malvoisin, who was abroad during the greater part of 1205, was afterwards confirmed in all his prerogatives and immunities by bulls of Innocent III, dated 2 April 1206 and 12 Jan. 1207, which were doubtless suggested by him while at the papal court. The later bull is termed 'De confirmatione privilegiorum Episcopi Sancti Andreæ ejusque successoribus in perpetuum.' The properties belonging to the see are thus stated: 'In Fife—Kilrymond, with all the shire, Derveisin, Uhtredinunesin, the island of Johevenoh, with its appurtenances, Munemel, Terineth, Morcambus, Methkil, Kilecineath, Muckart, Pethgob, with all the church lands, Strathleihten, Rescolpin, Cas, Dulbrudet, Russin, Lossie, and Longport, near Perth; in Maret—Buchan, Monymusk, Culsamuel, Elon, with the church lands and all their appurtenances; in Lothian—Listune, Egglesmaniken, Keldeleth, Raththen, Lasswade, Wedale, Clerkington, Tyningham, with their appurtenances.' The bull finally provides that Can (*cain*, superior duties) and Cuneveth (*cean-mhath*), first-fruits for the bishop's table, are to be duly levied. The bishop was always fastidious about the supply to his table. Fordun says that he withdrew from the abbey of Dunfermline the patronage of two livings—Kinglassie and Hales—because the monks had stinted his supply of wine. He was empowered by a bull, November 1207, to fill up any vacant charges caused by the decease of vicars, if the titulars of such charges did not do so within the proper time. In 1208 he consecrated the cemetery of Dryburgh Abbey. His name is appended to a bond given by William, king of Scotland, for the payment of fifteen thousand marks to John of England, dated Northampton, 7 Aug. 1209. In 1211 he resigned the chancellorship of Scotland. During the following year he presided at a provincial council of the church held at Perth, when the pope's order was read regarding a new crusade—a proposal coldly received by the nobles present. In 1212 he was empowered by bull (1 June) to consecrate John, archdeacon of Lothian, as bishop of Dunkeld, and in the following year he consecrated Adam, abbot of Melrose, as bishop of Caithness. He was sent, 7 July 1215, to treat with King John of England. During the same year he went to Rome to attend a general council, accompanied by the bishops of Glasgow and Moray. He returned in January 1218 and found the country under papal interdict, but with the help of the legate he succeeded in having the interdict removed. He gave absolution to the monks of the Cistercian order on their submitting to the authority of the church. He signed the act of espousals between Alexander II of Scotland and Joan (1210–1238) [q. v.], sister of Henry III, at York, 15 June 1220; and 18 June 1221 he witnessed a charter of dowry granted by Alexander to his bride. The bishop founded the hospital of St. Mary at Lochleven, called Scotland Wall. He also confirmed to the master and brethren of Soltre both the church of St. Giles at Ormiston in East Lothian with its revenue for their proper use, and the church of Strathmartin in Forfarshire, which was confirmed by Pope Gregory 14 Oct. 1236. He gave to the canons of Lochleven the revenue of the church of Auctermoonzie for the support of pilgrims. He continued the building of the cathedral at St. Andrews, begun by his predecessor, and devoted a part of the revenue of his see to that purpose. He died at his residence at Inchmurtach 5 July 1238, and was buried in the cathedral. Dempster says that he wrote the lives of St. Ninian and St. Kentigern, but Hardy, the compiler of the catalogue of the Rolls publications, says that of the two anonymous lives of these saints he has been unable to assign either of them to him.

[Fordun's Scotichronicon, lib. viii.; Rymer's Fœdera, vol. i.; Melrose Chronicle; Midlothian Charters of Soltre (Bannatyne Club); Patrologiæ Cursus Completus; Spotiswood's History of Church of Scotland, vol. i.; Gordon's Eccl. Chronicle of Scotland, i. 146–54; Tanner's Bibl. Brit.] J. G. F.

MALYNES, MALINES, or DE MALINES, GERARD (*fl.* 1586–1641), merchant and economic writer, states that his 'ancestors and parents' were born in Lancashire (*Lex Mercatoria*, 1622, p. 263). His father, a mint-master (*ib.* p. 281), probably emigrated about 1552 to Antwerp, where Gerard was born, and returned to England at the time of the restoration of the currency (1561), when Elizabeth obtained the assistance of skilled workmen from Flanders. Gerard was appointed (about 1586) one of the commissioners of trade in the Low Countries 'for settling the value of monies' (Oldys, p. 96), but he was in England in 1587, for in that year he purchased from Sir Francis Drake some of the pearls which Drake brought from Carthagena. Malynes is probably identical with 'Garet de Malines,' who subscribed 200*l.* to the loan levied by Elizabeth in 1588 on the city of London

(J. S. Burn, p. 11). He was frequently consulted on mercantile affairs by the privy council during her reign and that of James I. In 1600 he was appointed one of the commissioners for establishing the true par of exchange, and he gave evidence before the committee of the House of Commons on the Merchants' Assurance Bill (November and December 1601). While the Act for the True Making of Woollen Cloth (4 Jac. I, c. 2) was passing through parliament he prepared for the privy council a report showing the weight, length, and breadth of all kinds of cloth.

During the reign of James I Malynes took part in many schemes for developing the natural resources of the country. Among them was an attempt to work lead mines in Yorkshire and silver mines in Durham in 1606, when at his own charge he brought workmen from Germany. He was joined by Lord Eure and some London merchants, but the undertaking failed, although 'his action was applauded by a great person then in authoritie, and now [1622] deceased, who promised all the favour he could do' (*Lex Mercatoria*, p. 262). The object of these schemes was probably to make England independent of a foreign supply of the precious metals. Monetary questions were indeed his chief care. He was an assay master of the mint (*ib.* p. 281). In 1609 he was a commissioner on mint affairs, along with Thomas, lord Knyvet, Sir Richard Martin [q. v.], John Williams, the king's goldsmith, and others. Shortly afterwards he engaged in a scheme for supplying a deficiency in the currency, of coins of small value, by the issue of farthing tokens. Private traders had for some years infringed the royal prerogative by striking farthing tokens in lead. A 'modest proposal,' which seems to have been inspired by Malynes, was put forth in 1612 to remedy this evil. The scheme was adopted, and John, second lord Harington [q. v.], obtained the patent for supplying the new coins (10 April 1613), which he assigned to Malynes and William Cockayne, in accordance with an agreement previously made with the former. Upon the withdrawal of Cockayne, who did not like the terms of the original grant, Malynes was joined by John Couchman. But from the first the contractors were unfortunate. The Duke of Lennox tried to obtain the patent from Lord Harington by offering better terms than Malynes. The new farthings, which were called 'Haringtons,' were unpopular. They were refused in Staffordshire, Derbyshire, Flint, and Denbigh; and even in counties where they were accepted the demand for them was so small that in six months the issue was less than 600*l.* The death of Lord Harington in 1614 gave rise to new difficulties, the patent was infringed, and private traders continued to issue illegal coins. Malynes spared no pains to make the scheme successful, but the loss resulting from its failure fell chiefly upon him. In a petition which he addressed to the king from the Fleet Prison (16 Feb. 1619) he complained that he had been ruined by his employers, who insisted on paying him in his own farthings. But he appears to have surmounted these difficulties. In 1622 he gave evidence on the state of the coinage before the standing commission on trade. Malynes was deeply impressed with the evils which the exactions of usurers inflicted on the poorer classes. 'The consideration hereof,' he writes, 'hath moved my soul with compassion and true commiseration, which implyeth a helping hand. For it is now above twentie years that I have moved continually those that are in authoritie, and others that have beene, to be pleased to take some course to prevent this enormitie' (*ib.* p. 339). Hopeless of success and 'stricken in years,' he had to content himself with publishing his last project. He proposed the adoption of a system of pawnbroking and a 'Mons Pietatis,' under government control. In this way he hoped to enable poor people to obtain loans at a moderate rate of interest. Malynes lived to a great age, for in 1622 he could appeal to his 'fiftie yeares' observation, knowledge, and experience,' and he addressed a petition to the House of Commons of 1641.

Malynes was one of the first English writers in whose works we find that conception of natural law the application of which by later economists led to the rapid growth of economic science. He doubtless borrowed it from Roman law, in which he appears to have been well read. But in his numerous works all other subjects are subordinate to the principles of foreign exchange, of which he was the chief exponent. Malynes recognised that certain elements, such as time, distance, and the state of credit, entered into the determination of the value of bills of exchange, but he overlooked the most important, namely, the mutual indebtedness of the trading countries. The condition of trade and the method of settling international transactions at that time also gave an appearance of truth to his contention that 'exchange dominates commodities.' In his view the cambists and goldsmiths, who succeeded to the functions of the king's exchanger and his subordinates, defrauded the revenue and amassed wealth at the expense of the king. Throughout his life he maintained the 'predominance of ex-

change,' exposed the 'tricks of the exchangers,' and urged that exchanges should be settled on the principle of '*par pro pari*, value for value.' Naturally, therefore, he sought to revive the staple system, and appealed to the government to put down the exchangers. He also severely criticised the views of Jean Bodin. The appointment in 1622 of the standing commission on trade gave rise to numerous pamphlets dealing with the subjects of inquiry. When, among other writers, Edward Misselden [q. v.] discussed the causes of the supposed decay of trade, Malynes at once attacked his views, on the ground that he had omitted 'to handle the predominant part of the trade, namely, the mystery of exchange,' which 'over-ruled the price of moneys and commodities.' Misselden easily enough refuted his arguments, which, he said, were 'as threadbare as his coat;' but Malynes was not to be daunted, and he renewed the attack. Although his theory of exchange was demolished, his works are full of valuable information on commercial subjects, and are indispensable to the economic historian. He published: 1. 'A Treatise of the Canker of England's Commonwealth. Divided into three parts,' &c., London, 1601, 8vo. 2. 'St. George for England, allegorically described,' London, 1601, 8vo. 3. 'England's View in the Unmasking of two Paradoxes [by De Malestroict]; with a Replication unto the Answer of Maister J. Bodine,' London, 1603, 12mo. 4. 'The Maintenance of Free Trade, according to the three essentiall parts of Traffique . . . or, an Answer to a Treatise of Free Trade [by Edward Misselden] . . . lately published,' &c., London, 1622, 8vo. 5. 'Consuetudo vel Lex Mercatoria, or the Ancient Law Merchant. Divided into three parts; according to the essentiall parts of Trafficke,' &c., London, 1622, fol. A second edition of this work appeared in 1629. It was republished with Richard Dafforne's 'Merchants Mirrour,' 1636, and in 1686 with Marius's 'Collection of Sea Laws: Advice concerning Bills,' with J. Collins's 'Introduction to Merchants Accounts,' and other books. Malynes's 'Philosophy' ('Lex Mercatoria,' pt. ii. cap. i.) was reprinted in 'A Figure of the True and Spiritual Tabernacle,' London, 1655; and 'his advice concerning bee-keeping' (*ib.* pp. 231 sqq.) in Samuel Hartlib's 'Reformed Commonwealth of Bees,' London, 1655, 4to. 6. 'The Center of the Circle of Commerce, or the Ballance of Trade, lately published by E[dward] M[isselden],' London, 1623, 4to.

[Foreigners Resident in England, 1618–1688 (Camd. Soc.), p. 71; J. S. Burn's Foreign Protestant Refugees, London, 1846, p. 11; William Oldys's British Librarian, 1737, pp. 96, 97; Ruding's Annals of the Coinage, 3rd ed. i. 365–370; Snelling's View of the Copper Coin and Coinage of England, 1763, pp. 5–11; Brydges's Censura Literaria, 2nd ed. v. 151; Notes and Queries, 2nd ser. ii. 148, 6th ser. v. 437; Archæologia, xxix. 277, 297; State Papers, Dom. Jac. I, lxix. 7, xc. 158, cv. 113, Car. I, ccccl xxxiii. 111; Hist. MSS. Comm. 3rd Rep. p. 166, 7th Rep. p. 188 *b*, 8th Rep. i. 435. Numerous biographical details will be found throughout Malynes's works. His views were noticed or criticised in the following seventeenth-century pamphlets, in addition to those of Edward Misselden: Lewis Roberts's Merchants Mappe of Commerce, &c., London, 1638, p. 47; Thomas Mun's England's Treasure by Foreign Trade, London, 1664, pp. 126 sqq.; Simon Clement's Discourse of the General Notions of Money, Trade, and Exchanges, &c., London, 1695, p. 17; W. Lowndes's Further Essay for the Amendment of the Gold and Silver Coins, London, 1695. For the controversy between Malynes and Misselden *vide* John Smith's Memoirs of Wool, 2nd ed. 1757, i. 104–18; Anderson's Deduction of the Origin of Commerce, ed. 1801, ii. 117, 203, 259, 270, 297; McCulloch's Literature of Political Economy, 1845, p. 129; Travers Twiss's View of the Progress of Political Economy, 1847, p. 35; Richard Jones's Lectures on Political Economy, 1859, pp. 323, 324; Heyking's Geschichte der Handelsbilanztheorie, 1880, pp. 60–4; Schanz's Englische Handelspolitik, 1881, i. 334 sqq.; Cunningham's Growth of English Industry and Commerce, 1885, pp. 279, 309 sqq.; Stephen Bauer's art. 'Balance of Trade' (Dict. Pol. Econ. pt. i. 1891); Hewins's English Trade and Finance in the 17th Century, 1892, pp. xx sqq., 9, 10, 12.]

W. A. S. H.

MAN, HENRY (1747–1799), author, born in 1747 in the city of London, where his father was a well-known builder, was educated at Croydon under the Rev. John Lamb, and distinguished himself as a scholar. At the age of fifteen he left school and became a clerk in a mercantile house in the city. In 1770 he published a small volume called 'The Trifler,' containing essays of a slight character. In 1774 he contributed to Woodfall's 'Morning Chronicle' a series of letters on education. The following year he published a novel bearing the title of 'Bentley, or the Rural Philosopher.' In 1775 he retired from business for a time, but after his marriage in 1776 he obtained a situation in the South Sea House, and the same year was elected deputy secretary of that establishment. Here he was the colleague of Charles Lamb, who pays a tribute to his wit and genial qualities in his essay on the South Sea House (Lamb, *Essays*, ed. by Ainger, London, 1883, p. 8). He had published a

dramatic satire called 'Cloacina' in 1775, and he continued to write essays and letters for the 'Morning Chronicle' and the 'London Gazette' till his death on 5 Dec. 1799. In 1802 his collected works were published in two volumes, consisting of essays, letters, poems, and other trifles. Man's daughter, Emma Claudiana, died at Sevenoaks on 14 Aug. 1858.

[Collected Works of Henry Man, with Memoir, London, 1802; Gent. Mag. 1799 ii. 1092, 1858 ii. 536.] A. E. J. L.

MAN or MAIN, JAMES (1700?–1761), philologist, born about 1700 at Whitewreath, in the parish of Elgin, Morayshire, was educated first at the parish school of Longbride, and afterwards at King's College, Aberdeen, where he graduated M.A. in 1721. He was then appointed schoolmaster of Tough, Aberdeenshire, and in 1742 master of the poor's hospital in Aberdeen. He proved a very useful superintendent of the hospital, to which at his death in 1761 he left more than half the little property he had accumulated.

Man's zeal for the character of George Buchanan led him to join the party of Scottish scholars who were dissatisfied with Thomas Ruddiman's edition of Buchanan's works published in 1715. Man exposed the errors and defects of Ruddiman's edition in 'A Censure and Examination of Mr. Thomas Ruddiman's Philological Notes on the Works of the great Buchanan . . . more particularly on the History of Scotland . . . containing many particulars of his Life,' 8vo, Aberdeen, 1753. This treatise, which extends to 574 pages, is learned and acute, but very abusive. Ruddiman replied in his 'Anti-crisis,' 1754, and in 'Audi alteram partem,' 1756 [see RUDDIMAN, THOMAS].

Man made collections for an edition of Arthur Johnston's poems, which were in the possession of Professor Thomas Gordon of Aberdeen, and was encouraged by many presbyterian ministers to undertake a history of the church of Scotland. He only completed an edition of Buchanan's 'History of Scotland,' which was issued at Aberdeen in 1762.

[Chalmers's Life of Ruddiman, p. 248.] G. G.

MAN, JOHN (1512–1569), dean of Gloucester, was born in 1512 at Laycock, Wiltshire, according to Wood, though the records of Winchester College name Winterbourne Stoke, in that county, as his birthplace (KIRBY, *Winchester Scholars*, p. 112). He was admitted into Winchester College in 1523, and was elected to New College, Oxford, where he became a probationer fellow, 28 Oct. 1529, being made perpetual fellow two years afterwards. He graduated B.A. 20 July 1533, and M.A. 13 Feb. 1537–8 (WOOD, *Fasti Oxon.* ed. Bliss, i. 95, 105). On 9 April 1540 he was appointed the southern proctor of the university. Being suspected of heresy, he was expelled from New College, but in 1547 he was made principal of White Hall, afterwards absorbed in Jesus College.

Soon after Elizabeth's accession he was appointed chaplain to Archbishop Parker, who nominated him to the wardenship of Merton College in 1562 (WOOD, *Annals*, ed. Gutch, ii. 149). On 2 Feb. 1565–6 he was installed dean of Gloucester (LE NEVE, *Fasti*, ed. Hardy, i. 443). Queen Elizabeth on 12 Jan. 1566–7 despatched him to Spain as her ambassador, 'with 3*l.* 6*s.* 8*d.* diet.' Her majesty is reported to have punned upon his mission, saying that as the Spaniard has sent her a goose-man (Guzman) she could not return the compliment better than by sending him a man-goose. While at Madrid he was accused of having spoken somewhat irreverently of the pope, and was in consequence first excluded from court, and subsequently compelled to retire from the capital to a country village where his servants were forced to attend mass (CAMDEN, *Annals*, ed. 1635, p. 91). On 4 June 1568 the queen recalled him to England. The bill of the costs of transportation of himself, his men, and his 'stuffe' from the court of England to the court of Spain is preserved among the Cottonian manuscripts in the British Museum (Vespasian C. xiii. f. 407), and was printed by Sir Henry Ellis in the 'Gentleman's Magazine' for October 1856. The total expense, including diet, was 399*l.* 8*s.* 10*d.* Many of his official letters from Spain are preserved among the manuscripts in the University Library, Cambridge (Mm. iii. 8). Man died in London on 18 March 1568–9, and was buried in the chancel of St. Anne's Church, near Aldersgate.

By his wife Frances, daughter of Edmund Herendon, mercer, of London, he had several children, and Wood states that some of his posterity lived at Hatfield Broad Oak, Essex.

He published: 'Common places of Christian Religion, gathered by Wolfgungus Musculus, for the vse of suche as desire the knowledge of Godly truthe, translated out of Latine into Englishe. Hereunto are added two other treatises, made by the same Author, one of Othes, and an other of Vsurye,' Lond. 1563, fol., with dedication to Archbishop Parker; reprinted London, 1578, 4to.

[Ames's Typogr. Antiq. (Herbert), pp. 608, 982; Cat. of MSS. in Univ. Libr. Cambridge, iv. 178, 179; Foster's Alumni Oxon. 1500–1714,

iii. 963; Haynes's State Papers, p. 472; Lodge's Illustrations, 2nd edit., i. 437; Murdin's State Papers, pp. 763, 765; Oxford Univ. Register (Boase), i. 160; Walcott's Wykeham, p. 396; Watt's Bibl. Brit.; Wood's Hist. et Antiq. Univ. Oxon. i. 285; Wood's Athenæ Oxon. (Bliss), i. 366; Wright's Elizabeth, i. 247, 249.] T. C.

MANASSEH BEN ISRAEL (1604–1657), Jewish theologian and chief advocate of the readmission of the Jews to England under the Commonwealth, born in 1604 in Portugal, probably at Lisbon, was son of Joseph ben Israel, one of the Maraños (i.e. Jews who professed Christianity but secretly practised Judaism in the Spanish peninsula), by his wife Rachel Soeira. The family subsequently emigrated to Amsterdam, where the education of Manasseh was entrusted to Rabbi Isaac Uziel, a distinguished talmudist and physician. Manasseh proved an apt pupil; he studied almost every branch of knowledge, while his attractive manners and high-minded character gained him numerous friends in the best society of Amsterdam. Besides Hebrew and other Semitic dialects, he was thoroughly acquainted with Latin, Spanish, Dutch, and English. His master, Rabbi Isaac, died in 1620, and two years later Manasseh, although only eighteen years old, was appointed his successor as minister and teacher of the Amsterdam synagogue known as Neveh-Shalom. He interested himself in all the theological controversies of the day, and Christian scholars listened with interest to his arguments. He soon counted Isaac Vossius and Hugo Grotius among his friends. With many of his contemporaries he shared an inclination towards mysticism, but his works do not show much knowledge of the Kabbalah. He was convinced of the imminent fulfilment of the Messianic prophecies of the Bible, and was confirmed in this belief by the story told by a certain Aaron Levi, *alias* Antonius Montezinus, and readily accepted as true by Manasseh, of the discovery of the lost ten tribes in the American Indians (see MANASSEH, *Spes Israelis*). His salary being small, he supplemented his income by establishing in 1626, for the first time, a Hebrew printing-press at Amsterdam, and thus was the founder of Hebrew typography in Holland. When in course of time competition reduced this source of income, he resolved (1640) to emigrate to Brazil, but was dissuaded by his friends.

Manasseh at an early age resolved to do what he could to improve the condition of the Jews in Europe, by securing for them readmission to countries still closed to them. He imagined that the restoration of the Jews must be preceded by their dispersion into all parts of the earth. So that this condition might be fulfilled, he was especially desirous that England should be opened to them. Since Edward I's edict of 1290, the Jews had no legal right to reside in England, and although a few had settled there [see LOPEZ, RODERIGO], their position was insecure. The relations between Holland and England had long been close, both socially and commercially, and Manasseh followed with great attention the course of the civil war in England. He had watched the growth of the demand for liberty of conscience, and soon found that the readmission of the Jews into England had some powerful advocates there from a religious point of view (cf. *Rights of the Kingdom*, by JOHN SADLER; *An Apology for the Honourable Nation of the Jews*, by ED. NICHOLAS, and the petition of Johanna and Ebenezer Cartwright, dated 5 Jan. 1649, for the readmission of the Jews). In a letter to an English correspondent in September 1647 he ascribed the miseries of the civil wars to divine punishment for wrongs done to the Jews (*Harl. Miscellany*, vii. 584). Encouraged by English friends (*Vind. Jud.* 37) he undertook after the death of Charles I to petition the English parliament to grant permission to the Jews to settle in England freely and openly. Thurloe records (*State Papers*, ii. 520) that an offer was made in 1649 to the council of state by Jews to purchase St. Paul's Cathedral and the Bodleian Library for 500,000*l.*, but the story seems improbable, and Manasseh was at any rate not concerned in the matter. In 1650 he published, in Latin and Spanish, 'Spes Israelis,' which was at once issued in London in an English translation. In the dedication to the English parliament Manasseh, while acknowledging their 'charitable affection' towards the Jews, begged that they would 'favour the good of the Jews.' The work, despite some adverse criticism, was favourably received. On 22 Nov. 1651, and again on 17 Dec. 1652, Manasseh secured a pass for travelling from Holland to England, but circumstances prevented his departure. On the second occasion, however, Emanuel Martinez Dormido, *alias* David Abrabanel, accompanied by Manasseh's son, Samuel, went to London to personally present Manasseh's petition to parliament. It was recommended by Cromwell, but its prayer was refused by the council of state.

Manasseh himself visited London (October 1655) with his son Samuel, and some influential members of the Jewish community in Amsterdam. On 31 Oct. he presented an 'Humble Address' to the Lord Protector,

in which he entreated that the Jews should be allowed to 'extol the Great and Glorious Name of the Lord in all the bounds of the Commonwealth, to have their Synagogues and the free exercise of their religion.' With the address he published 'A Declaration to the Commonwealth, showing his Motives for his coming to England, how Profitable the Nation of the Jews are, and how Faithful the Nation of the Jews are.' On 13 Nov. 1655 Manasseh presented a further petition to the Lord Protector, asking him (1) to protect the Jews; (2) to grant them free public exercise of their religion; (3) the acquisition of a cemetery; and (4) freedom to trade as others in all sorts of merchandise; (5) to appoint an officer to receive their oath of allegiance; (6) to leave to the heads of the synagogue to decide about differences between Jews and Jews; (7) to repeal the laws adverse to the Jews.

An assembly of lawyers and divines, including Hugh Peters, Owen, Manton, and others, was convened by Cromwell for the purpose of considering Manasseh's arguments, and it met thrice in December. Cromwell, who presided, submitted two questions: 1. 'Is it lawful to readmit the Jews?' 2. 'Under what conditions shall such readmission take place?' The first was answered in the affirmative; on the second point there was such divergency of opinion that no decision was arrived at (see Collier, *Ecclesiastical Hist.* viii. 380; *Mercurius Publicus*, 1655). A heated pamphlet war followed. Prynne opposed Manasseh in 'A Short Demurrer to the Jews' long-discontinued Remitter into England,' and Manasseh replied in his 'Vindiciæ Judæorum.'

The halting result of the conference seemed unsatisfactory to Manasseh. But Evelyn, under date 14 Dec. 1655, wrote, 'Now were the Jews admitted' (*Diary*, i. 297), and it is certain that Jews forthwith settled in London. Cromwell made important concessions to them. They bought a site for a cemetery, and soon afterwards opened a synagogue. Manasseh's efforts thus proved successful. Meanwhile he was left by his friends in London without means, and on an appeal to Cromwell he was granted an annual pension of 100*l.*, but on 17 Nov. 1657, just after the death of his son Samuel, when he was in need of means to carry the body to Holland for burial, he appealed a second time, and received 200*l.* in lieu of the annual pension. He returned to Holland, and died on his way home in Middleburg, 20 Nov. 1657. He married Rachel, a great-granddaughter of Don Isaac Abrabanel, who claimed to trace his pedigree to King David. He had two sons: Joseph (*d.* 1648 in Lublin) and Samuel (*d.* 1657 in London), and one daughter named Grace. An etched portrait of Manasseh by Rembrandt belongs to Miss Goldsmid. A painting entitled 'Manasseh ben Israel before Cromwell and his Council,' by S. A. Hart, R.A., is in possession of the Rev. J. de K. Willians. A replica belongs to Mr. F. D. Mocatta.

Manasseh's works, apart from those already noticed, are: 1. 'P'ne Rabba,' in Hebrew, the revised edition of a biblical index to Rabboth, Amsterdam, 1628. 2. 'El Conciliador,' in Spanish, a reconcilement of apparent contradictions in the scriptures, Frankfurt, 1632, and Amsterdam, 1651; an English translation, by E. H. Lindo, was published in London, 1842. 3. 'De Creatione,' Problemata xxx., Amsterdam, 1635. 4. 'De Resurrectione Mortuorum, libri iii.,' Latin and Spanish, Amsterdam, 1636. 5. 'De Termino Vitæ,' in Latin, on the length of man's life, whether it is predetermined or changeable, Amsterdam, 1639. 6. 'La Fragilitad Humana,' on human weakness and divine assistance in good work, Amsterdam, 1642. 7. 'Nishmath-'hayyim,' on the immortality of the soul, in Hebrew, Amsterdam, 1651. 8. 'Piedra gloriosa o de la estatua de Nebuchadnesar,' an explanation of passages in the book of Daniel, 1655. A German translation of the 'Vindiciæ Judæorum,' by Marcus Herz, with a preface by Moses Mendelssohn, was published both at Berlin and Stettin in 1782.

[Wolf's Bibl. Hebr. iii. 703; Steinschneider's Cat. Bibl. Hebr. in Bibl. Bodl. p. 1646; Kayserling's Manasseh ben Israel (Jahrbuch für die Gesch. der Juden, ii. 83 sqq.); Graetz's Geschichte der Juden, x. 83 sqq.; Lucien Wolf's Resettlement of the Jews (Jewish Chronicle, 1887, 1888); Cal. State Papers, 1650–7; Tovey's Anglia Judaica; Picciotto's Sketches of Anglo-Jewish History; Aa's Biographisch Woordenbook der Nederlanden, xii. 121.] M. F–R.

MANBY, AARON (1776–1850), engineer, second son of Aaron Manby of Kingston, Jamaica, was born at Albrighton, Shropshire, 15 Nov. 1776. His mother was Jane Lane, of the Lanes of Bentley, who assisted Charles II to escape from Boscobel after the battle of Worcester [see under Lane, Jane]. Manby's early years were, it is believed, spent in a bank in the Isle of Wight, but in 1813 he was in business at Wolverhampton as an ironmaster, and under that description took out a patent in that year (No. 3705) for utilising the refuse 'slag' from blast furnaces by casting it into bricks and building blocks. About this time he founded the Horseley

ironworks, Tipton, where he carried on the manufacture of steam engines, castings, &c. The concern is still in existence.

In 1821 he took out a patent (No. 4558) for a form of steam engine specially applicable for marine purposes, which he called an oscillating engine, by which name it has been known ever since. He was not the original inventor of this form of engine, which had been proposed by William Murdoch [q. v.] in 1785, and patented by R. Witty in 1811, but he was the first to introduce it practically. He also patented the oscillating engine in France in the same year, and included in the specification a claim for making ships of iron, and an improved feathering paddle-wheel. He now commenced the building of iron steamships, and the first, the Aaron Manby, 120 feet long and 18 feet beam, was made at Horseley and conveyed in pieces to the Surrey Canal Dock, where it was put together. It was tried on the Thames on 9 May 1822 (*Morning Chronicle*, 14 May 1822). Manby was endeavouring to form a company to establish a line of steamers to France, and among the persons interested in the scheme was Captain (afterwards Admiral) Charles Napier [q. v.] The Aaron Manby, with Napier in command and Charles Manby [q. v.] as engineer, left the Thames in the early part of June 1822, and arrived in Paris to the surprise of the inhabitants on the 11th of that month, as recorded in the 'Constitutionnel' of the 13th and the 'Débats' of the 16th. This was the first iron ship which ever went to sea, and it was also the first vessel of any kind which had made the voyage from London to Paris. The boat continued to ply upon the Seine for many years, and it was still running in 1842. Another iron vessel was afterwards made.

In 1819 Manby founded an engineering works at Charenton, near Paris, the management of which he entrusted to Daniel Wilson of Dublin, a chemist who was the first to patent the use of ammonia for removing sulphuretted hydrogen from gas. The Charenton establishment was of great importance, and gave rise to the formation of many similar works in France. In 1825 a gold medal was awarded to the founders by the Société d'Encouragement A very full account of the foundry is given in the 'Bulletin' of the society for that year, p. 123. Upwards of five hundred workmen were then employed (see also *Bulletin*, 1826 p. 295, and 1828 p. 204). The effect of Manby's efforts was to render France largely independent of English engine-builders, who for a time displayed some resentment against him. This feeling comes out strongly in the evidence given before the parliamentary committee on artisans and machinery in 1824 (see *Report*, pp. 109–32). On 12 May 1821 Manby, in conjunction with Wilson and one Henry, took out a patent in France for the manufacture and purification of gas, and also for what was then called 'portable gas'—that is, compressed gas to be supplied to consumers in strong reservoirs. In May 1822 Manby and Wilson obtained a concession for lighting Paris with gas, and, notwithstanding the strong opposition of a rival French company, the Manby-Wilson Company, or Compagnie Anglaise, existed until 1847. A copy of the report of the legal proceedings between the two companies is preserved in the library of the Institution of Civil Engineers. It was presented by Daniel Wilson to Thomas Telford, and bequeathed by the latter to the institution. It is said that the English company was actually the first to supply gas to the French capital. In 1826 Manby and his friends purchased the Creusot Ironworks, which were reorganised and provided with new and improved machinery made at Charenton, and about two years afterwards the two concerns were amalgamated under the title of Société Anonyme des Mines, Forges et Fonderies du Creusot et de Charenton. A report dated 1828, giving a history of the enterprise, is preserved among the Telford tracts in the library of the Institution of Civil Engineers. Manby returned to England about 1840, when he went to reside at Fulham, removing afterwards to Ryde, Isle of Wight, and subsequently to Shanklin, where he died 1 Dec. 1850.

Manby was twice married: first, to Julia Fewster, by whom he had one son, Charles [q. v.]; and, secondly, to Sarah Haskins, by whom he had one daughter, Sarah, and three sons, John Richard (1813–1869) (see *Proc. Inst. Civ. Eng.* xxx. 446), Joseph Lane (1814–1862) (*ib.* xxii. 629), and Edward Oliver (1816–1864) (*ib.* xxiv. 533). They were all civil engineers, practising mostly abroad.

A portrait was exhibited at the Loan Collection of Portraits at South Kensington in 1868.

[Manby's early engineering work is described in Proc. Inst. Civ. Eng. 1842 p. 168, 1843 p. 180, 1846 pp. 89, 96; Grantham's Shipbuilding in Iron and Steel, 1842, pp. 6–9; Gill's Technical Repository, 1822, i. 398, 411, ii. 66. The Gas Engineer for December 1882 contains a notice of his work in connection with the lighting of Paris with gas. See also Maxime du Camp's article 'L'Éclairage à Paris' in Revue des deux Mondes, June 1873, p. 780. Private information from a member of the family.] R. B. P.

MANBY, CHARLES (1804-1884), civil engineer, and secretary to the Institution of Civil Engineers, eldest son of Aaron Manby [q. v.], was born on 4 Feb. 1804. He received his early education at a Roman catholic seminary, whence he was sent in 1814 to the semi-military college of St. Servan, Brittany. His uncle, Captain Joseph Manby, private secretary and aide-de-camp to the Duke of Kent, had already obtained a commission for him, but the prospect of peace caused him to change his plans, and he joined his father at Horseley ironworks, and assisted in building the first iron steamboat [see MANBY, AARON]. He also superintended the erection of the first pair of oscillating marine engines ever made, which were placed in 1820 in the Britannia, a packet on the Dover and Calais station. Manby's drawings of these engines are in the possession of the Institution of Civil Engineers. About 1823 Manby proceeded to Paris to take charge of the gasworks established there by his father, and he subsequently superintended his father's foundry at Charenton. After a short stay at the Creusot ironworks, which his father had undertaken to reorganise, he was employed by the tobacco department of the French government, and he also received a commission in the French military engineers. In 1829 he returned to England and took the management of the Beaufort ironworks in South Wales, and, after spending a short time at the Ebbw Vale ironworks and the Bristol ironworks, he established himself in London in 1835 as a civil engineer. In 1838 he became connected with Sir John Ross's enterprise for running steamers to India, which was eventually absorbed by the Peninsular and Oriental Company. He relinquished his private practice in 1839, when he was appointed secretary to the Institution of Civil Engineers. He performed the duties of the office for seventeen years with conspicuous success. Upon his retirement in 1856 a service of plate and a purse of 2,000*l.* were presented to him, and he was elected honorary secretary. In 1853 the Royal Society elected him a fellow. He was a member of the International Commission which met in Paris for the purpose of considering the feasibility of constructing the Suez Canal. His perfect command of the French language was of considerable service in maintaining a good understanding between the engineers' societies of London and Paris. In 1864 he helped to establish the Engineer and Railway Volunteer Staff Corps, in which he held the post of adjutant with the rank of lieutenant-colonel.

He died in London on 31 July 1884. He was twice married: first, in 1830, to Miss Ellen Jones of Beaufort; and secondly, in 1858, to Harriet, daughter of Major Nicholas Willard of the Grays, Eastbourne, and widow of Mr. W. C. Hood, formerly a partner in the publishing house of Whitaker & Co. He left no issue.

[Proc. of the Institution of Civil Engineers, lxxxi. 327 (portrait).] R. B. P.

MANBY, GEORGE WILLIAM (1765-1854), inventor of apparatus for saving life from shipwreck, son of Matthew Pepper Manby, captain in the Welsh fusiliers, was born at Denver, near Downham Market, Norfolk, 28 Nov. 1765. Thomas Manby (1766?-1834) [q. v.] was his younger brother. He was sent to a school at Downham kept by Thomas Nooks and William Chatham, where he had for his schoolfellow Horatio Nelson, with whom he formed a close intimacy (cf. *Description of the Nelson Museum at Yarmouth*, 1849, Preface). He was subsequently transferred to a school at Bromley, Middlesex, and was afterwards placed under Reuben Burrow [q. v.], then teacher of mathematics in the military drawing-room at the Tower. After a short time he entered the Royal Military Academy at Woolwich, but in consequence of a delay in obtaining a commission in the artillery he joined the Cambridgeshire militia, eventually attaining the rank of captain. He married in 1793 the only daughter of Dr. Preston, and went to reside near Denver, but in 1801 domestic troubles, whose character is unknown, caused him to leave home. He settled at Clifton, near Bristol, devoting himself to literary pursuits as a means of distraction. In 1801 he brought out 'The History and Antiquities of St. David's,' followed by 'Sketches of the History and Natural Beauties of Clifton,' 1802, and 'A Guide from Clifton to the Counties of Monmouth, Glamorgan, &c.,' in 1802, all of which are illustrated by engravings from his own drawings. In 1803 he wrote a pamphlet entitled 'An Englishman's Reflexions on the Author of the Present Disturbances,' in which he dealt with the threatened invasion of England by Napoleon. This work attracted the notice of Charles Yorke, then secretary at war, and in August 1803 Manby received the appointment of barrack-master at Yarmouth.

His attention was first turned to the subject of shipwrecks by witnessing the loss of the Snipe gun brig off Yarmouth during the storm of February 1807, when sixty-seven persons perished within sixty yards of the shore, and 147 bodies were picked up along

the coast. In considering a means of rescue it occurred to him that the first thing was to establish a communication with the shore. Remembering that he had when a youth once fired a line over Downham Church, he obtained from the board of ordnance the loan of a mortar, and in August and September 1807 he exhibited some experiments to the members of the Suffolk Humane Society. The apparatus was successfully used on 12 Feb. 1808 at the wreck of the brig Elizabeth. The invention had been submitted to the board of ordnance, who reported upon it in January 1808, and it made such rapid progress in public favour that the navy board began to supply mortars, &c., to various stations round the coast in the early part of that year. In 1810 the apparatus was investigated by a committee of the House of Commons, and the report was ordered to be printed 26 March of the same year. Further papers were issued 7 Dec. 1813 and 10 June 1814. Manby embodied the results of his work in a pamphlet published in 1812, entitled 'An Essay on the Preservation of Shipwrecked Persons, with Descriptive Account of the Apparatus and the Manner of Using it,' which has been reprinted in many different forms. In 1823 the subject again came before the House of Commons, on Manby's petition for a further reward. Up to that time 229 lives had been saved by his apparatus. The committee recommended the payment to Manby of 2,000*l.* (cf. *Parliamentary Paper* No. 260 of 1827). The use of the apparatus gradually extended to other countries, and Manby received numerous medals, which are described and illustrated in a pamphlet published by him in 1852. There are now 302 stations in the United Kingdom where the apparatus is in use. Since 1878, however, the mortars have been superseded by rope-carrying rockets.

Manby's claim has been disputed by the friends of Lieutenant Bell, who in 1807 presented a somewhat similar plan to the Society of Arts (see vol. x. of the *Transactions* of that body), and a gratuity of 50*l.* was awarded to the inventor. Bell's idea was to throw a rope from the ship to the shore; Manby's plan reverses this order of procedure. Manby also interested himself in the improvement of the lifeboat, and about 1811 he submitted his new boat to the navy board. The report of the trial is contained in the 'Navy Experiment Book No. 3,' preserved among the admiralty papers at the Public Record Office. The boat was tried again at Plymouth in 1826 (*Mech. Mag.* August 1826, p. 252), but it does not appear to have come into general use. He also directed his attention to the extinction of fires, and he was the first to suggest the apparatus now known as the 'extincteur,' consisting of a portable vessel holding a fire-extinguishing solution under pressure. This was exhibited before the barrack commissioners in March 1816, and also at Woolwich, before a joint committee appointed by the admiralty and the board of ordnance, on 30 Aug. 1816. On the same occasion he showed his 'jumping-sheet,' for catching persons when jumping from burning buildings (*Gent. Mag.* 1816 pt. i. p. 271, pt. ii. p. 270, 1819 pt. i. p. 351; *Mech. Mag.* 2 Oct. 1824, p. 28). The subject is further dealt with in Manby's 'Essay on the Extinction and Prevention of Fires, with the Description of the Apparatus for Rescuing Persons from Houses enveloped in Flames,' London, 1830.

About 1813 he commenced experiments with a view to the prevention of accidents on the ice, and on 19 Jan. 1814 he read a paper before the Royal Humane Society, embodying the results of his useful labours. The paper, which contains numerous illustrations, was printed in the 'Gentleman's Magazine,' 1814, pt. i. p. 428, and also in the 'Mechanics' Magazine,' January 1826, p. 216. In 1832 he published 'A Description of Instruments, Apparatus, and Means for Saving Persons from Drowning who break through the Ice,' &c. He was elected a fellow of the Royal Society in 1831. Manby died at his house at Southtown, Yarmouth, 18 Nov. 1854. His first wife died in 1814, and in 1818 he married Sophia, daughter of Sir Thomas Gooch of Benacre Hall, Suffolk. She died 1 Oct. 1843.

There is a portrait of Manby in the 'European Magazine,' July 1813, and another in his pamphlet describing the medals presented to him, already referred to. The print room at the British Museum possesses three others.

In addition to the works already mentioned Manby wrote: 1. 'Journal of a Voyage to Greenland,' 1822. 2. 'Reflections upon the Practicability of Recovering Lost Greenland,' 1829. 3. 'Hints for Improving the Criminal Law, with Suggestions for a new Convict Colony,' 1831. 4. 'Reminiscences,' 1839. 5. 'A Description of the Nelson Museum at Pedestal House,' Yarmouth, 1849. The chief contents are now in the museum at Lynn. A volume lettered 'Captain Manby's Apparatus 1810 to 1820,' preserved among the Ordnance Papers at the Public Record Office, contains a large number of Manby's original letters and official reports of the trials of his apparatus.

[Authorities in addition to those cited: European Mag. July 1813; Gent. Mag. 1821 pt. ii. passim, 1855 pt. i. p. 208; Reminiscences, 1839;

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The Life Boat, January 1855, p. 11; Tables relating to Life Salvage on the Coasts of the United Kingdom during the year ended 30 June 1892, published by the Board of Trade; General Report on the Survey of the Eastern Coast of England for the Purpose of Establishing the System for Saving Shipwrecked Persons, London, 1813. The only known copy of this tract is bound up with the volume of Ordnance Papers referred to above.] R. B. P.

MANBY, PETER (*d.* 1697), dean of Derry, son of Lieutenant-colonel Manby, became a scholar of Trinity College, Dublin, where he took the degrees in arts, though his name does not appear in the printed catalogue of graduates. Archdeacon Cotton and other writers style him D.D., but it does not appear that he proceeded to that degree. After taking orders in the established church, he was appointed on 23 Nov. 1660, being then B.A., to a minor canonry of St. Patrick's, Dublin; and on 9 April 1666, being then M.A., he was collated to the chancellorship of that church (Cotton, *Fasti Eccl. Hibern.* ii. 118). He became chaplain to Dr. Michael Boyle, archbishop of Dublin, who, during his triennial visitation in 1670, collated him to a canonry of the cathedral of Kildare. Manby was presented to the deanery of Derry on 17 Sept. 1672, and installed on 21 Dec. He afterwards joined the communion of the church of Rome in consequence, as his adversaries alleged, of his failure to obtain a bishopric. James II granted him a dispensation under the great seal, dated 21 July 1686, authorising him to retain the deanery of Derry, notwithstanding his change of religion. In 1687 he published 'The Considerations which obliged Peter Manby, Dean of Derry, to embrace the Catholique Religion. Dedicated to his Grace the Lord Primate of Ireland,' Dublin and London, 1687, 4to, pp. 19. The imprimatur is dated from Dublin Castle, 11 March 1686-1687. The treatise, although regarded by his friends as incontrovertible, contains only the usual arguments adduced by advocates of the papal claims. William King [q. v.], then chancellor of St. Patrick's, and afterwards archbishop of Dublin, published a reply, which led Manby to rejoin in a book entitled 'A Reformed Catechism, in two Dialogues, concerning the English Reformation, collected, for the most part Word for Word, out of Dr. Burnet, John Fox, and other Protestant Historians, published for the information of the People,' Dublin and London, 1687, 4to. This was answered by King in 'A Vindication of the Answer to the Considerations.' Dr. William Clagett [q. v.] in England wrote 'Several captious Queries concerning the English Reformation, first proposed by Dean Manby . . . briefly and fully answered,' London, 1688, 4to. In 1688 James made Manby an alderman of Derry. After the battle of the Boyne, Manby retired to France. He died in London in 1697, according to an account given by Dr. Cornelius Nary [q. v.], who attended him in his last moments.

His works are: 1. 'A Letter to a Nonconformist Minister,' London, 1677, 4to. 2. 'A brief and practical Discourse of Abstinence in Time of Lent; wherein is shewed the popular Mistake and Abuse of the Word Superstition,' Dublin, 1682, 4to. 3. 'Of Confession to a lawful Priest: wherein is treated of the last Judgment,' London, 1686, 24mo. 4. 'A Letter to a Friend, shewing the Vanity of this Opinion, that every Man's Sense and Reason is to guide him in matters of Faith,' Dublin, 1688, 4to.

Manby induced his brother Robert, a clergyman of the establishment, to join the Roman church. Robert Manby became a friar; he left two sons, both of whom joined the Society of Jesus. One of these sons, Peter Manby (*fl.* 1724), born in Leinster in 1681, studied at Coimbra, and on his return to Ireland published 'Remarks on Dr. Loyd's Translation of the Mountpelier Catechism,' Dublin, 1724, 8vo, in which he attempts to show that this catechism contains the condemned propositions of Jansenius and Quesnel.

[Cotton's Fasti, ii. 197, 249, iii. 332; D'Alton's Archbishops of Dublin, p. 301; Dodd's Church Hist. iii. 461; Hogan's Cat. of the Irish Province S. J., pp. 63, 64; Jones's Popery Tracts, pp. 150, 151, 459, 484; Oliver's Jesuit Collections, p. 258; Cat. of Library of Trin. Coll. Dublin; Ware's Writers (Harris), p. 257.] T. C.

MANBY, THOMAS (*fl.* 1670–1690), landscape-painter, is spoken of as 'a good English landskip-painter, who had been several times in Italy, and consequently painted much after the Italian manner.' From Vertue's extracts from the diaries of Mr. Beale, the husband of Mary Beale [q. v.], it appears that Manby was employed to paint in landscapes in the background of the portraits by her and probably other painters of the time. Manby brought from Italy a large collection of pictures, which were sold at the Banqueting House in Whitehall about 1680.

[Buckeridge's Supplement to De Piles's Lives of the Painters; Walpole's Anecdotes of Painting, ed. Wornum.] L. C.

MANBY, THOMAS (1766?–1834), rear-admiral, of a family settled for many centuries at Manby in Lincolnshire, was the

son of Matthew Pepper Manby of Hilgay in Norfolk, lieutenant of marines, captain in the Welsh fusiliers, and afterwards aide-de-camp to Lord Townshend when lord-lieutenant of Ireland (1767–72). George William Manby [q. v.] was his elder brother. When lieutenant-general of the ordnance, Townshend gave his aide-de-camp's son, Thomas, a post in the department, but the boy, preferring to go to sea, was entered on board the Hyæna frigate on the Irish station, in 1783. In 1785 he was moved into the Cygnet sloop, in which he went to the West Indies. He was afterwards in the Amphion, and, returning in her to England, served for a short time in the Illustrious. Towards the end of 1790 he joined the Discovery, then fitting out for a voyage to the Pacific and the north-west coast of America, under the command of Captain George Vancouver [q. v.] In the beginning of 1793, when it was necessary to send some of the officers of the expedition to England and to China [see Broughton, William Robert; Mudge, Zachary], Manby was appointed master of the Chatham brig, the Discovery's consort, in which he remained for the next two years, engaged in the arduous and trying work of the survey. In 1795 he was moved back into the Discovery as acting lieutenant, and on his arrival in England was confirmed to that rank, 27 Oct. 1795. In 1796 he was a lieutenant of the Juste, and when Lord Hugh Seymour [q. v.] was preparing for an expedition to the Pacific, Manby, at his request, was promoted, 5 Feb. 1797, to command the Charon, a 44-gun ship, but armed *en flûte*, as a store-ship. The proposed expedition was afterwards countermanded, and the Charon was employed in transporting troops to Ireland during the rebellion. It is mentioned that on one occasion she took on board a thousand men at Portsmouth, landed them at Guernsey within twenty-four hours, embarked another thousand in their stead, and landed these on the following day at Waterford. She was also frequently engaged in convoying the local trade, and in cruising against the enemy's privateers. In the two years during which Manby commanded her he is said to have given 'protection to no less than 4,753 vessels, not one of which was lost.'

He was advanced to post rank 22 Jan. 1799, and towards the end of the year was appointed to the Bordelais, a remarkably fine and fast vessel, which had been built as a French privateer, but had fortunately been captured on her second trip by the Révolutionnaire, herself a prize, the work of the same builder. She was thought a most beautiful model, though dangerous from the weakness of her frame. During 1800 she was cruising for some time off the Azores, and was afterwards employed on the blockade of Flushing. She proved, however, very unfit for this service. She was long, narrow, and low in the water, and consequently so wet that her crew became very sickly. She was therefore ordered to Spithead, and thence to the West Indies. She sailed at the end of the year with the Andromache frigate and a large convoy. The convoy was dispersed in a gale off Cape Finisterre, and Manby was afterwards sent to look out for the stragglers to the eastward of Barbados. On his way he recaptured two of them, already prizes to a French privateer, and on 28 Jan. 1801 fell in with two large brigs and a schooner, French ships of war, which had been sent thither by the governor of Cayenne to prey on the English West Indian fleet. The armament of the brigs was very inferior to that of the Bordelais, but they carried nearly twice the number of men, and apparently thought to carry her by boarding. No sooner, however, did the Bordelais open her fire on the leading brig, the Curieuse, than the others turned and fled. After a gallant fight the Curieuse struck her flag, but she was in a sinking condition, and sank shortly after (James, iii. 124; Troude, iii. 249). The little affair derived importance from the fact of its saving the scattered convoy from a very great danger. During the year Manby was employed in active cruising, and on the peace he was moved into the Juno, one of the squadron on the coast of St. Domingo, and in her he returned to England in August 1802.

He was shortly afterwards appointed to the Africaine, a frigate mounting 48 guns, in which on the renewal of the war he was stationed off Helvoetsluys, with a 24-gun frigate in company, to blockade two large French frigates lying there with troops on board. This irksome service lasted for nearly two years, when, the French frigates having been dismantled, and having passed through the canal to Flushing, the Africaine joined the squadron off the Texel. After sustaining serious damage in a heavy gale, she was compelled to go to Sheerness to refit. Thence she was sent to the West Indies with convoy. She arrived at Barbados with a crew of 340 men, in perfect health. She was ordered to return to England with the homeward-bound trade, and to take on board some invalids from the hospitals. Within forty-eight hours after her departure from Carlisle Bay virulent yellow fever was raging on board. The surgeon and the

assistant-surgeon died on the second day. Manby himself acted in their place, and, by the advice of a doctor at St. Kitts, dealt out large doses of calomel. But the anxiety brought on an attack of the fever, which nearly proved fatal. At Tortola a surgeon was procured, and after a terrible passage of six weeks, having lost a third of her crew, the Africaine arrived at Falmouth, whence she was sent to do a full quarantine at the Scilly Islands, after which she was paid out of commission.

About the time of his being appointed to the Africaine he was presented by Lady Townshend to the Princess of Wales, who treated him with much cordiality (G. W. Manby, p. 32). It was afterwards sworn by several witnesses that she conducted herself towards him with undue, if not with criminal familiarity (*The Book*, passim); on 22 Sept. 1806 Manby made affidavit that this testimony was 'a vile and wicked invention, wholly and absolutely false' (*ib.* pp. 181–2).

In 1807 Manby, in the Thalia, in command of a small squadron, was stationed at Jersey, and in 1808 was sent, in company with the Medusa frigate and a brig, to look out for two French frigates, supposed to have gone to Davis Straits to prey on the whalers. After a trying and unsuccessful cruise of twelve weeks, they filled up with wood and water at a harbour on the coast of Labrador, which Manby surveyed and named Port Manvers. Thence they returned to England by Newfoundland, the Azores, and Gibraltar. The Arctic service had severely tried a constitution already impaired by yellow fever. Manby's health was utterly ruined, and he was obliged to give up his command. He purchased an estate at Northwold in Norfolk, where he settled down for the rest of his life.

He was promoted to the rank of rear-admiral 27 May 1825. He died from an overdose of opium, at the George Hotel, Southampton, on 18 June 1834. He married in 1800 Miss Hamond of Northwold, and had by her two daughters.

[Marshall's Roy. Nav. Biog. iii. (vol. ii.) 199; United Service Journ. 1834, pt. ii. p. 524; G. W. Manby's Reminiscences; 'The Book!' or the Proceedings and Correspondence upon the subject of the Inquiry into the Conduct of H.R.H. the Princess of Wales (2nd edit. 1813); James's Nav. Hist.; Troude's Batailles Navales de la France.] J. K. L.

MANCHESTER, Dukes of. [See Montagu, Charles, 1664–1722, first Duke; Montagu, George, 1737–1788, fourth Duke; Montagu, William, 1771–1843, fifth Duke.]

MANCHESTER, Earls of. [See Montagu, Sir Henry, first Earl, 1563?–1642; Montagu, Edward, second Earl, 1602–1671.]

MANDERSTOWN, WILLIAM (*fl.* 1515–1540), philosopher, was born in the diocese of St. Andrews, probably at the town of Manderston, Stirlingshire. Educated apparently at St. Andrews, he subsequently proceeded to the university of Paris, where he graduated licentiate in medicine, and became one of the school of Terminists, at whose head was John Major (1469–1550) [q. v.] In 1518 Manderstown published at Paris two works, 'Bipartitum in Morali Philosophia Opusculum,' 12mo, dedicated to James Beaton [q. v.], archbishop of St. Andrews, and 'Tripartitum Epithoma Doctrinale,' 12mo; in the first work he is said to have plagiarised from 'Hieronymus Angestus;' copies of both are preserved in the Advocates' Library, Edinburgh. On 15 Dec. 1525 he was chosen one of the rectors of the university of Paris (Du Boulay, *Univ. Paris.* vi. 977). Before 1539 he had returned to Scotland, for in that year, along with John Major, he founded a bursary or chaplaincy in St. Salvator's, and endowed it with the rents of certain houses in South Street, St. Andrews. On 3 April in the same year Manderstown witnessed a charter at Dunfermline Monastery, and also appears as rector of Gogar. The date of his death is unknown. Tanner wrongly places it in 1520. Besides the books above mentioned, Tanner attributes to Manderstown: 1. 'In Ethicam Aristotelis ad Nicomachum Comment.' 2. 'Quæstionem de Futuro Contingenti.' 3. 'De Arte Chymica.'

[Du Boulay's Universitatis Parisiensis Hist. vi. 977; Tanner's Bibliotheca Britannica, p. 505; Chronicles and Memorials of Scotland—Reg. Magni Sigilli, 1513–1546; Mackay's Life of John Mair, pp. 76, 97; Catalogue of Advocates' Library.] A. F. P.

MANDEVIL, ROBERT (1578–1618), puritan divine, was a native of Cumberland. He was 'entered either a batler or servitor' of Queen's College, Oxford, early in 1596, and matriculated on 25 June; he proceeded B.A. 17 June 1600, and, after migrating to St. Edmund's Hall, M.A. 6 July 1603. In July 1607 he was elected vicar of Holm Cultram in Cumberland by the chancellor and scholars of the university of Oxford, and remained there till his death in 1618. His life was characterised by great piety and zeal for the puritan cause, and he was specially active in persuading his parishioners to a stricter observance of the Sabbath.

He wrote: 'Timothies Taske; or a Chris-

tian Sea-Card,' the substance of addresses at two synodal assemblies at Carlisle, on 1 Tim. iv. 16, and Acts xx. 28. The book was published at Oxford in 1619 under the editorship of Thomas Vicars, fellow of Queen's College. Wood also ascribes to Mandevil 'Theological Discourses.'

[Wood's Athenæ (Bliss), ii. col. 251; Wood's Fasti (Bliss), i. col. 284; Clark's Reg. of the Univ. of Oxford, ii. 214, iii. 221; Hutchinson's Hist. of Cumberland, ii. 343.] B. P.

MANDEVILLE, BERNARD (1670?–1733), author of the 'Fable of the Bees,' born about 1670, was a native of Dort (or Dordrecht) in Holland. He pronounced an 'Oratio Scholastica, De Medicina,' upon leaving the Erasmus School at Rotterdam for the university in October 1785. On 23 March 1689 he maintained a thesis at Leyden 'De Brutorum Operationibus,' arguing for the automatism of brutes; and on 30 March 1691 kept an 'inaugural disputation,' 'De Chylosi Vitiata,' at Leyden upon taking his degree as doctor of medicine. Copies of these are in the British Museum; the last is dedicated to his father, 'Michaelo de Mandeville, apud Roterodamenses practico felicissimo.' For some unknown reason he settled in England. According to Hawkins (*Life of Johnson*, p. 263), he lived in obscure lodgings in London and never acquired much practice. Some Dutch merchants whom he flattered allowed him a pension. He is also said to have been 'hired by the distillers' to write in favour of spirituous liquors. A physician who had married a distiller's daughter told Hawkins that Mandeville was 'a good sort of man,' and quoted him as maintaining that the children of dram-drinking women were 'never afflicted with the rickets.' Mandeville is said to have been coarse and overbearing when he dared, and was probably little respected outside of distilling circles. Lord Macclesfield, however, when chief justice (1710–1718), is said to have often entertained him for the sake of his conversation (Hawkins, and *Lounger's Commonplace Book*, by Jeremiah Whitaker Newman, ii. 306). At Macclesfield's house he met Addison, whom he described as 'a parson in a tye-wig.' Franklin during his first visit to England was introduced to Mandeville, and describes him as the 'soul' of a club held at a tavern and a 'most entertaining, facetious companion' (Franklin, *Memoirs*). He died 21 Jan. 1732–3 (*Gent. Mag.* for 1733), 'in his sixty-third year' according to the 'Bibliothèque Britannique.'

Mandeville published in 1705 a doggerel poem called 'The Grumbling Hive, or Knaves turned Honest,' which was piratically reprinted as 'a sixpenny pamphlet,' and sold about the streets as a halfpenny sheet (preface to later edition). In 1714 it was republished anonymously with an 'Inquiry into the Origin of Moral Virtue,' and a series of notes, under the title 'The Fable of the Bees, or Private Vices Public Benefits.' In 1723 appeared a second edition, with an 'Essay on Charity and Charity Schools,' and a 'Search into the Nature of Society.' The grand jury of Middlesex presented the book as a nuisance in July 1723, and it was denounced in a letter by 'Theophilus Philo-Britannus' in the 'London Journal' of 27 July following. Mandeville replied by a letter to the same journal on 10 Aug., reprinted as a 'Vindication' in later editions. The book was attacked by Richard Fiddes [q. v.] in his 'General Treatise of Morality,' 1724; by John Dennis [q. v.] in 'Vice and Luxury Public Mischiefs' (1724); by William Law [q. v.] in 'Remarks upon . . . the Fable of the Bees;' by Francis Hutcheson (1694–1746) [q. v.] in 'Hibernicus's Letters' (1725–7), and by Archibald Campbell (1691–1756) [q. v.] in his 'Αρετηλογία (1728), fraudulently published as his own by Alexander Innes. Campbell (or Innes) challenged Mandeville to redeem a promise which he had made that he would burn the book if it were proved to be immoral. An advertisement of the 'Αρετηλογία was followed by a paragraph stating that the author of the 'Fable' had, upon reading this challenge, burnt his own book solemnly at the bonfire before St. James's Gate on 1 March 1728. Mandeville ridiculed this ingenious fiction in the preface to a second part of the 'Fable of the Bees' added to later editions. The sixth edition appeared in 1729, the ninth in 1755, and it has been often reprinted. Berkeley replied to Mandeville in the second dialogue of 'Alciphron' (1732), to which Mandeville replied in 'A Letter to Dion' in the same year. John Brown (1715–1766) [q. v.], in his 'Essay upon Shaftesbury's Characteristics' (1751), also attacks Mandeville as well as Shaftesbury.

Mandeville gave great offence by this book, in which a cynical system of morality was made attractive by ingenious paradoxes. It was long popular, and later critics have pointed out the real acuteness of the writer as well as the vigour of his style, especially remarkable in a foreigner. His doctrine that prosperity was increased by expenditure rather than by saving fell in with many current economical fallacies not yet extinct. Assuming with the ascetics that human desires were essentially evil and therefore produced 'private vices,' and assuming with the

common view that wealth was a 'public benefit,' he easily showed that all civilisation implied the development of vicious propensities. He argued again with the Hobbists that the origin of virtue was to be found in selfish and savage instincts, and vigorously attacked Shaftesbury's contrary theory of a 'moral sense.' But he tacitly accepted Shaftesbury's inference that virtue so understood was a mere sham. He thus argued, in appearance at least, for the essential vileness of human nature; though his arguments may be regarded as partly ironical, or as a satire against the hypocrisies of an artificial society. In any case his appeal to facts, against the plausibilities of the opposite school, shows that he had many keen though imperfect previsions of later scientific views, both upon ethical and economical questions. Dr. Johnson was much impressed by the 'Fable,' which, he said, did not puzzle him, but 'opened his views into real life very much' (Hill, *Boswell*, iii. 291–3; see criticisms in James Mill, *Fragment on Mackintosh*, 1870, pp. 57–63; Bain, *Moral Science*, pp. 593–8; Stephen, *English Thought in the Eighteenth Century*, ii. 33–40).

Besides the 'Fable' and the Latin exercises above mentioned, Mandeville's works are: 1. 'Esop Dressed, or a Collection of Fables writ in Familiar Verse,' 1704. 2. 'Typhon in Verse,' 1704. 3. 'The Planter's Charity, a poem,' 1704. 4. 'The Virgin Unmasked, or Female Dialogues betwixt an elderly maiden Lady and her Niece,' 1709, 1724, 1731 (a coarse story, with reflections upon marriage, &c.) 5. 'Treatise of Hypochondriack and Hysterick Passions, vulgarly called Hypo in Men and Vapours in Women . . .,' 1711, 1715, 1730 (admired by Johnson according to Hawkins). 6. 'Free Thoughts on Religion, the Church, and National Happiness,' 1720. 7. 'A Conference about Whoring,' 1725. 8. 'An Enquiry into the Causes of the frequent Executions at Tyburn,' 1725 (a curious account of the abuses then prevalent). 9. 'An Enquiry into the Origin of Honour and the Usefulness of Christianity in War,' 1732. To Mandeville have also been attributed: 'A Modest Defence of Publick Stews,' 1740; 'The World Unmasked, or the Philosopher the greatest Cheat,' 1736 (certainly not his); and 'Zoologia Medicinalis Hibernica,' 1744 (but previously published by 'John Keogh' in 1739).

[The notices in the General Dictionary, vii. 388 (1738), Chaufepié, and the Biographia Britannica give no biographical details; Hawkins's brief note as above and the Lounger's Commonplace Book (see above) preserve the only personal tradition.] L. S.

MANDEVILLE, GEOFFREY de, Earl of Essex (*d.* 1144), rebel, was the son of William de Mandeville, constable of the Tower, and the grandson of Geoffrey de Mandeville, a companion of the Conqueror, who obtained a considerable fief in England, largely composed of the forfeited estates of Esgar (or Asgar) the staller. Geoffrey first appears in the Pipe Roll of 1130, when he had recently succeeded his father. With the exception of his presence at King Stephen's Easter court in 1136, we hear nothing of him till 1140, when he accompanied Stephen against Ely (*Cott. MS.* Titus A. vi. f. 34), and subsequently (according to William of Newburgh) took advantage of his position as constable of the Tower to detain Constance of France in that fortress, after her betrothal to Eustace, the son of Stephen, who bitterly resented the outrage. He must, however, have succeeded in obtaining from the king before the latter's capture at Lincoln (2 Feb. 1141) the charter creating him Earl of Essex, which is still preserved among the Cottonian Charters (vii. 4), and which is probably the earliest creation-charter now extant.

From this point his power and his importance rapidly increased, chiefly owing to his control of the Tower. He also exercised great influence in Essex, where lay his chief estates and his strongholds of Pleshy and Saffron Walden. On the arrival of the Empress Maud in London (June 1141), he was won over to her side by an important charter confirming him in the earldom of Essex, creating him hereditary sheriff, justice, and escheator of Essex, and granting him estates, knights' fees, and privileges. He deserted her cause, however, on her expulsion from London, seized her adherent the bishop, and was won over by Stephen's queen to assist her in the siege of Winchester. Shortly after the liberation of the king Geoffrey obtained from him, as the price of his support, a charter (Christmas 1141) pardoning his treason, and trebling the grants made to him by the empress. He now became sheriff and justice of Hertfordshire and of London and Middlesex, as well as of Essex, thus monopolising all administration and judicial power within these three counties. Early in the following year he was despatched by Stephen against Ely to disperse the bishop's knights, a task which he accomplished with vigour. His influence was now so great that the author of the 'Gesta Stephani' describes him as surpassing all the nobles of the land in wealth and importance, acting everywhere as king, and more eagerly listened to and obeyed than the king himself. Another contemporary writer speaks of him as the foremost man in

England. His ambition, however, was still unsatisfied, and he aspired by a fresh treason to play the part of king-maker. He accordingly began to intrigue with the empress, who was preparing to make a fresh effort on behalf of her cause. Meeting her at Oxford some time before the end of June (1142), he extorted from her in a new charter concessions even more extravagant than those he had wrung from Stephen. He also obtained from her at the same time a charter in favour of his brother-in-law, Aubrey de Vere (afterwards Earl of Oxford), another Essex magnate. But the ill-success of her cause was unfavourable to his scheme, and he remained, outwardly at least, in allegiance to the king. His treasonable intentions, however, could not be kept secret, and Stephen, who already dreaded his power, was warned that he would lose his crown unless he mastered the earl. It was not, however, till the following year (1143) that he decided, or felt himself strong enough, to do this. At St. Albans, probably about the end of September, Geoffrey, who was attending his court, was openly accused of treason by some of his jealous rivals, and, on treating the charge with cynical contempt, was suddenly arrested by the king after a sharp struggle. Under threat of being hanged, he was forced to surrender his castles of Pleshey and Saffron Walden, and, above all, the Tower of London, the true source of his might. He was then set free, 'to the ruin of the realm,' in the words of the 'Gesta Stephani.'

Rushing forth from the presence of the king, 'like a vicious and riderless horse, kicking and biting' in his rage, the earl burst into revolt. With the help of his brother-in-law, William de Say, and eventually of the Earl of Norfolk, he made himself master of the fenland, the old resort of rebels. Advancing from Fordham, he secured, in the absence of Bishop Nigel, the Isle of Ely, and pushing on thence seized Ramsey Abbey, which he fortified and made his headquarters. From this strong position he raided forth with impunity, burning and sacking Cambridge and other smaller places. Stephen marched against him, but in vain, for the earl took refuge among the fens. The king, however, having fortified Burwell, which threatened Geoffrey's communications, the earl attacked the post (August 1144), and while doing so was wounded in the head. The wound proved fatal, and the earl died at Mildenhall in Suffolk about the middle of September, excommunicate for his desecration and plunder of church property. His corpse was carried by some Templars to the Old Temple in Holborn, where it remained unburied for nearly twenty years. At last, his son and namesake having made reparation for his sins, Pope Alexander pronounced his absolution (1163), and his remains were interred at the New Temple, where an effigy of him was, but erroneously, supposed to exist.

The earl, who presented a perfect type of the ambitious feudal noble, left by his wife Rohese, daughter of Aubrey de Vere (chamberlain of England), at least three sons: Ernulf (or Ernald), who shared in his revolt, and was consequently exiled and disinherited, together with his descendants; and Geoffrey (*d.* 1166) and William Mandeville [q. v.], who succeeded him in turn, and were both Earls of Essex.

[Geoffrey de Mandeville: a Study of the Anarchy, 1892, by the present writer.]

J. H. R.

MANDEVILLE, Sir JOHN, was the ostensible author of the book of travels bearing his name and composed soon after the middle of the fourteenth century. The earliest known manuscript (Paris, Bibl. Nat. nouv. acq. franç. 4515, late Ashburnham MS. Barrois xxiv.) is dated 1371, and is in French; and from internal evidence it is clear that the English, Latin, and other texts are all derived, directly or indirectly, from a French original, the translation in no case being the author's own. The English text has practically come down to us in only three forms, and in no manuscript older than the fifteenth century. The common English version, and the only one printed before 1725, has, besides other deficiencies, a large gap in the account of Egypt (ed. Halliwell, 1866, p. 36, l. 7, 'And there are,' to p. 62, l. 25, 'abbeye often tyme'). The other two English versions are of superior value, and are preserved, each in a single manuscript, in the British Museum, dating in both cases from about 1410 to 1420: that in Cotton MS. Titus C. xvi. was first edited anonymously in 1725, and through Halliwell's reprints (1839, 1866, &c.) has become the standard English text; the other version, in a more northerly dialect, and in some respects superior, is in Egerton MS. 1982, and was printed for the Roxburghe Club in 1889. As the Cotton manuscript has lost three leaves, the latter is really the only complete English text.

In Latin, as Dr. Vogels has shown, there are five independent versions. Four of them, which apparently originated in England (one manuscript, now at Leyden, being dated in 1390), have no special interest; the fifth, or vulgate Latin text, was no doubt made at Liège, and, as will be seen, has an important bearing on the author's identity. It is found in twelve manuscripts, all of the fifteenth

century, and is the only Latin version as yet printed.

In his prologue the author styles himself Jehan de Mandeville, or John Maundevylle, knight, born and bred in England, of the town of St. Aubin or St. Albans; and he declares that he crossed the sea on Michaelmas day 1322 (or 1332, in the Egerton and some other English manuscripts), and had passed in his travels by Turkey (i.e. Asia Minor), Great and Little Armenia, Tartary, Persia, Syria, Arabia, Upper and Lower Egypt, Libya, a great part of Ethiopia, Chaldæa, Amazonia, and Lesser, Greater, and Middle India. He adds that he wrote especially for those who wished to visit Jerusalem, whither he had himself often ridden in good company, and in the French prologue he ends by stating that, to be more concise, he should have (j'eusse) written in Latin, but had chosen Romance, i.e. French, as being more widely understood. In the Latin, and all the English versions except the Cotton manuscript, this last sentence is suppressed, so that each tacitly claims to be an original work; in the Cotton manuscript it is perverted and reads: 'And ye shall understand that I have put this book out of Latin into French, and translated it again out of French into English that every man of my nation may understand it.' These words not only contradict the French text, but make Mandeville himself responsible for the English version in which they occur, and on the strength of them he has even been styled the 'father of English prose.' But the Cotton version, equally with the others, is disfigured by blunders, such as an author translating his own work could never have made (see Roxburghe edit. p. xiii). In the epilogue Mandeville repeats that he left England in 1322, and goes on to say that he had since 'searched' many a land, been in many a good company, and witnessed many a noble feat, although he had himself performed none, and that, being now forced by arthritic gout to seek repose, he had written his reminiscences, as a solace for his 'wretched ease,' in 1357, the thirty-fifth year since he set out. This is the date in the Paris manuscript; others, French and English, have 1356 (or 1366 in the case of those which make him start in 1332), while the vulgate Latin has 1355. In the Latin, moreover, he says that he wrote at Liège, and it is in the Cotton manuscript alone that, by an inexact rendering, he speaks of having actually reached home. The passage common to all the English versions, that on his way back he submitted his book to the pope at Rome, is, no doubt, spurious. It is at variance with his own account of the circumstances under which the work was written, and between 1309 and 1377 the popes resided not at Rome but at Avignon. A short dedicatory letter in Latin to Edward III, which is appended to some inferior French manuscripts, is also probably a late addition. In some copies the author's name appears as J. de Montevilla.

The work itself is virtually made up of two parts. The first treats mainly of the Holy Land and the routes thither, and in the Paris manuscript it gives the title to the whole, viz. 'Le livre Jehan de Mandeville, chevalier, lequel parle de l'estat de la terre sainte et des merveilles que il y a veues.' Although it is more a guide-book for pilgrims than strictly a record of the author's own travel, he plainly implies throughout that he wrote from actual experience. Incidentally he tells us he had been at Paris and at Constantinople, had long served the sultan of Egypt against the Bedouins, and had refused his offer of a prince's daughter in marriage, with a great estate, at the price of apostasy. He reports, too, a curious colloquy he had with the sultan on the vices of Christendom, and casually mentions that he left Egypt in the reign of Melechmadabron, by whom he possibly means Melik-el-Mudhaffar (1346–7). Finally, he speaks of being at the monastery of St. Catharine on Mount Sinai, and of having obtained access to the Dome of the Rock at Jerusalem by special grace of the sultan, who gave him letters under the great seal. But in spite of these personal references almost the whole of his matter is undeniably taken from earlier writers. The framework, as Sir Henry Yule pointed out, is from William of Boldensele, a German knight and ex-Dominican who visited the holy places in 1332–3, and wrote in 1336 a sober account of his journey (Grotefend, *Die Edelherren von Boldensele*, 1852, 1855). From first to last Mandeville copies him closely, though not always with intelligence; but at the same time he borrows abundantly from other sources, interweaving his various materials with some skill. Apart from his use of church legends and romantic tales, the description he gives of the route through Hungary to Constantinople, and, later on, across Asia Minor, is a blundering plagiarism from the 'History of the First Crusade' by Albert of Aix, and his topography of Palestine, when not based on Boldensele, is a patchwork from twelfth- and thirteenth-century itineraries. His authority, therefore, for the condition of the holy places in his own time, though often quoted, is utterly worthless. Other passages can be traced to Pliny and Solinus, Peter Comestor, Vincent de Beauvais, Bru-

netto Latini, and Jacques de Vitry. From the last, for example, he ekes out Boldensele's account of the Bedouins, and it is from a careless reading of De Vitry that he turns the hunting leopards of Cyprus into 'papions' or baboons. The alphabets which he gives have won him some credit as a linguist, but only the Greek and the Hebrew (which were readily accessible) are what they pretend to be, and that which he calls Saracen actually comes from the 'Cosmographia' of Æthicus! His knowledge of Mohammedanism and its Arabic formulæ impressed even Yule. He was, however, wholly indebted for that information to the 'Liber de Statu Saracenorum' of William of Tripoli (*circa* 1270), as he was to the 'Historiæ Orientis' of Hetoum the Armenian (1307) for much of what he wrote about Egypt. In the last case, indeed, he shows a rare sign of independence, for he does not, with Hetoum, end his history of the sultanate about 1300, but carries it on to the death of En-Násir (1341) and names two of his successors. Although his statements about them are not historically accurate, this fact and a few other details suggest that he may really have been in Egypt, if not at Jerusalem, but the proportion of original matter is so very far short of what might be expected that even this is extremely doubtful.

In the second part of the work, which describes nearly all Asia, there is, apart from his own assertions, no trace of personal experience whatever. The place of Boldensele is here taken by Friar Odoric of Pordenone, whose intensely interesting narrative of eastern travel was written in 1330, shortly after his return home (Yule, *Cathay and the Way thither*, 1866; H. Cordier, *O. de Pordenone*, 1891). Odoric left Europe about 1316–18, and travelled slowly overland from Trebizond to the Persian Gulf, where he took ship at Hormuz for Tana, a little north of Bombay. Thence he sailed along the coast to Malabar, Ceylon, and Mailapur, now Madras. After visiting Sumatra, Java, and other islands, Champa or S. Cochin-China, and Canton, he ultimately made his way northward through China to Cambalec or Pekin. There he remained three years, and then started homeward by land, but his route after Tibet is not recorded. Mandeville practically steals the whole of these extensive travels and makes them his own, adding, as before, a mass of heterogeneous matter acquired by the same means. Next to Odoric he makes most use of Hetoum, from whom he took, besides other details, his summary description of the countries of Asia and his history of the Mongols. For Mongol manners and customs he had recourse to John de Plano Carpini and Simon de St. Quentin, papal envoys to the Tartars about 1250. These two thirteenth-century writers he probably knew only through lengthy extracts in the 'Speculum' of Vincent de Beauvais (*d.* 1264?). This vast storehouse of mediæval knowledge he ransacked thoroughly, as he did also to some extent the kindred 'Tresor' of Brunetto Latini (*d.* 1294). He admits in one place (contradicting his prologue) that he was never in Tartary itself, though he had been in Russia (Galicia), Livonia, Cracow, and other countries bordering on it, but, without once naming his authorities, he writes throughout in the tone of an eye-witness. He even transfers to his own days, 'when I was there,' the names of Tartar princes of a century before (Roxb. ed. p. 209). Much in the same way he adopts Pliny's language about the ships of his time, so that it serves for those of the fourteenth century (*ib.* p. 219), and gives as his own a mode of computing the size of the earth which he found recorded of Eratosthenes (*ib.* p. 200). But it may be that from Vincent de Beauvais's 'Speculum,' and not directly from Pliny, Solinus, or the early Bestiaries, he obtained particulars of the fabulous monsters, human and brute, the existence of which he records as sober fact in the extreme East. Without doubt in the 'Speculum' he read Cæsar's account of the customs of the Britons, which he applies almost word for word to the inhabitants of one of his imaginary islands (Roxb. ed. p. 218). But, whether repeating fact or fable, he associates himself with it. A good example of his method is his story of the mythical Fount of Youth. He takes this from Prester John's letter, and foists it upon Odoric's account of Malabar, but he adds that he himself had drunk of the fount, and still felt the good effects. Similarly at various stages he makes out that he had taken observations with the astrolabe, not only in Brabant and Germany towards Bohemia, but in the Indian Ocean, had seen with his own eyes the gigantic reeds of the island of 'Panten,' had sailed within sight of the rocks of adamant, and had been in the country of the Vegetable Lamb. He even represents that his travels extended from 62° 10′ north to 33° 16′ south. Further, in following Odoric through Cathay he adds conversations of his own at Cansay and at Cambalec, and asserts that he and his comrades served the Great Khan for fifteen months against the king of Manzi. The way he deals with Odoric's story of the devil-haunted Valley Perilous is curious; for in working it up with augmented horrors he tells how,

with some of his fellows, he succeeded in passing through, after being shriven by two Friars Minor of Lombardy, who were with them. Evidently he here alludes to Odoric himself, so as to forestall a charge of plagiarism by covertly suggesting that they travelled together. This theory was in fact put forward as early as the fifteenth century, to account for the agreement between the two works, and it was even asserted that Mandeville wrote first. Such, however, was certainly not the case, and all the evidence goes to prove that his book is not only a mere compilation, but a deliberate imposture.

There are strong grounds, too, for the belief that his name is as fictitious as his travels. Mandeville is mentioned, indeed, as a famous traveller in Burton's 'Chronicle of Meaux Abbey,' written between 1388 and 1396 (Rolls ed., 1868, iii. 158), and again, about 1400, in a list of local celebrities appended to Amundesham's 'Annals of St. Albans' (Rolls ed., 1871, ii. 306). These notices, however, and others later, are plainly based on his own statements; and the fact that a sapphire ring at St. Albans (*ib.* p. 331) and a crystal orb at Canterbury (Leland, *Comment.*, 1709, p. 368) were exhibited among relics as his gifts only attests the fame of his book. No other kind of trace of him can be found in England, for the legend of his burial at St. Albans was of late growth. Although in the fourteenth century the Mandevilles were no longer earls of Essex, the name was not uncommon. One family bearing it was seated at Black Notley in Essex, and another was of Marshwood in Dorset, holding lands also in Wiltshire, Oxfordshire, Devonshire, and elsewhere. At least two members of the latter were called John between 1300 and 1360, and other contemporary Mandevilles of the same name are also known (Roxb. ed. p. xxx). Two more have recently been found by Mr. Edward Scott as witnesses to a charter, now at Westminster Abbey, relating to Edmonton, Middlesex, and dated in 1312–13. Nothing, however, is recorded of any one of them that makes his identity with the traveller at all probable.

On the other hand, there is abundant proof that the tomb of the author of the 'Travels' was to be seen in the church of the Guillemins or Guillelmites at Liège down to the demolition of the building in 1798. The fact of his burial there, with the date of his death, 17 Nov. 1372, was published by Bale in 1548 (*Summarium*, f. 149*b*), and was confirmed independently by Jacob Meyer (*Annales rerum Flandric.*, 1561, p. 165) and Lud. Guicciardini (*Paesi Bassi*, 1567, p. 281). Ortelius (*Itinerarium*, 1584, p. 16) is more explicit, and gives the epitaph in full. As corrected by other copies, notably one sent by Edmund Lewknor, an English priest at Liège, to John Pits (*De Ill. Angl. Scriptt.* 1619, p. 511), it ran: 'Hic jacet vir nobilis Dom. Joannes de Mandeville, alias dictus ad Barbam, Miles, Dominus de Campdi, natus de Anglia, medicinæ professor, devotissimus orator, et bonorum suorum largissimus pauperibus erogator, qui, toto quasi orbe lustrato, Leodii diem vitæ suæ clausit extremum, A.D. MCCCLXXII., mensis Nov. die xvii.' Ortelius adds that it was on a stone whereon was also carved an armed man with forked beard trampling on a lion, with a hand blessing him from above, together with the words: 'Vos ki paseis sor mi por lamour deix (de Dieu) proies por mi.' The shield when he saw it was bare, but he was told it once contained, on a brass plate, the arms *azure*, a lion *argent* with a crescent on his breast *gules*, within a bordure engrailed *or*. These were not the arms of any branch of Mandeville, but, except the crescent (which may have marked a difference for a second son), they appear to have been borne by Tyrrell and Lamont (Papworth, *Ordinary*, 1874, p. 118). Another description of them in German verse, with a somewhat faulty copy of the epitaph, was given by Jacob Püterich in his 'Ehrenbrief,' written in 1462, the poet stating that he went twelve miles out of his way to visit the tomb (Haupt, *Zeitschrift*, 1848, vi. 56). It is not very intelligible, but it mentions the lion, and adds that the helm was surmounted by an ape (Mörkhacz). Of about the same date is a notice of Mandeville, based on the epitaph, in the 'Chronicle' (1230–1461) of Cornelis Zantfliet, who was a monk of St. Jacques at Liège; and earlier still Radulphus de Rivo (*d.* 1403), dean of Tongres, some ten miles from Liège, has an interesting passage on him in his 'Gesta Pontificum Leodiensium.' He says not only that he was buried among the Guillemins, but that he wrote his 'Travels' in three languages. By an obvious misreading of the date on the tomb (*v* for *x*) he places his death in 1367.

But the most important piece of evidence for the author's identity was made known in 1866 (S. Bormans, in *Bibliophile Belge*, p. 236), though it was not appreciated until 1884 (E. B. Nicholson, in *Academy*, xxv. 261). This is an extract made by the Liège herald, Louis Abry (1643–1720), from the fourth book, now lost, of the 'Myreur des Histors,' or 'General Chronicle,' of Jean des Preis or d'Outremeuse (1338–1399). It is to this effect: 'In 1372 died at Liège,

12 [*sic*] Nov., a man of very distinguished birth, but content to pass there under the name of "Jean de Bourgogne dit à la Barbe." He revealed himself, however, on his deathbed to Jean d'Outremeuse, his friend and executor. In fact, in his will he styled himself "Messire Jean de Mandeville, chevalier, comte de Montfort en Angleterre et seigneur de l'isle de Campdi et du Chateau Perouse." Having, however, had the misfortune to kill in his own country a count (or earl), whom he does not name, he bound himself to traverse three parts of the world. He came to Liège in 1343, and, although of very exalted rank, he preferred to keep himself there concealed. He was, besides, a great naturalist, and a profound philosopher and astrologer, and he had above all an extraordinary knowledge of medicine, rarely deceiving himself when he gave his opinion as to a patient's chances of recovery. On his death he was interred among the Guillelmins in the suburb of Avroy' (cf. S. Bormans, *Chronique et Geste de J. des Preis*, 1887, p. cxxxiii). D'Outremeuse again mentions Mandeville in his 'Tresorier de Philosophie Naturelle' (Bibl. Nat., fonds franç., 12326). Without connecting him with De Bourgogne he there styles him 'Seigneur de Monfort,' &c., and quotes several passages in Latin from a 'Lapidaire des Indois,' of which he says he was the author; a French version of the 'Lapidaire' was printed under Mandeville's name at Lyons about 1530. D'Outremeuse also asserts that Mandeville lived seven years at Alexandria, and that a Saracen friend gave him some fine jewels, which he (D'Outremeuse) afterwards acquired. As to Jean de Bourgogne à la Barbe, the name is otherwise known as that of the author of a treatise on the plague. Manuscripts of this are extant in Latin, French, and English, the author sometimes being called De Burdegalia, De Burdeus, &c.; and it is significant that a French copy originally formed part of the same manuscript as the Paris Mandeville 'Travels' of 1371 (L. Delisle, *Cat. des MSS. Libri et Barrois*, 1888, p. 252). The colophon of the treatise states that it was composed by Jean de Bourgogne à la Barbe in 1365 at Liège, where he had before written other noble scientific works; and in the text he claims to have had forty years of medical experience, and to have written two previous tracts on kindred subjects. He appears again, as 'John with the Beard,' in the Latin vulgate version of Mandeville's 'Travels.' Mandeville is there made to say that, when in Egypt, he met about the Sultan's court a venerable and clever physician 'sprung from our own parts;' that long afterwards at Liège, on his way home in 1355, he recognised the same physician in Master John 'ad Barbam,' whom he consulted when laid up with arthritic gout in the street Basse Sauvenière; and that he wrote the account of his wanderings at Master John's instigation and with his aid. The same story has even been quoted from a French manuscript, with the name Jean de Bourgogne in full, and the added detail that Mandeville lodged at Liège in the hostel of one Henkin Levoz (Roxb. ed. p. xxviii). As the whole incident is absent from the French manuscripts generally, it could hardly have formed part of the original work; but it marks a stage towards the actual identification of De Bourgogne with Mandeville, as asserted by D'Outremeuse's chronicle and implied in the epitaph, which D'Outremeuse probably composed. But, admitting this identity, there is the question, Which of the two names, Mandeville or De Bourgogne, was authentic?

If D'Outremeuse reported truly, De Bourgogne in his will claimed not only to be Sir John Mandeville, but count, or earl, of Montfort in England. Such a title was certainly never borne by the Mandeville family, and the probability is that it, like the other appellation ('seigneur de l'isle de Campdi et du Chateau Perouse') given by D'Outremeuse to his mysterious friend, was a fiction. D'Outremeuse's account of the cause of his friend's departure from England may be possibly based on historical fact, although the investigation is full of difficulty.

One John de Burgoyne, who was in Edward II's reign chamberlain to John, baron de Mowbray, took part with his master in the rising against the two Despensers, the king's favourites, in 1321. The Despensers were then banished, and De Burgoyne was, for his share in the attack on them, pardoned by parliament on 20 Aug. 1321 (*Parl. Writs*, ii. div. ii. App. p. 167, div. iii. p. 619). Next year the Despensers were recalled by the king, and they defeated their enemies at Boroughbridge on 16 March, when Mowbray, De Burgoyne's master, was executed. John de Burgoyne thus lost his patron, and in May his own position was seriously endangered by the formal revocation of his earlier pardon, so that he had cogent reasons for quitting England. Mandeville, in his 'Travels,' professes to have left his native country at Michaelmas 1322. This coincidence of date is far from proving that the Burgoyne in Mowbray's service is identical with the Jean de Bourgogne who died at Liège in 1372, and who is credited by D'Outremeuse with assuming the *alias* of Mandeville; but their identity is not impossible. It would account for such knowledge of England as is shown now and then in the

'Travels' (in the remarks, for example, on the letters p and ȝ), and even perhaps for the choice of the pseudonym of Mandeville. For Burgoyne, as the foe of the Despensers, was a partisan of a real John de Mandeville, probably of Marshwood, who, implicated in 1312 in the death of Piers Gaveston [q. v.], was pardoned in 1313 (*ib.* ii. div. iii. p. 1138). This Mandeville was not apparently involved in the events of 1322, and would himself be too old in 1312 to make it reasonable to identify him in any way with the friend of D'Outremeuse, who died sixty years later, in 1372. But his name might easily have been adopted by Burgoyne, the exile of 1322. In any case, the presumption is that the Liège physician's true name was De Bourgogne, and that he wrote the 'Travels' under the pseudonym of Mandeville. Whether D'Outremeuse was his dupe or accomplice is open to doubt. D'Outremeuse was not overscrupulous, for the travels which Mandeville took from Odoric he in turn took from Mandeville, inserting them in the 'Myreur' as those of his favourite hero Ogier le Danois (ed. Borgnet, 1873, iii. 57). There are signs, too, that he may at least have been responsible for the Latin version of Mandeville's 'Travels,' in which Ogier's name also occurs; but if he had no hand in the original, he had ample means of detecting its character; his own authorities for the extant books of the 'Myreur' (*Chronique*, p. xcv) include nearly all those which Mandeville used.

The success of the 'Travels' was remarkable. Avowedly written for the unlearned, and combining interest of matter and a quaint simplicity of style, the book hit the popular taste, and in a marvel-loving age its most extravagant features probably had the greatest charm. No mediæval work was more widely diffused in the vernacular, and in English especially it lost nothing, errors apart, by translation, the philological value of the several versions being also considerable. Besides the French, English, and Latin texts, there are others in Italian and Spanish, Dutch and Walloon, German, Bohemian, Danish, and Irish, and some three hundred manuscripts are said to have survived. In English Dr. Vogels enumerates thirty-four. In the British Museum are ten French, nine English, six Latin, three German, and two Irish manuscripts. The work was plagiarised not only by D'Outremeuse, but by the Bavarian traveller Schiltberger, who returned home in 1427. More curiously still, as Mr. Paget Toynbee has lately proved (*Romania*, 1892, xxi. 228), Christine de Pisan, in 1402, borrowed from it largely in her 'Chemin de Long Estude' (vv. 1191–1568); the sibyl who conducted Christine in a vision through the other world first showed her what was worth seeing here in terms almost identical with Mandeville's.

According to M. Cordier the first edition in type was the German version of Otto von Diemeringen, printed probably at Bâle about 1475, but an edition in Dutch is thought to have appeared at least as early as 1470 (Campbell, *Typogr. Néerlandaise*, 1874, p. 338). Another German version by Michel Velser was printed at Augsburg, 1481. The earliest edition of the French text is dated Lyons, 4 April 1480, and was speedily followed by a second, Lyons, 8 Feb. 1480–1. The year 1480 also saw an edition in Italian, printed at Milan. The earliest Latin editions are undated, but one has been assigned, on good grounds, to Gerard Leeu of Antwerp, 1485. In English the earliest dated edition is that of Wynkyn de Worde, 1499, reprinted in 1503. It was perhaps preceded by Pynson's, a unique copy of which is in the Grenville Library, No. 6713. An edition by T. Este, 1568, contains virtually the same woodcuts which have been repeated down to our own days. Fifteen editions in English before 1725 are known, all, as before stated, of the defective text. The edition of Cotton MS. Titus C. xvi. in 1725 and its reprints have already been mentioned. Modernised forms of it have been edited by T. Wright, 'Early Travels in Palestine,' 1848, and by H. Morley, 1886.

[Encycl. Britannica, 9th edit. 1883, xv. 473. art. on Mandeville by Sir H. Yule and E. B. Nicholson, and authorities there given; Voiage and Travaile of Sir J. Maundeville (text from Cott. MS. Titus C. xvi.), ed. J. O. Halliwell, 1839; The Buke of John Maundeville, ed. G. F. Warner (Roxburghe Club), containing the text in English (Egert. MS. 1982) and French, a full introduction, notes on the sources, &c., 1889; A. Bovenschen's Untersuchungen über J. v. M. und die Quellen für seine Reisebeschreibung, in the Zeitschrift für Erdkunde, Berlin, 1888, xxiii. 194; J. Vogels's Die ungedruckten lateinischen Versionen Mandeville's, Crefeld, 1886; Vogels's Handschriftliche Untersuchungen über die englische Version Mandeville's, Crefeld, 1891. In the last important tract Dr. Vogels argues that there were originally two independent English versions, the older (1390–1400) from the Latin (E. L.), the other (about 1400) from the French (E. F.); that E. L. is only preserved in a mutilated form in Bodleian MSS. e Mus. 116 and Rawl. 99; that Cott. MS. Titus C. xvi. is a copy of E. F.; that from another mutilated copy sprang all the manuscripts of the defective text; and that Egert. MS. 1982 is a revised and much improved edition of the defective text, the editor, in order to amend and fill up gaps, using E. L. throughout, and occasionally a copy of the ori-

ginal French text. Dr. Vogels is now engaged on a critical edition of the French Mandeville. For the bibliography: H. Cordier's Bibliotheca Sinica, 1885, ii. 943–59; R. Röhricht's Bibl. Geogr. Palæstinæ, 1890, pp. 79–85; H. Cordier's J. de Mandeville (Extrait du T'oung Pao, vol. ii. No. 4), Leyden, 1891.] G. F. W.

MANDEVILLE or **MAGNAVILLA, WILLIAM DE**, third EARL OF ESSEX and EARL or COUNT OF AUMÂLE (*d.* 1189), third son of Geoffrey de Mandeville, earl of Essex [q. v.], by his wife Rohese, daughter of Aubrey de Vere (*d.* 1141), great chamberlain (ROUND), spent his youth at the court of the Count of Flanders, and received knighthood from Philip, afterwards count (*d.* 1191). On the death of his brother, Earl Geoffrey, in 1166, he came over to England, was well received by Henry II, and succeeded his brother as Earl of Essex and in his estates. After visiting his mother, who was incensed against the monks of Walden Abbey, Essex, her husband's foundation, because they had succeeded against her will in obtaining the body of her son, Earl Geoffrey, and had buried it in their church, William went to Walden to pray at his brother's tomb. He showed himself highly displeased with the monks, made them give up his brother's best charger and arms, which they had received as a mortuary offering, and complained bitterly that his father had given them the patronage of the churches on his fiefs, so that he had not a single benefice wherewith to reward one of his clerks. The convent gave him gifts in order to pacify him (*Monasticon*, iv. 143). He was constantly in attendance on the king, and was therefore much out of England. He was with Henry, at Limoges and elsewhere, in the spring of 1173, and swore to the agreement between the king and the Count of Maurienne. Later in the year he was still with Henry, and remaining faithful to him when the rebellion broke out, was one of the leaders of the royal army when in August Louis VII was invading Normandy. In a skirmish between the English and French knights between Gisors and Trie, he took Ingelram of Trie prisoner. He attested the agreement between Henry and the king of Scots at Falaise in October 1174, was present at the submission of the younger Henry to his father at Bur on 1 April 1175, and returning to England, probably with the king, was at the court at Windsor in October, and attested the treaty with the king of Connaught (BENEDICT, i. 60, 82, 99, 103). In March 1177 he attended the court at Westminster, and was one of the witnesses to the king's 'Spanish award.' Later in the year he took the cross, joined his old companion, Philip, count of Flanders, who had paid a visit to England, and set out with him on a crusade, taking with him the prior of Walden as his chaplain. Having joined forces at Jerusalem with the Knights Templars and Hospitallers and Reginald of Châtillon, Philip and the earl laid siege to the castle of Harenc, and at the end of a month, on the approach of Saladin, allowed the garrison to ransom themselves. On 25 Nov. the Christians gained the great victory of Ramlah. The ransom paid to Philip and the earl was found to consist of base metals. They left Jerusalem after Easter 1178, and on 8 Oct. the earl returned to England, bringing with him a large number of silken hangings, which he distributed among the churches on his fiefs. He visited Walden, and was received with honour, having given the house some of the finest of his silk (*Monasticon*, iv. 144).

The earl was again in company with Philip of Flanders in 1179, and joined him in attending Louis VII when he came to England to visit the shrine of St. Thomas of Canterbury. On 14 Jan. 1180 he married, at his castle of Pleshey, Essex, Havice, daughter and heiress of William, count or earl of Aumâle (*d.* 1179), and received from the king the county of Aumâle and all that pertained to it on both sides of the Channel, with the title of Aumâle (DICETO, i. 3). From this date he is described sometimes by the title of Aumâle and sometimes by that of Essex. In 1182 he was sent by Henry on an embassy to the Emperor Frederic I, to intercede for Henry the Lion, duke of Saxony. When war broke out between Hainault, supported by Philip of France and Flanders, Earl William was called upon by the Count of Flanders to go to his aid, and he obeyed the call (*ib.* ii. 32, where the count is described as the 'dominus' of Earl William, which makes it certain that the earl must have held some fief of the count). In October 1186 he was twice sent as ambassador to Philip with reference to a truce between the two kings. Finding that Philip was threatening Gisors, Henry sent Earl William from England to defend it, and, coming over to Normandy shortly afterwards, was met by the earl at Aumâle about the end of February 1187, and gave him the command of a division of his army. In common with the king and many other lords, he took the cross in January 1188 (RALPH OF COGGESHALL, p. 23). In the late summer a French army, that was ravaging the Norman border, under the command of the Bishop of Beauvais, burned his castle of Aumâle. He marched with the king across the border, took part with Richard of

Poitou in a battle at Mantes, burnt St. Clair in the Vexin, and destroyed a fine plantation that the French king had made there. William was with the king during his last days, accompanied him in his flight from Le Mans in June 1189, and at his request joined William FitzRalph in swearing that if ill came to Henry they would give up the Norman castles to none save his son John (*Vita Galfridi*, vol. i. c. 4). At the coronation of Richard I the earl carried the crown in his hands, walking immediately before Richard. A few days later, at the council at Pipewell, Northamptonshire, the king appointed him chief justiciar jointly with Bishop Hugh of Durham. At a council at London the earl took an oath on the king's behalf, before the French ambassador, that Richard would meet the French king the following spring. He then went into Normandy on the king's business, and died without issue at Rouen on 14 Nov. 1189 (Diceto, ii. 73). He was buried in the abbey of Mortemer, near Aumâle, his heart, according to one account, being sent to Walden (*Monast.* iv. 140, but comp. p. 145).

Mandeville was a gallant and warlike man, 'as loyal as his father was faithless' (Norgate). Besides making a grant to Walden (*ib.* iv. 149), he founded a house for Augustinian canons called Stoneley, at Kimbolton in Huntingdonshire (*ib.* vi. 477), gave the manor of Chippenham, Cambridgeshire, to the Knights Hospitallers (*ib.* p. 801; *Hospitallers in England*, pp. 78, 230), and lands to Reading Abbey (*Monasticon*, iv. 35), and to the nuns of Clerkenwell (*ib.* p. 83), and tithes to the priory of Colne, Essex (*ib.* p. 102). His widow survived him, and married for her second husband William de Fortibus (*d.* 1195), bringing him the earldom of Aumâle or Albemarle, held by his son William (*d.* 1242). After the death in 1213 of the Countess Havice's third husband, Baldwin de Bethune, who held the earldom for life (jure uxoris) (Doyle; Stubbs ap. Hoveden, iii. 306*n.*, comp. Benedict, ii. 92 *n.*), the county of Aumâle was given by Philip of France to Reginald, count of Boulogne (Gulielmus Armoricus ap. *Recueil*, xvii. 100).

[Benedict's Gesta Hen. II et Ric. I, vols. i. ii. (Rolls Ser.); Roger de Hoveden, vols. ii. iii. (Rolls Ser.); R. de Diceto, vols. i. ii. (Rolls Ser.); R. de Coggeshall, pp. 23, 26 (Rolls Ser.); Gervase Cant. i. 262, 347; Giraldus Cambr. Vita Galfridi, ap Opp. iv. 369 (Rolls Ser.); Gulielmus Armoricus ap. Recueil des Hist. xvii. 100; Dugdale's Monasticon, esp. iv. 134 sqq., sub tit. 'Walden Abbey'—a history of the Mandeville family; Dugdale's Baronage, i. 204; Doyle's Official Baronage, i. 24, 682; Round's Geoffrey de Mandeville, pp. 81, 242, 390; Norgate's Angevin Kings, ii. 144, 260, 279, 282.] W. H.

MANDUIT, JOHN (*fl.* 1310), astronomer. [See Mauduith.]

MANFIELD, Sir JAMES. [See Mansfield.]

MANGAN, JAMES (1803–1849), Irish poet, commonly called James Clarence Mangan, born at No. 3 Fishamble Street, Dublin, on 1 May 1803, was son of a grocer there. The father, James Mangan, a native of Shanagolden, co. Limerick, had, after marrying Catherine Smith of Fishamble Street (whose family belonged to Kiltale, co. Meath), commenced business in Dublin in 1801. In a few years the elder Mangan found himself bankrupt through ill-advised speculations in house property. The son James was educated at a school in Saul's Court, Dublin, where he learned Latin, Spanish, French, and Italian, under Father Graham, an erudite scholar. But at an early age he was obliged to obtain employment in order to support the family, which consisted of two brothers and a sister, besides his parents. For seven years he toiled in a scrivener's and for three years in an attorney's office, earning small wages, and being subject to merciless persecution from his fellow-clerks on account of his eccentricities of manner. He soon contracted a fatal passion for drink, from which he never freed himself. Dr. Todd, the eminent antiquary, gave him some employment in the library of Trinity College, and about 1833 Dr. Petrie found him a place in the office of the Irish ordnance survey, but his irregular habits prevented his success in any walk of life.

As early as 1822 Mangan had contributed ephemeral pieces of verse to various Dublin almanacs. These are enumerated in Mr. McCall's slight memoir. In 1831 he became a member of the Comet Club, which numbered some of the leading Dublin wits among its members, and he contributed verse to their journal, the 'Comet,' generally over the signature of 'Clarence,' which he subsequently adopted as one of his christian names. He also wrote for a notorious sheet called 'The Dublin Penny Satirist.' He had mastered German in order to read German philosophy, and it was to the 'Comet' that he sent his first batch of German translations. In 1834 his first contribution to the 'Dublin University Magazine' appeared, and much prose and verse followed in the same periodical, the majority being articles on German poetry with translations. He also issued many pieces which he pretended were renderings from the Turkish, Persian, Arabic, and Coptic. He was wholly ignorant of those languages, but his wide reading in books about the East enabled him to give an oriental

colouring to his verse. Nor were his adaptations of Irish poetry made directly from the originals, for he was ignorant of Irish, and depended on prose translations made for him by Eugene O'Curry and John O'Daly. His connection with the 'Dublin University Magazine' brought important additions to his scanty income, but his indulgence in drink was inveterate, and rendered him incapable of regular application. He wrote only at fits and starts and lived a secluded life. About 1839 he became acquainted with Charles (now Sir Charles) Gavan Duffy, who was then editing the 'Belfast Vindicator,' and to this journal Mangan sent some characteristically humorous pieces, using the signature of 'The Man in the Cloak.' When the 'Nation' was started in 1842, with Duffy as editor, Mangan wrote for the second number over the signatures of 'Terræ Filius' and 'Vacuus.' Duffy treated him generously and gave him for a time a fixed salary, but Mangan's excesses led to difficulties between them. His contributions to the paper for the next three years were few. After 1845 he wrote more regularly for the 'Nation,' but when the second editor, Mitchel, left it in 1848, Mangan followed him and became a contributor to Mitchel's new paper, the 'United Irishman.' Poems of his also appeared in the 'Irishman' of 1849, a paper started after the temporary suppression of the 'Nation,' as well as in the 'Irish Tribune' (1848) and 'Duffy's Irish Catholic Magazine' (1847), the latter a venture of the publisher Duffy, who must be distinguished from the editor of the 'Nation.' The various signatures adopted from time to time by Mangan were, besides those already mentioned, 'A Yankee,' 'Monos,' 'The Mourne-r,' and 'Lageniensis,' all which were used in the 'Nation' between 1846 and 1848.

Mangan's friends sought in vain to induce him to take the pledge from Father Mathew. At length his mode of life brought on an illness which necessitated his removal to St. Vincent's Hospital in May 1848. On his recovery he met with an accident and was obliged to enter Richmond Surgical Hospital. Finally he caught the cholera, in the epidemic that raged in Dublin in 1849, and died in Meath Hospital on Wednesday, 20 June 1849. Hercules Ellis tells a sensational story to the effect that on proceeding to the hospital he heard from the house-surgeon that Mangan's death was not caused by cholera but by starvation. He also says that 'in his pocket was found a volume of German poetry, in translating which he had been engaged when struck down by illness. In his hat were found loose papers on which his last efforts in verse were feebly traced by his dying hand' (*Romances and Ballads*, Introd. p. xiv).

Mangan was unmarried. In his fanciful and untrustworthy autobiography, which first appeared in the 'Irish Monthly' of 1882, and is included among his 'Essays in Prose and Verse,' he relates an unhappy love-story, of which he claimed to be the hero. His personal appearance is thus described by Duffy: 'When he emerged into daylight he was dressed in a blue cloak, midsummer or midwinter, and a hat of fantastic shape, under which golden hair as fine and silky as a woman's hung in unkempt tangles, and deep blue eyes lighted a face as colourless as parchment. He looked like the spectre of some German romance rather than a living creature' (*Young Ireland*, 1883, p. 297). A portrait of him, drawn after his death, was executed by Mr. (now Sir) F. W. Burton, and is in the National Gallery, Dublin.

Mangan was probably the greatest of the poets of Irish birth, although his merits have been exaggerated by some of his editors. His translations and paraphrases are remarkably spirited, and his command of language is no less notable than his facility in rhyming and his ear for melody.

Mangan never wrote for any journal out of Ireland. About 1845 it was proposed to bring out an edition of his poems in London, Gavan Duffy offering to bear a portion of the expense, but nothing came of the proposal. Thirty of Mangan's ballads were issued in Hercules Ellis's 'Romances and Ballads of Ireland,' Dublin, 1850. An incomplete edition of his poems, edited by Mitchel, appeared in New York in 1859. In 1884 the Rev. C. P. Meehan edited a collection of his 'Essays in Prose and Verse.' But this fails to include an interesting series of sketches by him of prominent Irishmen which appeared in the 'Irishman' of 1849. Other volumes by him are: 1. 'German Anthology,' 8vo, 2 vols. Dublin, 1845; another edition, with introduction by the Rev. C. P. Meehan, entitled 'Anthologia Germanica,' 18mo, Dublin, 1884. 2. 'The Poets and Poetry of Munster,' translated by J. C. M., and edited by John O'Daly, 8vo, Dublin, 1849; second edition, 1850; third edition, with introductory memoir by the Rev. C. P. Meehan, 1884. 3. 'The Tribes of Ireland,' a satire by Ængus O'Daly, with poetical translation by J. C. M., 8vo, Dublin, 1852. 4. 'Irish and other Poems' (a small selection), 12mo, Dublin, 1886.

[John McCall's Life of James Clarence Mangan, 8vo, Dublin, 1887; Poems, ed. by Mitchel, with Introd., New York, 1859; O'Donoghue's Poets of Ireland, p. 158; Duffy's Young Ireland, 1883;

Irishman, 23 June 1849; Irish Monthly, pp. 11, 495; Hercules Ellis's Romances and Ballads of Ireland, Dublin, 1850; authorities cited.]

D. J. O'D.

MANGEY, THOMAS (1688–1755), divine, son of Arthur Mangey, a goldsmith of Leeds, was born in 1688. He was educated at the Leeds free school, and was admitted as subsizar to St. John's College, Cambridge, 28 June 1704, at the age of sixteen. He graduated B.A. in 1707 and M.A. in 1711, and was admitted a fellow of St. John's 5 April 1715. In 1716 he is described on the title-page of one of his sermons as chaplain at Whitehall. In 1718 he resigned his fellowship. In 1719 or earlier he was chaplain to the Bishop of London, Dr. John Robinson (1714–23). In 1719 he also proceeded LL.D., and in July 1725 D.D., being one of the seven who then received their doctorate at the hands of Dr. Bentley. As deputy to Dr. Lupton, preacher of Lincoln's Inn (who died in December 1726), he delivered a series of discourses on the Lord's Prayer, of which a second edition appeared in 1717. From 1717 to 1719–20 he held the rectory of St. Nicholas, Guildford (MANNING, *Surrey*, i. 69), and subsequently the vicarage of Ealing, Middlesex, which he resigned in 1754, and the rectory of St. Mildred's, Bread Street, which he retained till his death. In May 1721 he was presented to the fifth stall in Durham Cathedral, and promoted from that to the first in January 1722. Mangey died at Durham, 6 March 1755, and was buried in the east transept of his cathedral. He married Dorothy, a daughter of Dr. John Sharpe, archbishop of York, by whom he left a son, John, afterwards vicar of Dunmow, Essex, and prebendary of St. Paul's, who died in 1782. His widow survived him till 1780.

Mangey was an active and prolific writer. His great work was his edition of Philo Judæus, 'Philonis Judæi Opera . . . typis Gulielmi Bowyer,' 2 vols. fol. London, 1742, in which Harwood professed to detect many inaccuracies, but which Dr. Edersheim spoke of as still, on the whole, the best. Some voluminous materials collected by Mangey for this edition are in the Additional and Egerton MSS. in the British Museum, Nos. 6447–50 and 6457. He also made collations of the text of the Greek Testament (Addit. and Egerton MSS. 6441–5); while his critical notes and adversaria on Diodorus Siculus and other classical authors occupy Nos. 6425–9, 6459, and other volumes of the same collection.

His printed works, besides the 'Philo,' are chiefly sermons, and polemical treatises against Toland and Whiston. One volume of collected sermons by him was published in 1732. His 'Remarks upon "Nazarenus," wherein the Falsity of Mr. Toland's Mahometan Gospel, &c., are set forth,' 1719, called forth more than one rejoinder. Toland replied to it the year after in his 'Tetradymus.' Another of his treatises, 'Plain Notions of our Lord's Divinity,' also published in 1719, was answered the same year by 'Phileleutherus Cantabrigiensis,' i.e. Thomas Herne [q. v.]

[Authorities quoted; Baker's Hist. of St. John's College, Cambridge, ed. Mayor, i. 302–3; Hutchinson's Hist. and Antiquities of Durham, ii. 173; Le Neve's Fasti, iii. 309; Nichols's Lit. Illustr. iv. 152, &c.; various volumes of the Additional and Egerton MSS., ranging from 6422 to 6457.]

J. H. L.

MANGIN, EDWARD (1772–1852), miscellaneous writer, was descended from Huguenot ancestors, one of whom, Etienne Mangin, was burnt at Meaux, near Paris, on 7 Oct. 1546. The family migrated to Ireland and settled at Dublin. His father, Samuel Henry Mangin, originally in the 5th royal Irish dragoons, afterwards lieutenant-colonel of the 14th dragoons, died in French Street, Dublin, 13 July 1798, being then lieutenant-colonel of the 12th (Prince of Wales's) light dragoons. He married, in September 1769, Susanna Corneille, also of French extraction, who died in Dublin 21 Dec. 1824, and both were buried in the Huguenot burial-ground at Dublin. Edward, their eldest son, was born in that city on 15 July 1772, and matriculated from Balliol College, Oxford, where he was contemporary with Southey, on 9 June 1792. He graduated B.A. in 1793, M.A. in 1795, and was ordained in the Irish church. On 2 March 1798 he was collated to the prebendal stall of Dysart in Killaloe Cathedral, which he vacated on 15 Jan. 1800 by his collation as prebendary of Rathmichael in St. Patrick's, Dublin. This preferment he surrendered on 1 Dec. 1803, when he became prebendary of Rath in Killaloe, in which position he remained until his death. For a few months (April to 16 Aug. 1812) he was navy chaplain in the Gloucester, a 74-gun ship. He dwelt for some time at Toulouse, and he was in Paris at the time of its occupation by the allied armies; but for nearly the whole of his working life he lived at Bath. A man of wide reading and of fascinating conversation, combined with a natural aptitude for drawing, and with a remarkable memory, the possession of ample means enabled him to spend his time in study, and he was universally recognised as the head of the literary students of that city. He died in sleep on the morning of 17 Oct. 1852 at his house, 10 Johnstone

Street, Bath, and was buried in the old burial-ground of Bathwick. He married in 1800 Emily Holmes, who died in Dublin 14 July 1801, leaving one daughter, Emily. On 1 July 1816 he married, at Queen Square Chapel, Bath, Mary, daughter of Lieutenant-colonel Nangreave of the East Indian army. She died in Bath 15 May 1845, leaving two sons, the Rev. E. N. Mangin, at one time vicar of Woodhorn-with-Newbiggin-by-Sea, Northumberland, and the Rev. S. W. Mangin, now rector of West Knoyle, Wiltshire, and one daughter, Mary Henrietta, who is unmarried.

Mangin published many works, original and translated, but they fail to render adequate justice to his talents. His productions were: 1. 'The Life of C. G. Lamoignon Malesherbes,' translated from the French, 1804. 2. 'The Deserted City' (anon., but with a dedication signed E. M.), 1805. It was a poem on Bath in summer, parodying Goldsmith's 'Deserted Village.' 3. 'Light Reading at Leisure Hours' (anon.), 1805. 4. 'Oddities and Outlines, by E. M.,' 1806, 2 vols. 5. 'George the Third,' a novel in three volumes, 1807. Some of the impressions had his name on the title-page, and others were anonymous. It contained (i. 71–92) 'a few general directions for the conduct of young gentlemen in the university of Oxford,' which was 'printed at Oxford in 1795.' 6. 'An Essay on Light Reading,' 1808. In this were included some fresh facts on Goldsmith's youth, afterwards incorporated in the lives of Goldsmith by Prior and Forster. A short memoir of Mangin and a letter from him to Forster on 24 April 1848 are in the latter's 'Goldsmith,' ed. 1871, vol. i. App. 7. 'Essay on the Sources of the Pleasures received from Literary Compositions' (anon.), 1809; 2nd edit. (anon.) 1813. 8. 'Hector, a Tragedy in five acts, by J. Ch. J. Luce de Lancival, translated by E. Mangin,' n.d. [1810]. 9. 'Works of Samuel Richardson, with a Sketch of his Life and Writings,' 1811, 19 vols. 10. 'Utopia Found: an Apology for Irish Absentees. Addressed to a Friend in Connaught by an Absentee residing in Bath,' 1813. 11. 'View of the Pleasures arising from a Love of Books,' 1814. 12. 'An Intercepted Epistle from a Person in Bath to his Friend in London,' Bath, 1815; 2nd edit., with preface and notes, 1815; 3rd edit. 1815. It was answered by an actor called Ashe in an anonymous poem, 'The Flagellator,' Bath, 1815. 13. 'Letter to Bishop of Bath and Wells on Reading of Church Services,' 1819. 14. 'The Bath Stage,' a dialogue (anon.), Bath, 1822. 15. 'Letter to Thomas Moore on the subject of Sheridan's "School for Scandal,"' 1826. 16. 'Life of Jean Bart, naval commander under Louis XIV. From the French, by E. Mangin,' 1828. 17. 'Parish Settlements and Pauperism' (anon.), 1828. 18. 'Reminiscences for Roman Catholics,' 1828. 19. 'Short Stories for Short Students.' 20. 'More Short Stories,' 1830. 21. 'Essay on Duelling, by J. B. Salaville. From the French, by E. Mangin,' 1832. 22. 'Piozziana: Recollections of Mrs. Piozzi, by a Friend,' 1833. 23. 'Vagaries in Verse, by author of "Essay on Light Reading,"' 1835. It contains (pp. 5–14) 'The Deserted City.' 24. 'Letter to the Admirers of Chatterton,' 1838, signed E. M. He believed that the poems were not by Chatterton. 25. 'The Parlour Window, or Anecdotes, Original Remarks on Books,' 1841. 26. 'Voice from the Holy Land, purporting to be the Letters of a Centurion under the Emperor Tiberius,' n.d. [1843]. 27. 'Miscellaneous Essays,' 1851.

The Rev. Joseph Hunter calls Mangin 'author of one or more lively dramatic pieces.' He contributed to the 'Bath Herald,' and supplied the 'Bath and Bristol Magazine,' 1832–4, with two articles, 'The Rowleyian Controversy,' ii. 53–9, and 'Scraps,' ii. 290–4. In John Forster's library at the South Kensington Museum are five numbers of 'The Inspector,' a periodical issued by Mangin at Bath from 22 Oct. to 19 Nov. 1825.

[Cotton's Fasti Eccl. Hibernicæ, i. 426–7, ii. 173, v. 74, and Suppl. p. 46; Foster's Alumni Oxon.; Peach's Houses in Bath, i. 146–7, ii. 8, 37–8, 72; Monkland's Literature of Bath, p. 90; Hunter's Bath and Literature, p. 90; Gent. Mag. 1853, pt. i. pp. 97–8; Notes and Queries, 3rd ser. ix. 107; Halkett and Laing's Anon. Literature, pp. 828, 1011, 1388, 1419, 1480, 1486, 1800, 1916, 2720; information from the Rev. S. W. Mangin and Emanuel Green, F.S.A.]

W. P. C.

MANGLES, JAMES (1786–1867), captain in the navy and traveller, entered the navy in March 1800, on board the Maidstone frigate, with Captain Ross Donnelly, whom in 1801 he followed to the Narcissus. After active service on the coast of France, at the reduction of the Cape of Good Hope, and in the Rio de la Plata, he was, on 24 Sept. 1806, promoted to be lieutenant of the Penelope, in which, in February 1809, he was present at the reduction of Martinique. In 1811 he was appointed to the Boyne, and in 1812 to the Ville de Paris, flagships in the Channel of Sir Harry Burrard Neale [q. v.] In 1814 he was first lieutenant of the Duncan, flagship of Sir John Poo Beresford [q. v.] in his voyage to Rio de Janeiro. He was sent home in acting command of the Racoon sloop, and

was confirmed in the rank 13 June 1815. This was his last service afloat. In 1816 he left England, with his old messmate in the Narcissus, Captain Charles Leonard Irby [q. v.], on what proved to be a lengthened tour on the continent, and extended to Egypt, Syria, and Asia Minor. Their descriptive letters were privately printed in 1823, and were published as a volume of Murray's 'Home and Colonial Library' in 1844. Mangles was elected a fellow of the Royal Society in 1825, and in 1830 was one of the first fellows and members of council of the Royal Geographical Society. He was also the author of 'The Floral Calendar,' 1839, 12mo, a little book urging the beauty and possibility of window and town gardening; 'Synopsis of a Complete Dictionary . . . of the Illustrated Geography and Hydrography of England and Wales, Scotland and Ireland,' 1848, 12mo; 'Papers and Despatches relating to the Arctic Searching Expeditions of 1850–1–2,' 1852, 8vo; and 'The Thames Estuary, a Guide to the Navigation of the Thames Mouth,' 1853, 4to. He died at Fairfield, Exeter, on 18 Nov. 1867, aged 81.

[O'Byrne's Nav. Biog. Dict.; Journ. of Roy. Geogr. Soc. vol. xxxviii. p. cxliii; Gent. Mag. 1867, ii. 833.] J. K. L.

MANGNALL, RICHMAL (1769–1820), schoolmistress, daughter of James Mangnall of Hollinhurst, Lancashire, and London, and Mary, daughter of John Kay of Manchester, was born on 7 March 1769, probably at Manchester, but the evidence on this point is inconclusive. On the death of her parents she was adopted by her uncle, John Kay, solicitor, of Manchester, and was educated at Mrs. Wilson's school at Crofton Hall, near Wakefield, Yorkshire. She remained there as a teacher, and eventually, on the retirement of Mrs. Wilson, took the school into her own hands, conducting it most successfully until her death on 1 May 1820. She was buried in Crofton churchyard.

Her 'Historical and Miscellaneous Questions for the use of Young People' was first published anonymously at Stockport in 1800, but she afterwards sold the copyright for a hundred guineas to Longmans, who for many years issued edition after edition of the book. It has also been published by different firms down to the present time, with additions and alterations by Cobbin, Pinnock, Wright, Guy, and others. Miss Mangnall also wrote a 'Compendium of Geography' in 1815, of which a second edition was published in 1822, and a third in 1829; and 'Half an Hour's Lounge, or Poems' (Stockport, 1805, 12mo, pp. 80). Her portrait in oils still exists, and an engraving of it appears in some modern editions of the 'Questions' (Mr. Theodore Coppock in *Journal of Education*, 1889).

[Journal of Education, 1888 pp. 329, 431, 1889 p. 199; Heginbotham's Hist. of Stockport, ii. 361–2 (with silhouette portrait of Miss Mangnall); Allibone's Dict. of Authors; English Catalogue; Brit. Mus. Cat.] C. W. S.

MANING, FREDERICK EDWARD (1812–1883), the Pākēhā Maori, born 5 July 1812, was son of Frederick Maning of Johnville, co. Dublin, and grandson of Archibald Maning, a wealthy Dublin citizen. His father emigrated in 1824 to Van Diemen's Land. In 1833, attracted by love of adventure, Maning went off on a small trading schooner to New Zealand, which was not a British colony until 1841, and was then hardly open even to traders, though he found one or two other white men before him. His great stature, strength, and audacity, combined with good humour and vivacity, won the hearts of the Maoris, who soon installed him as a Pākēhā Maori, i.e. to all intents a naturalised stranger. He acquired land of the Ngapuhi tribe at Hokianga, and settled at Onaki, where he won the entire confidence of the natives. He married a Maori wife and adopted to a great extent the customs of the tribe, seeking, however, to set an example of greater humanity. He was thus enabled to render considerable services to both sides in the wars of 1845 and 1861.

On 15 Nov. 1865, when the native lands court was established for settling questions regarding the title of lands as between Maoris under their own customs and traditions, Maning was appointed one of the judges, and took a prominent part in the proceedings of the court. Many of his judgments give a graphic account of the customs of the Maoris.

In 1881 he was compelled by painful disease to relinquish his judicial duties, and returned to Great Britain in the hope of a cure, but died in London 25 July 1883. His body was by his own desire taken out to New Zealand for burial. His bust stands over the door of the Institute Library at Auckland.

Maning was the author of: 1. 'Old New Zealand,' the best extant record of Maori life, 2nd edit. 1863. 2. 'The History of the War in the North with Heke in 1845.' Both were republished in 1876, with a preface by the Earl of Pembroke.

[Mennell's Dict. of Austral. Biog.; Rusden's New Zealand, s.v. 'Maning;' Auckland Weekly News, 4 Aug. 1883.] C. A. H.

MANINI, ANTONY (1750–1786), violinist, belonged, it has been conjectured, to the Norfolk family of Mann, and italianised

his name, as in the case of Coperario; but the register at Yarmouth, with which place he is associated, contains no notice of his birth, and an Italian composer named Manini was living in Rome in 1733 (*Dict. of Musicians*, 2nd edit. 1827).

Manini is first traceable in 1770, when at a performance for the benefit of 'Signior Manini,' at the New Hall in Great Yarmouth, he played solos by Giardini and Chabran. He led the band in the same year at the opening of Christian's new Concert Room in Norwich, and performed at Beccles. In 1772 he was teaching 'ladies the Guittar and gentlemen the Violin' at Yarmouth.

In 1777 he appeared for the first time in Cambridge, as leading violinist at Miss Marshall's concert in St. John's College Hall, the programme containing music by Paradies, Boccherini, and Abel. In order to benefit by his instruction, Charles Hague [q. v.] settled in Cambridge in 1779. This and the following year Manini played first violin at Scarborough's annual concert at St. Ives, Huntingdonshire; while in 1780 two concerts, for his own benefit, were given in Trinity College Hall. In 1781 a similar concert was given in Emmanuel College, near which he was then living. In 1782 he was leading violinist at Peterborough, Huntingdon, and Stamford, and he received another benefit in the hall of Trinity College. In 1783 he was principal violinist at Mrs. Pratt's benefit concert in Caius College Hall; in Trinity College Hall for his own benefit, on which occasion 'Master Cramer' performed; and at Peterhouse for the benefit of Reinagle. In 1784 he started three subscription concerts on three successive days (July 1–3) in the halls of King's and St. John's; played first violin at Huntingdon, young Hague appearing in the vocal part; and later played there again for Leoni's benefit. He also gave Leoni a benefit concert in King's College Hall; Leoni and Hague singing, Hague and Manini playing the violin. In 1785, the year in which Madame Mara [q. v.] caused much stir at the Oxford Commemoration (Waldersee, *Sammlung musikal. Vorträge*), she sang, for Manini's benefit, in the hall of Trinity College. In November, for the benefit of 'Master [William] Crotch' [q. v.], then aged ten, a concert was given in King's College Hall, at which the two future university professors (Crotch and Hague) sang, and Hague and Manini played. Manini also performed at the Earl of Sandwich's musical entertainments at Hinchingbrooke, dying at Huntingdon, soon after one of them, on 6 Jan. 1786. He was buried in the parish of St. Andrew's the Great in Cambridge. Manini shares some characteristics of his contemporary William Shield [q. v.] He was spoken of at his death in terms of the utmost praise, both as a musician and as a man.

The British Museum contains the only copy known of his 'Six Divertimentos for two Violins.' Each consists of two parts only.

[Norwich Mercury; Cambridge Chronicle; Earl of Sandwich's Hinchingbrooke MSS.]

C. S.

MANISTY, Sir HENRY (1808–1890), judge, second son of James Manisty, B.D., vicar of Edlingham, Northumberland, by his wife Eleanor, only daughter of Francis Foster of Seaton Barn Hall, Northumberland, was born 13 Dec. 1808. He was educated at Durham Cathedral grammar school, and was articled when still a boy in the offices of Thorpe & Dickson, attorneys, of Alnwick, Northumberland. He was afterwards admitted a solicitor in 1830, and practised for twelve years as a member of the firm of Meggison, Pringle, & Manisty, of 3 King's (now Theobald's) Road, near Bedford Row, London. On 20 April 1842 he became a student of Gray's Inn, and was called to the bar 23 April 1845. He became a bencher there in 1859, and treasurer in 1861. He joined the northern circuit, and soon obtained an important if not a leading practice. He was made a queen's counsel 7 July 1857, and appeared principally in mercantile and circuit cases. His opinions on points of law were always held in especial esteem. At length, but somewhat late, in November 1876, when Lord Blackburn quitted the high court, he was made a judge, and was knighted. Among his most important decisions were his judgments in Regina *v.* Bishop of Oxford (1879), Belt *v.* Lawes (1884), Adams *v.* Coleridge (1884), and O'Brien *v.* Lord Salisbury (1889). He was seized with paralysis in court 24 Jan. 1890, died 30 Jan. at 24A Bryanston Square, London, and was buried, 5 Feb., at Kensal Green cemetery. In August 1831 he married Constantia, fifth daughter of Patrick Dickson, solicitor, of Berwick-on-Tweed, who died 9 Aug. 1836, and in May 1838 Mary Ann, third daughter of Robert Stevenson, surgeon, of Berwick-on-Tweed, by whom he had four sons and three daughters.

[Times, 1 Feb. 1890; Solicitor's Journal, 8 Feb. 1890; Law Times, 15 Feb. 1890; Law Journal, 8 Feb. 1890; private information.]

J. A. H.

MANLEY, Mrs. MARY DE LA RIVIERE (1672 ?–1724), author of the 'New Atalantis,' daughter of Sir Roger Manley [q. v.], was born about 1672 in Jersey, or,

according to another version, at sea between Jersey and Guernsey. She lost her mother while she was young, and her father, who had literary tastes, does not appear to have taken much care of her. On his death in 1688 he left her 200*l.* and a share in the residue of the estate. About this time she was drawn into a false marriage by her cousin, John Manley of Truro, whose wife was then living. This cousin was probably the John Manley who was M.P. for Bossiney borough, Cornwall, from 1701 to 1708 and 1710 to 1714, and for Camelford from 1708 to 1710. He died in 1714, and Luttrell mentions a duel he fought with another member (see *Key to Mrs. Manley's History*, 1725). When he deserted her, Mrs. Manley went to live with the Duchess of Cleveland, who, however, soon quarrelled with her on the pretence that she had intrigued with her son. After two years of retirement, during which she travelled to Exeter and other places, a volume of 'Letters written by Mrs. Manley' was published in 1696. The dedication spoke of the eager contention between the managers of the theatres as to who should first bring her upon the stage, and accordingly we find two plays produced in the same year. The first, a comedy called 'The Lost Lover, or the Jealous Husband,' which was written in seven days and acted at Drury Lane, was not a success; but the second, 'The Royal Mischief,' a tragedy, brought out by Betterton at Lincoln's Inn Fields, was more fortunate. Intrigues followed with Sir Thomas Skipworth, of Drury Lane Theatre, and John Tilly, warden of the Fleet; and in 1705 she was concerned with Mary Thompson, a woman of bad character, in an attempt to obtain money from the estate of a man named Pheasant. In order to support the claim, a forged entry of marriage was made in the church register (Steele, *Correspondence*, ed. Nichols, 1809, ii. 501–2).

'The Secret History of Queen Zarah and the Zarazians,' 1705, if it is, as seems probable, properly attributed to her, is the first of her series of volumes dealing with politics and personal scandal in the form of a romance. The species of composition, though new in this precise form to England, had been for some years familiar in France. The book was reprinted, with a second part, in 1711, and a French version, with a key, was published at Oxford in 1712. 'Almyna, or the Arabian Vow,' a play founded on the beginning of the 'Arabian Nights' Entertainments,' was acted at the Haymarket Theatre on 16 Dec. 1706, and soon afterwards printed, with the date 1707 on the title-page. On 26 May 1709 (*Daily Courant*) appeared Mrs. Manley's most famous book, 'Secret Memoirs and Manners of Several Persons of Quality, of both Sexes. From the New Atalantis,' and a second volume followed in the same year. This work passed through seven editions, besides a French version printed at the Hague, 1713–16. Swift said of Mrs. Manley's writing that it seemed 'as if she had about two thousand epithets and fine words packed up in a bag, and that she pulled them out by handfuls, and strewed them on her paper, where about once in five hundred times they happen to be right' (Swift to Addison, 22 Aug. 1710). In the 'New Atalantis' Mrs. Manley fully exhibited her taste for intrigue, and impudently slandered many persons of note, especially those of whiggish proclivities. The result was that on 29 Oct. 1709 she was arrested, together with the publishers and printer of the book (Luttrell, *Brief Relation*, 1857, vi. 505–6, 508, 546). According to another account she acknowledged herself to be the author in order to shield the others. The printer and publishers were released on 1 Nov., and Mrs. Manley was admitted to bail on 5 Nov. The Earl of Sunderland, then secretary of state, endeavoured without success to ascertain from her where she had obtained some of her information; but she said that if there were indeed reflections on particular characters, it must have been by inspiration. She was finally discharged by the court of queen's bench on 13 Feb. 1710. The only reference to the case that can be traced in the Record Office is a memorandum dated 28 Oct. 1709 of the issue of a warrant for the arrest of John Morphew and John Woodward for publishing certain scandalous books, especially the 'New Atalantis' (*State Papers*, Dom. Anne, 1709, bundle 17, No. 39).

In May 1710 (*Tatler*, No. 177, 27 May) Mrs. Manley published 'Memoirs of Europe towards the close of the Eighth Century. Written by Eginardus, secretary and favourite to Charlemagne; and done into English by the translator of the "New Atalantis."' This and a second volume which soon followed were afterwards reprinted as the third and fourth volumes of the 'New Atalantis.' The 'Memoirs of Europe' were dedicated to Isaac Bickerstaff, i.e. Richard Steele, whom Mrs. Manley had attacked in the 'New Atalantis.' She in her turn had been attacked by Swift in the 'Tatler' (No. 63), and Steele, when taxed with the authorship, denied that he had written the paper, and acknowledged that he had been indebted to Mrs. Manley in former days. This letter Mrs. Manley now printed, with alterations, and accompanied by fresh charges. In 1711

she brought out another book, 'Court Intrigues, in a Collection of Original Letters from the Island of the New Atalantis.' The great success and usefulness of the 'New Atalantis' are referred to, perhaps satirically, in 'Atalantis Major,' 1711, a piece attributed to Defoe.

The return of the tories to power brought better times to Mrs. Manley. In June 1711 she succeeded Swift as editor of the 'Examiner,' and in July Swift seconded the application of 'the poor woman' to Lord Peterborough for some reward for her service in the cause, 'by writing her Atalantis and prosecution, &c.' She had already written in April, by the help of hints from Swift, 'A True Narrative of what passed at the Examination of the Marquis of Guiscard,' and later in the year she published other political pamphlets, 'A Comment on Dr. Hare's Sermon' and 'The Duke of M——h's Vindication.' The last and best of these pieces was, Swift says, entirely Mrs. Manley's work. In January she was very ill with dropsy and a sore leg. Swift wrote: 'I am heartily sorry for her; she has very generous principles for one of her sort, and a great deal of good sense and invention; she is about forty, very homely, and very fat' (*Journal to Stella*, 28 Jan. 1711–12). In May 1713 Steele had an angry correspondence with Swift, and in the 'Guardian' (No. 53) attacked Mrs. Manley, who found an opportunity for reply in 'The Honour and Prerogative of the Queen's Majesty vindicated and defended against the unexampled insolence of the Author of the Guardian,' published on 14 Aug., and again in 'A Modest Enquiry into the reasons of the Joy expressed by a certain set of people upon the spreading of a report of Her Majesty's death' (4 Feb. 1714). 'The Adventures of Rivella, or the History of the Author of the Atalantis, by Sir Charles Lovemore,' i.e. Lieutenant-general John Tidcomb, appeared in 1714, and was probably by Mrs. Manley herself. Mrs. Manley's last play, 'Lucius, the First Christian King of Britain,' was brought out at Drury Lane on 11 May 1717, and was dedicated to Steele, with full apologies for her previous attacks. Steele, in his turn, wrote a prologue for the play, and Prior contributed an epilogue.

In 1720 Mrs. Manley published 'The Power of Love, in Seven Novels,' and verses by her appeared in the same year in Anthony Hammond's 'New Miscellany of Original Poems.' One piece, 'To the Countess of Bristol,' is given in Nichols's 'Select Collection' (1781), vii. 369. Mrs. Manley had for some years been living as the mistress of Alderman Barber, who is said to have treated her unkindly, though he derived assistance from her in various ways. She died at Barber's printing-house, on Lambeth Hill, 11 July 1724, and was buried on the 14th at St. Benet's, Paul's Wharf. In her will (6 Oct. 1723) she is described as of Berkely, Oxfordshire (where she had a house), and as weak and daily decaying in strength. She appointed Cornelia Markendale (her sister) and Henrietta Essex Manley, child's coat maker, late of Covent Garden, but then in Barbados, her executrices, and mentioned her 'much honoured friend, the dean of St. Patrick, Dr. Swift.' She left a manuscript tragedy called 'The Duke of Somerset,' and a comedy, 'The Double Mistress.' In 1725 'A Stage Coach Journey to Exeter,' a reprint of the 'Letters' of 1696, was published, and in the same year, or at the end of 1724, Curll brought out 'Mrs. Manley's History of her own Life and Times,' which was a fourth edition of the 'Adventures of Rivella.' The third edition (1717) was called 'Memoirs of the Life of Mrs. Manley.' In the 'Address to the Reader' Curll said the 'Adventures of Rivella' were originally written because Charles Gildon had begun a similar work, which he abandoned at Mrs. Manley's desire.

Other pieces attributed to Mrs. Manley without due warrant are: 'The Court Legacy, a new ballad opera,' by 'Atalia,' 1733; 'Bath Intrigues' (signed 'J. B.'), 1725; and 'The Mercenary Lover,' 1726. She may have written 'A True Relation of the several Facts and Circumstances of the intended Riot and Tumult on Queen Elizabeth's Birthday,' 1711. In March 1724, shortly before her death, Curll and 'Orator' Henley informed Walpole that they had seen a letter of Mrs. Manley's, intimating that a fifth volume of the 'New Atalantis' was printed off, the design of which was to attack George I and the government. Curll suggested that the book should be suppressed, and added a hope that he should get 'something in the post office' or stamp office for his diligent support of the government (*Gent. Mag.* 1798, pt. ii. p. 191). Whether this information was true is uncertain; but if the book was in existence it seems never to have been published.

[The Adventures of Rivella noticed above supplies details of Mrs. Manley's early years. See also Swift's Works, ed. Scott, 1824, i. 118, ii. 238, 303, 393, 483; Notes and Queries, 2nd ser. ii. 265, 390, 443, iii. 250, 291, 350, 392, 7th ser. vii. 127, 232, viii. 11, 156–7; Genest's History of the Stage, ii. 75, 92, 361, 600; Theatrical Records, 1756, p. 83; Aitken's Life of Richard Steele, 1889, i. 140–4, 261–4, 394–5, ii. 7, 155–6;

Langbaine's Lives of the English Dramatick Poets, 1698; Jacob's Poetical Register, 1719; Leigh Hunt's Men, Women, and Books, 1847, ii. 131–2; Curll's Impartial History of the Life of Mr. John Barber, 1741, pp. 24, 44–7; The Life and Character of John Barber, Esq., 1741, pp. 12–16.]

G. A. A.

MANLEY, Sir ROGER (1626?–1688), cavalier, second son of Sir Richard Manley, was born probably in 1626. His family was an old one. Burke refers its origin to a 'Conqueror's follower' who appears as 'Manlay' in 'Battle Abbey Roll' (Holinshed, *Chronicles*, 1807, ii. 5). From the twelfth to the sixteenth century they resided in Chester, but in 1520 moved to Denbigh. Manley's father, comptroller of the household to Prince Henry, was knighted by James I in 1628. He is the Sir Richard Manley at whose house 'in a little court behind Westminster Hall' Pym was lodging in 1640 (Clarendon, *Life*, 1817, ii. 67). The eldest son, Sir Francis, was a royalist, but John, the third son, became a major in Cromwell's army, and married the daughter of Isaac Dorislaus [q. v.] His son, also named John, is sometimes identified with the villain who figures in Mrs. Manley's 'Rivella.' According to his daughter, Mrs. Mary Manley [q. v.], Sir Roger in his sixteenth year forsook the university to follow the king, and we know from the preface to his English 'History of the Rebellion' that he played his part in the war until, in his own words, he was, 'upon the rendition of one of the king's garrisons in 1646, obliged by his articles to depart the kingdom' (translation of Caron, *Japan*, 1663, Dedication, pp. 1–2). He passed the fourteen years of exile in Holland (*ib.*) A pass for 'Roger Manley and servant on the desire of Mr. Dorislaus,' 17 July 1655, seems to point to a visit to England (*Cal. State Papers*, Dom. 1655, p. 592). After the Restoration he was made captain in his majesty's Holland regiment, and on 25 Oct. 1667 was appointed 'Lieutenant-Governor and Commander-in-Chief of all His Majesty's Castles, Forts, and Forces within the Island of Jersey,' by Sir Thomas Morgan, the governor. He took the oath of office on 2 Nov., and seems to have held the post until 1674 (information supplied to Mr. G. A. Aitken by Mr. H. G. Godfray). Sir Roger was never, as is commonly stated, governor of Jersey. Afterwards he became governor of Landguard Fort (*Hist. of Rebellion*, 1691, title-page). The 'R. Manley' who was in Holland in 1665 on the king's service, and was flouted by De Witt, is probably not Sir Roger (*Cal. State Papers*, Dom. 1665, p. 490; cf. *ib.* 1665-6, pp. 91, 104; cf. *Hist. MSS. Comm.* 4th Rep. p. 247). In 1670 Manley published at the king's command his 'History of Late Warres in Denmark,' i.e. from 1657 to 1660, a work which has still historical value. His 'De Rebellione,' a vigorous and fairly correct piece of latinity, appeared in 1686 with a dedication to James II. This was the last work published in his lifetime. The English 'History of the Rebellion' was published posthumously in 1691. Sir Roger must have died in 1688, because his will (dated 26 Feb. 1686) was proved on 11 June 1688. He left his house at Kew to his daughter, Mary Elizabeth Brathewaite; his equipage of war, horses, clothes, &c., to his son Francis; 200*l.* each to his daughters Mary de la Riviere and Cornelia, and 125*l.* to his son Edward. The balance, from houses at Wrexham, plate, foreign gold, &c., was to be divided equally among the children (information furnished by Mr. G. A. Aitken). Mrs. Mary Manley describes with obvious inaccuracies some part of her father's career in her romance of 'Rivella,' and she wrongly represents her father as author of the first volume of the 'Turkish Spy' [see under Midgeley, Robert].

[Cal. State Papers, Dom. 1628–9 p. 212, 1635 p. 295, 1638 pp. 333, 510, 1640 p. 23, 1644 p. 338; Metcalfe's Book of Knights, p. 189; Lords' Journals, iv. 247, 543; Burke's Landed Gentry, 1886, ii. 1218–19; Mrs. Manley's Rivella, 1714, pp. 14–29; Hallam's Introduction to European Literature, 1854, iii. 572; Whitelocke's Memorials, 1732, p. 698, where the Mr. Manley is Sir Roger's elder brother, Sir Francis; Commons' Journals, iii. 582, 588, xi. 581–2; Hist. MSS. Comm. 3rd Rep. p. 329 (the 'Thomas Manley' mentioned here as a druggist's assistant cannot be 'Sir Roger's son,' but may be a grandson); Brit. Mus. Addit. MS. 18981, fol. 281, an autograph letter from Sir Roger.]

J. A. C.

MANLEY, THOMAS (*fl.* 1670), author, born in 1628, was called to the bar at the Middle Temple about 1650. In the preceding year he published in 12mo 'Temporis Augustiæ: Stollen Houres Recreations,' a collection of boyishly sententious essays on religious subjects. In 1651 appeared his 'Affliction and Deliverance of the Saints,' an execrably versified paraphrase of the Book of Job. Next year he translated 'Veni, vidi, vici,' a Latin poem on Cromwell, and appended an elegy of his own on the death of Ireton. Ten years later—the preface to the second edition is dated 20 Nov. 1662—came his 'Sollicitor . . . declaring both as to knowledge and practice how such an undertaker ought to be be qualified,' and in 1665 a translation of Grotius's 'De Rebus Belgicis,' with the title 'Annals and History of the Low-countrey Warres.' A phrase in the preface describes it as a book

'wherein is manifested that the United Netherlands are indebted for the glory of their conquests to the valour of the English, under whose protection the poor distressed states have exalted themselves to the title of high and mighty.' In 1669 he attacked Sir Thomas Culpeper the younger's [see under CULPEPER, SIR THOMAS, the elder] tract on 'Usury' in a splenetic pamphlet, declaiming against luxury, foreign goods, and the high wages of English labourers as the real causes of the prevailing misery. Manley next year published his abridgment of the last two volumes of Coke, i.e. parts xii. and xiii., as a supplement to Trottman's work and on the same method. The most interesting of his non-professional publications belongs, on his own statement, to 1671, though its character and the circumstances of the time delayed its publication until he could dedicate it to 'William Henry, Prince of Orange, and to the Great Convention of the Lords and Commons.' It is entitled 'The Present State of Europe briefly examined and found languishing, occasioned by the greatness of the French Monarchy,' 1689, 4to, and its immediate occasion, he asserts, was the vote of 800,000*l.* nominally for the equipment of a fleet for 1671. In Manley's view instant and aggressive war upon France could alone save Europe from the despotism which Louis XIV meditated, and as a proof of Louis's real feelings towards England, he appealed to the threatened invasion by France when the Dutch war-ships were in the Thames. The work was reprinted in vol. i. of the 'Harleian Miscellany' (1744 and 1808). In 1676 he published a short tract against the export of English wool. His appendix to the seventh edition of Wentworth's 'Office and Duty of Executors' appeared the same year. Manley gave considerable aid to the movement, which received its impetus from James I, for the use of English instead of Latin in legal literature. An anonymous and undated funeral sermon, 'Death Unstung,' assigned to Manley, is not his, and the 'Lives of Henry, Duke of Gloucester, and Mary, Princess of Orange,' 1661, by T. M., is also assigned to Thomas May (1595–1650) [q. v.]

[Manley's Works.] J. A. C.

MANLOVE, EDWARD (*fl.* 1667), poet, a lawyer residing at Ashbourne in Derbyshire, published a rhymed chronicle of the 'Liberties and Customs of the Lead Mines . . . composed in meeter' for the use of the miners, London, 1653, 4to. It became a standard work of reference on the subject, being largely composed from the 'Exchequer Rolls' and from inquisitions taken in the various reigns (see *Hist. of Ashbourn*, 1839, pp. 90 sq.) From the title-page of the poem it is clear that Manlove filled the post of steward of barmote courts of the wapentake of Wirksworth, Derbyshire. An edition, to which is affixed a glossary of the principal mining and other obsolete terms used in the poem, was published by T. Tapping in 1851. In 1667 Manlove published 'Divine Contentment; or a Medicine for a Discontented Man: a Confession of Faith; and other Poems' (London, 8vo). A manuscript volume of 'Essayes and Contemplations, Divine, Morall, and Miscellaneous, in prose and meter, by M[ark] H[ildesly],' grandfather of Bishop Mark Hildesly [q. v.], and other members of Lincoln's Inn, dated 1694, was addressed by the editor to his friend 'Philanthropus,' i.e. Manlove (Harl. MS. 4726). The poet's son, Timothy Manlove, is separately noticed.

[Add. MS. 24488, f. 176 (Hunter's Chorus Vatum); Cat. of Harleian MSS.; Glover's Hist. of Derbyshire, vol. i. App. p. 108; Lowndes's Bibl. Man. (Bohn); Works in British Museum Library.] A. E. J. L.

MANLOVE, TIMOTHY (1633–1699), presbyterian divine and physician, probably son of Edward Manlove [q. v.] the poet, was born at Ashbourne, Derbyshire, in 1633. He was ordained at Attercliffe, near Sheffield, on 11 Sept. 1688, and his first known settlement was in 1691, at Pontefract, Yorkshire, where he was very popular. In 1694 he was invited to the charge of Mill Hill Chapel, Leeds, and removed thither with some reluctance. His ministry at Leeds was able, but not happy. He succeeded a minister of property, and his own requirements were not met by the stipend raised. He obtained some private practice as a physician, and has been called M.D., but Thoresby describes him as 'Med. Licent.' At first on good terms with Ralph Thoresby the antiquary, he quarrelled with him on the subject of nonconformity. He removed in 1699 to Newcastle-on-Tyne as assistant to Richard Gilpin, M.D. [q. v.], and, when 'newly gone' thither, 'dyed of a feaver' on 4 Aug. 1699, in the prime of life, and was buried on 5 Aug. A funeral sermon, entitled 'The Comforts of Divine Love,' was published by Gilpin in 1700.

He published: 1. 'The Immortality of the Soul asserted. . . . With . . . Reflections on a . . . Refutation of . . . Bentley's "Sermon,"' &c., 1697, 8vo (against Henry Layton [q. v.]). 2. 'Præparatio Evangelica . . . Discourse concerning the Soul's Preparation for a Blessed Eternity,' &c. 1698, 8vo. William Tong classes Manlove with Baxter for his 'clear, weighty way of writing.'

[Wilson's Dissenting Churches of London, 1810, iii. 506; Thoresby's Ducatus Leodiensis (Whitaker), 1816, App. p. 86; Thoresby's Diary, 1830, i. 291; Hunter's Life of O. Heywood, 1842, p. 356; Wicksteed's Memory of the Just, 1849, pp. 43 sq.; Miall's Congregationalism in Yorkshire, 1868, pp. 302, 333; Turner's Nonconformist Register of Heywood and Dickenson, 1881, p. 96; Glover's Hist. of Derbyshire, vol. i. App. p. 108; Add. MS. 24488, f. 176.] A. G.

MANN, GOTHER (1747–1830), general, inspector-general of fortifications, and colonel-commandant of royal engineers, second son of Cornelius Mann and Elizabeth Gother, was born at Plumstead, Kent, on 21 Dec. 1747. His father, a first cousin of Sir Horace Mann [q. v.], went to the West Indies in 1760, and died at St. Kitts on 9 Dec. 1776. Gother was left under the care of his uncle, Mr. Wilks of Faversham, Kent, and after passing through the Royal Military Academy, Woolwich, obtained a commission as practitioner engineer and ensign on 27 Feb. 1763. He was employed in the defences of Sheerness and of the Medway until 1775, having been promoted sub-engineer and lieutenant on 1 April 1771.

Towards the end of 1775 he was sent to Dominica, West Indies. He was promoted engineer extraordinary and captain lieutenant on 2 March 1777. He commanded a body of militia when the island was captured by the French in September 1778. The little garrison made a stout resistance, but were outnumbered, and surrendered on terms of honourable capitulation. Mann made a report to the board of ordnance dated 14 Sept., giving full details of the attack. He was only detained for a few months as a prisoner of war, and on 19 Aug. 1779 he was appointed to the engineer staff of Great Britain, and reported on the defences of the east coast. He was stationed at Chatham under Colonel Debbeig. In 1781 he was selected by Lord Amherst and Sir Charles Frederick to accompany Colonel Braham, the chief engineer, on a tour of survey of the north-east coast of England, to consider what defences were desirable, as no less than seven corporations had submitted petitions on the subject.

In 1785 he went to Quebec as commanding royal engineer in Canada. Promoted captain on 16 Sept. he was employed in every part of the country in both civil and military duties, erecting fortifications, improving ports, and laying out townships, such as Toronto and Sorel. He returned home in 1791, and joined the army under the Duke of York in Holland in June 1793. He was present at the siege of Valenciennes, which capitulated on 28 July, at the siege of Dunkirk from 24 Aug. to 9 Sept. and at the battle of Hondschoote or Menin, 12–15 Sept. He was promoted lieutenant-colonel on 5 Dec. 1793. On his return to England in April 1794 he was employed under the master-general of the ordnance in London for a short time, and was then again commanding royal engineer in Canada until 1804. He became colonel in the army 26 Jan. 1797, colonel in the royal engineers 18 Aug. the same year, and major-general 25 Sept. 1803. From 1805 until 1811 he was employed either on particular service in Ireland or on various committees in London. On 13 July 1805 he was made a colonel-commandant of the corps of royal engineers, on 25 July 1810 lieutenant-general, and on 19 July 1821 general. On 23 July 1811 he succeeded General Robert Morse [q. v.] as inspector-general of fortifications, an office he held until his death. He was appointed president of the committee to examine cadets for commissions on 19 May 1828. He died on 27 March 1830, and was buried in Plumstead churchyard, where a tombstone was erected to his memory.

His services in Canada were rewarded by a grant, on 22 July 1805, of 22,859 acres of land in the township of Acton in Lower Canada. He also received while holding the office of inspector-general of fortifications the offer of a baronetcy, which, for financial considerations, he declined.

Mann married in 1767 Ann, second daughter of Peter Wade of Rushford Manor, Eythorne, Kent, rector of Cooling, vicar of Boughton Monchelsea, and minor canon of Rochester Cathedral. By her he had five sons and three daughters. Of the sons, Gother was in the royal artillery, Cornelius in the royal engineers, John in the 28th regiment, and Frederick William in the royal marines, and afterwards in the royal staff corps. William, son of Cornelius, is noticed below.

Three coloured miniatures belong to his descendants. One, taken when he had just entered the corps of royal engineers in 1763, is in possession of his grandson, Major-general J. R. Mann, C.M.G., of the royal engineers, son of Major-general Cornelius Mann, royal engineers. This is reproduced in Porter's 'History of the Corps of Royal Engineers,' 1889, i. 215.

The following plans by Mann are in the British Museum: (1) A drawn plan of the Isle aux Noix, with the new works proposed, 2 sheets, 1790; (2) a drawn plan of the Post at Isle aux Noix, showing the state of the works, and those proposed for connecting them together, 1790; (3) St. John Fort, Lower Canada, a drawn plan of part of Lake

Champlain, with the communication down to St. John's, 2 sheets, 1791; (4) a drawn plan of Fort St. John on the river Chambly, 1791; (5) a drawn plan and sections of the new works proposed at St. John's, 1791.

The following drawn plans by Mann, formerly in the war office, are now among the records of the government of the dominion of Canada: (1) Plan of town and fortifications of Montreal, 1768; (2) Plan of Fort George, showing works of defence, n. d.; (3) Fort Erie, proposed work, n. d.; (4) Entrance of the Narrows between Lakes Erie and Detroit, n. d.; (5) St. Louis and Barrack bastions, with proposed works, and six sections, 1785; (6) Casemates proposed for forming a citadel, 1785; (7) Quebec and Heights of Abraham, with sections of works, 1785; (8) Military Ports, Lake Huron, Niagara, entrance of river to Detroit, Toronto Harbour, and Kingston Harbour, 1788; (9) Defences of Canada, 1788; (10) Position opposite Isle au Bois Blanc, 1796; (11) Isle aux Boix, and adjacent shores, showing present and proposed works, 2 sheets, 1797; (12) Works to be constructed at Amhurstburg, 1799; (13) Amhurstburgh and Isle au Bois Blanc, with works ordered to be constructed, 1799; (14) Ordnance Store House proposed for Cape Diamond Powder Magazine, 2 sheets, 1801; (15) City and Fortifications of Quebec with vicinity, 1804; (16) Citadel of Quebec, 2 sheets of sections, 1804; (17) Fortifications of Quebec, 1804.

[Connolly MSS.; Royal Engineers Records; Ordnance and War Office Records; Porter's History of the Corps of Royal Engineers, 1889; private manuscripts.] R. H. V.

MANN, Sir HORACE (1701–1786), British envoy at Florence, born in 1701, was the second son of Robert Mann, a successful London merchant, who bought an estate at Linton in Kent, built 'a small but elegant seat on the site of the old mansion of Capell's Court,' and died a fully qualified country squire on 9 Sept. 1751. His mother was Eleanor, daughter and heiress of Christopher Guise of Abbot's Court, Gloucestershire. An elder brother, Edward Louisa, died in 1755, while of Horace's sisters, Catharine was married to the Hon. and Rev. James Cornwallis [q. v.], bishop of Lichfield, and Eleanor to Sir John Torriano, son of Nathaniel Torriano, a noted London merchant, and contributor to the 'British Merchant' [see King, Charles, *fl.* 1721]. A first cousin was Cornelius Mann of Plumstead, father of Gother Mann [q. v.] The kinship with Horace Walpole which has frequently been claimed for Mann has no existence. He was, however, an associate of Walpole as a young man, and it was entirely owing to this intimacy that he was in 1737 offered by Sir Robert Walpole the post of assistant to 'Mr. Fane,' envoy extraordinary and minister plenipotentiary at the court of Florence. The grand dukedom of Tuscany had just passed to Francis of Lorraine, the husband of Maria Theresa, who in 1745 was elected emperor (Francis I), but the actual administration was in the hands of the Prince of Craon, Francis's quondam tutor, who had married a discarded mistress of his father, Duke Leopold. Craon and his wife are consequently 'the prince' and 'princess' to whom such frequent reference is made in Mann's letters of 1738–40. During this period he assiduously did the work of Fane, an indolent but most particular person, who is described by Walpole as taking to his bed for six weeks in consequence of the Duke of Newcastle's omitting on one occasion the usual prefix 'very' to 'your humble servant' in signing one of his letters. In 1740 Mann was rewarded by being formally appointed Fane's successor, and in the same year Horace Walpole visited him at Florence, at the 'Casa Mannetti, by the Ponte de Trinità.' The poet Gray had visited him a short while previously; he describes Mann as the best and most obliging person in the world, was delighted with his house, from the windows of which, he says, 'we can fish in the Arno,' and in 1745 despatched his 'good dear Mr. Mann' a heavy box of books.

The envoy's chief business seems to have been to watch over the doings of the Pretender and his family in Italy. He certainly retails much gossip that is damaging to the character of the last Stuarts. On the death of the Old Pretender in 1766 Mann succeeded in bullying the pope into suppressing the titles of his successor at Rome. Count Albani, the Young Pretender, whose habitual drunkenness neutralised any political importance that he might have had, came to reside at Florence in 1775, from which date onwards the British envoy's letters are full of disagreeable descriptions of his complicated disorders. In 1783 the Chevalier, who was dining at the table of the king of Sweden, then a visitor in Florence, gave Sir Horace a start by narrating the circumstances of his visit to London in September 1750, of which an independent and less authentic account was subsequently given by Dr. William King [q. v.] of St. Mary Hall (*Anecdotes*, p. 126). The despatch containing the account of the adventure as it came from the Chevalier's own lips, dated 6 Dec. 1783, is preserved with the other Tuscan State Papers at the

Record Office (cf. Mahon, *Hist. of England*, iv. 11). In corresponding on these topics the envoy used a kind of cipher, in which 202 stood for Mann, 55 for Hanover, 77 for Rome, and 11 for the Old Chevalier. Minor duties were to receive and conciliate English visitors of distinction, among whom are specially noted the Duke of York, Lord Bute, and Garrick (1764), John Wilkes (1765), Smollett (1770), the Duke of Gloucester (1771), Zoffany, who put his portrait in the picture of the 'Tribuna,' which he executed for the king (1773), and the Duchess of Kingston (1774). Besides these distinguished persons were numerous 'travelling boys' belonging to the English aristocracy, whose aptitude to forget the deference due to the 'petty Italian Transparencies' often caused him much anxiety. Mann's salary is given in the Townshend MSS., under date 1742, as fixed at 3*l.* per diem, with allowance of 300*l.* or 400*l.* (*Hist. MSS. Comm.* 11th Rep. App. iv. 126).

In 1755 he succeeded his elder brother in the estate at Linton, and on 3 March in the same year he was created a baronet. His receipt of the decoration of K.B. on 25 Oct. 1768, through the medium of Sir John Dick, British consul at Genoa, was the occasion of a succession of brilliant fêtes, described in much detail in his letters to Horace Walpole.

The correspondence by which Mann is chiefly remembered commenced with his appointment. Walpole left Florence, not to return, in May 1741, and never again saw his friend, while Mann spent the remainder of his life exclusively in Italy; but during the following forty-four years they corresponded on a scale quite phenomenal, and, as Walpole remarked, 'not to be paralleled in the history of the post-office.' The letters on both sides were avowedly written for publication, both parties making a point of the return of each other's despatches. The strain of such an artificial correspondence led to much melancholy posturing, but the letters, on Walpole's side at least, are among the best in the language. Their publication by Lord Dover in 1833 gave Macaulay his well-used opportunity of 'dusting the jacket,' as he expresses it, of the most consummate of virtuosos (*Edinb. Rev.* October 1833). Lord Dover describes the letters on Mann's side as 'voluminous, but particularly devoid of interest, as they are written in a dry, heavy style, and consist almost entirely of trifling details of forgotten Florentine society.' Cunningham dismisses them as 'utterly unreadable.' Their contents are summarised in two volumes published by Dr. Doran (from the originals at Strawberry Hill), under the title of 'Mann and Manners at the Court of Florence,' in 1876. They certainly lose much from a too anxious adaptation to Walpole's prejudices and affectations, but they are often diverting, and are valuable as illustrations of Florentine society (cf. *Glimpses of Italian Society in the 18th Century, from the Journey of Mrs. Piozzi*, 1892). They abound in accounts of serenades, fêtes, masquerades, court ceremonial, and Italian eccentricities, including an elaborate exposition of the history and nature of cicisbeism, and many circumstances relating to the alleged poisoning of Clement XIV (Ganganelli) in 1774. There are also many interesting particulars concerning the eminent Dr. Antonio Cocchi, a savant 'much prejudiced in favour of the English, though he resided some years among us.' Writing from Florence in November 1754 the Earl of Cork describes Mann as living in Cocchi's 'friendship, skill, and care,' and adds: 'Could I live with these two gentlemen only, and converse with few or none others, I should scarce desire to return to England for many years' (Nichols, *Lit. Anecd.* i. 347). Madame Piozzi visited Mann when she was in Florence, about 1784, when the British envoy was 'sick and old,' but maintained a 'weekly conversation' on Saturday evenings (*Autobiog.* 1861, i. 334).

Mann's last letter to Walpole ('of a series amounting to thousands') is dated 5 Sept. 1786. He died at Florence on 6 Nov. 1786, and was succeeded as envoy in August 1787 by John Augustus, lord Hervey. He had been forty-six years minister. His body was removed to England, and buried at Linton. The estate and baronetcy passed to his nephew Horatio (son of his younger brother Galfridus), who, with his wife, 'the fair and fragile' Lady Lucy (Noel), had visited Mann at Florence in 1775, the pair being frequently mentioned with much tenderness and affection in his letters. Sir Horatio was M.P. for Sandwich in 1790, became a local magnate, and was a staunch patron of the Hambledonian cricketers (cf. Hasted, *Kent*; Nyren, *Young Cricketer's Tutor*, ed. Whibley, pp. xi, xxii, 94). He died in 1814, when the baronetcy became extinct.

In his will Mann, who had previously bought several pictures on commission for the Houghton and Strawberry Hill galleries, left five pictures by Poussin to his friend Walpole, to whom his letters were also transmitted. He had sent Walpole his portrait by Astley in 1752; this was engraved by Greatbatch, and included by Cunningham in his edition of Walpole's correspondence.

[Hasted's Kent, ii. 142; Burke's Extinct Baronetage, p. 337; Doran's Mann and Manners

at the Court of Florence; Elwin's Pope, passim; Gray's Works, ed. Gosse, ii. 52, 86, 128, 132; Austin Dobson's Horace Walpole, a Memoir, p. 295; Letters of Walpole, ed. Cunningham, vol. ix. Pref. pp. xv, xxiii; Walpole's George III, 1859, ii. 482; Nichols's Lit. Illustr. vol. vi.; Gent. Mag. 1786 ii. 907, 1834 i. 122; Haydn's Book of Dignities, ed. Ockerby, pp. 115, 765; Hist. MSS. Comm. 9th Rep. App. pt. ii. p. 382, 10th Rep. App. pp. 378, 381, 12th Rep. App. pt. x. pp. 196, 225; Stephens's Cat. of Satirical Prints, vol. iii. No. 3088. Numerous single letters from Mann to various friends are among the Addit. MSS. in the Brit. Mus.] T. S.

MANN, NICHOLAS (*d.* 1753), master of the Charterhouse, a native of Tewkesbury, proceeded in 1699 from Eton to King's College, Cambridge, of which he was elected fellow, and graduated B.A. in 1703, M.A. in 1707. At college he was tutor to the Marquis of Blandford, but afterwards became an assistant-master at Eton, and then one of the clerks in the secretary's office under Lord Townshend. He travelled in France and Italy, and on his return was appointed king's waiter at the custom house, and keeper of the standing wardrobe at Windsor. Through the interest of the Marlborough family he was elected master of the Charterhouse on 19 Aug. 1737. At his institution he is said to have shocked the Archbishop of Canterbury by professing himself an Arian (Bishop Newton, *Life*, pp. 20–1). He died at Bath on 24 Nov. 1753, and was buried in the piazza at the Charterhouse, having some years before affixed his own epitaph over the chapel door. By will he bequeathed his library and collection of manuscripts (excepting those of his own composition) to Eton College.

Mann, who was an excellent scholar and antiquary, wrote: 1. 'Of the True Years of the Birth and of the Death of Christ; two Chronological Dissertations,' 8vo, London, 1733 (Latin version, with additions, 1742 and 1752). 2. 'Critical Notes on some passages of Scripture' (anon.), 8vo, London, 1747. Richard Gough had in his possession a copy of Gale's 'Antonini Iter' profusely annotated by Mann (Nichols, *Bibliotheca*, No. 2, p. vii of Preface).

[Harwood's Alumni Eton. p. 283; Nichols's Lit. Anecd. ii. 165, 194; Addit. MS. 5876, f. 180 *b*; Jones's Journey to Paris in 1776, ii. 31; will in P. C. C. 322, Searle.] G. G.

MANN, ROBERT JAMES (1817–1886), scientific writer, son of James Mann of Norwich, was born at Norwich in 1817, and educated for the medical profession at University College, London. At the hospital connected with the college he acted as dresser to the celebrated Liston. He practised for some years in Norfolk, first in Norwich, and afterwards at Buxton. In 1853 considerations of health led to the partial abandonment of the practice of his profession, and he devoted himself more exclusively to literary pursuits. His first work, published in 1845, 'The Planetary and Stellar Universe,' was based on a course of lectures delivered to a country audience, and this was followed by a long series of popular text-books on astronomy, chemistry, physiology, and health. Many of these ran through a large number of editions, and entitled him to a notable place among those who first attempted to make science popular, and its teaching generally intelligible. He was also a frequent contributor of scientific articles to many periodicals, chief among which were the 'Edinburgh Review' and 'Chambers's Journal.' In the 'Royal Society Catalogue of Scientific Papers' he appears as the author of no fewer than twenty-three memoirs in transactions of societies and scientific periodicals. In 1854 he graduated M.D. in the university of St. Andrews, and in 1857, on the invitation of Bishop Colenso, he left England for Natal, where he resided for nine years. Two years after his arrival he was appointed to the newly established office of superintendent of education for the colony, and this gave him the opportunity of establishing there a system of primary education, which still continues in force. The climatic conditions of the country, with its severe and frequent thunderstorms, led him to the special study of meteorology, and the careful series of observations which he carried out during the whole of his residence in Natal are of considerable value. In 1866 he returned from Natal with a special appointment from the legislative council as emigration agent for the colony, and for the remainder of his life he resided in or near London, devoting himself to the study of science and to literary work. His was a familiar figure in many scientific circles. For three years he was president of the Meteorological Society, and for about a similar period one of the board of visitors of the Royal Institution. From 1874 to 1886 he acted as secretary to the 'African' and the 'Foreign and Colonial' sections of the Society of Arts. He was also a member or fellow of the Astronomical, Geographical, Photographic, and other societies. He took an active part in the organisation of the loan collection of scientific apparatus at South Kensington in 1876, and at every international exhibition to which Natal contributed he had a share in the colonial representation. He superintended the collection and despatch of the Natal collections to the

International Exhibition of 1862, and one of the last acts of his life was the compilation of the catalogue of the Natal court at the Colonial and Indian Exhibition of 1886. Mann died at Wandsworth on 8 Aug. 1886, and is buried at Kensal Green.

In addition to the writings already mentioned, Mann's chief works were: 1. 'The Book of Health,' 1850. 2. 'The Philosophy of Reproduction,' 1855. 3. 'Lessons in General Knowledge,' 1855-6. 4. 'Tennyson's "Maud" vindicated; an Explanatory Essay,' 1856. 5. 'A Guide to the Knowledge of Life,' 1856. 6. 'A Guide to Astronomical Science,' 1858. 7. 'A Description of Natal,' 1860. 8. 'The Colony of Natal,' 1860-2. 9. 'Medicine for Emergencies,' 1861. 10. 'The Emigrant's Guide to Natal,' 1868; 2nd ed. 1873. 11. 'The Weather,' 1877. 12. 'Drink: Simple Lessons for Home Use,' 1877. 13. 'Domestic Economy and Household Science,' 1878. 14. 'The Zulus and Boers of South Africa,' 1879. 15. 'The Physical Properties of the Atmosphere,' 1879. 16. 'Familiar Lectures on the Physiology of Food and Drink,' 1884.

[Personal knowledge; Soc. of Arts Journ. 1886, xxiv. 961; Royal Astron. Soc. Monthly Notices, February 1887; British Medical Journal, 21 Aug. 1886; Times, obituary, 9 Aug. 1886; Brit. Mus. Cat.] H. T. W.

MANN, THEODORE AUGUSTUS, called the Abbé Mann (1735–1809), man of science, historian, and antiquary, the son of an English land surveyor, was born in Yorkshire on 22 June 1735. Educated at a provincial school, he exhibited, with much general precocity, a special bent towards mathematics, and before 1753, when he was sent to London with a view to his adopting the legal profession, he had already produced manuscript treatises on geometry, astronomy, natural history, and rational religion. He soon revolted from the routine incidental to legal or commercial life, and towards the end of 1754 proceeded without the knowledge of his parents to Paris. There he managed to subsist in some unexplained manner, read and re-read Bossuet's 'Discours sur l'Histoire Universelle,' and devoted himself to meditation on religious subjects. This resulted in his being, on 4 May 1756, received into the Roman catholic communion by Christophe de Beaumont, the archbishop of Paris, who subsequently promulgated a sort of bull against Rousseau's 'Émile.' On the outbreak of war between England and France in 1756, Mann took refuge in Spain, carrying letters of introduction to Don Ricardo Wall, then chief minister of Spain, and to the Count d'Aranda. Wall lodged him in his own house, and soon obtained for him a commission in Count O'Mahony's regiment of dragoons. But the dearth of books which he experienced in his new profession proved intolerable to him, though he obtained leave to study mathematics at the military academy at Barcelona. To obviate all interruptions to his studies, he resolved in 1757 upon monastic retirement. This he found in the English Chartreuse, at Nieuport in the Netherlands, where he at once recommenced reading fourteen hours a day in the endeavour to appease 'his insatiable thirst for study.' After nearly two years of fruitless attempts at a reconciliation with his parents, he became professed in 1759, and in 1764 was made prior of his house.

About 1775 Mann, whose talents and power of application were becoming widely known, was proposed for the bishopric of Antwerp, then vacant; the coadjutorship of the bishopric of Quebec was at the same time offered him by the English minister at the Hague, but he hesitated to accept this offer on account of his delicate health. His doubts were finally resolved by the proposal of the Prince de Stahremberg, the Austrian plenipotentiary, in October 1776, that he should be minister of public instruction in the emperor's service, at Brussels. There, in the enjoyment of ample literary leisure and an annual income of 2,400 florins, he became, as the 'Abbé Mann,' a recognised celebrity in the world of letters. An 'ingenious writer' on an astonishing variety of subjects, he became a sort of foreign correspondent to numerous learned societies and individuals in England, and was regularly visited 'by almost every English Traveller of erudition.' The Austrian government were fully alive to his value; and to free him from unnecessary preoccupation, Cardinal Hersan, Austrian minister at Rome, obtained for him a bull of secularisation, with a permission to hold benefices. Quitting the Chartreuse in July 1777, Mann was almost immediately made a prebendary of the church of Courtrai, without residence, and in November 1777 was sent to London by Stahremberg to examine the means invented by David Hartley the younger [q. v.] and Lord Mahon for preserving buildings from fire. In 1781 he was charged to examine the state of the coast of Flanders with a view to the opening of a fishing port at Blankenberg, his memoir on the subject being presented to the emperor. He was commanded to prepare a scheme for the canalisation of the Austrian Netherlands; wrote manuals and

primers upon the most diverse subjects for use in the schools of Belgium, and, in 1782, revised his previous 'Réflexions sur la Discipline Ecclésiastique,' in reference to the Belgian church, adding some remarks upon the changes contemplated by the Emperor Joseph II's reforming zeal.

The abbé long suffered from confirmed gout; but from 1779 his health was greatly improved by his use of hemlock and aconite. He was a pioneer of the employment in the Netherlands of these drugs, on the effects of which he wrote a paper in 1784. In this year also he made an extended tour through France, Switzerland, and Germany, acquiring extensive materials for communications to the Royal Academy of Brussels, of which he became a member 7 Feb. 1774 and perpetual secretary and treasurer in 1786.

In 1788 the abbé was elected a fellow of the Royal Society, an honour which he had long coveted. In the next year the French revolution broke in upon Belgium, as he himself said, like 'a violent sea.' He was in continual fear of ill-usage until, in 1792, he accompanied his friend Lord Elgin to England. On the re-establishment of the Austrian government in 1793, he returned to Brussels and resumed his functions. In January of the same year he was admitted an honorary member of the Society of Antiquaries. In June 1794 he had to quit Brussels for the last time in company with his friend M. Podevin. The fugitives settled at Lintz and afterwards at Leutmeritz in Bohemia. Thence, however, Mann had to retire at the approach of the French armies as far as Prague, where he received a warm welcome from the Prince-Archbishop de Salm. At Prague he resumed literary production, and for the British Agricultural Society, of which he had been elected a member in 1794, wrote 'A Memoir on the Agriculture of the Austrian Netherlands' (1795). This was subsequently printed in Hunter's 'Georgical Essays' (vol. v.), together with his 'Observations on the Wool of the Austrian Netherlands,' originally communicated to Sir Joseph Banks. In 1804 he compiled 'by way of recreation' a most comprehensive 'Table chronologique de l'Histoire Universelle depuis le commencement de l'année 1700 jusqu'à la conclusion de la paix générale en 1803' (Dresden, 1803), and continued his communications with learned societies in various parts of Europe until his death at Prague on 23 Feb. 1809. His chief legatee was the sister of his intimate friend, Mlle Podevin.

An extensive collection of Mann's letters written to the Society of Antiquaries and to various private friends, among them Dr. Solander, Magellan, Hartley, and Lord Mulgrave, was published at Brussels in 1845; and a few selected letters are included in Sir Henry Ellis's 'Original Letters of Eminent Literary Men' (Camden Society). To the 'Philosophical Transactions' he contributed 'A Treatise on Rivers and Canals' (1780), 'A Treatise on Sea Currents and their Effects applied to the Sea and Coasts of the West of Europe, more especially to those which surround the British Islands' (1789), and a paper 'On the Formation of great Hailstones and pieces of Ice in great Thunderstorms' (1798). To the Society of Antiquaries he communicated 'A Description of what is called a Roman Camp in Westphalia' (1796), and 'A short Chronological Account of the Religious Establishments made by English Catholics on the Continent of Europe' (1797, see *Archæologia*, xiii. 1 and 251).

The most considerable of Mann's writings in French are: 1. 'Histoire du règne de Marie-Thérèse,' Brussels, 1781. 2. 'Mémoires sur le conservation et le Commerce des Grains,' Malines, 1784. 3. 'Abrégé de l'Histoire ecclésiastique, civile et naturelle de la ville de Bruxelles et de ses environs,' Brussels, 1785. 4. 'Recueil de Mémoires sur les grandes gelées et leurs effets,' Gand, 1792. 5. 'Principes métaphysiques des êtres et des connaissances,' Vienna, 1807. A fair copy of this work made in Mann's own hand is preserved in the British Museum (Add. MS. 5794).

The abbé also wrote widely on meteorology, philology, political economy, weights and measures, the voyages of Captain Cook and others, on agriculture, religion, and antiquarian matters, devoting (in 1778) an interesting paper to an attempt to refute William Sumner [q.v.] and other English antiquaries, and to prove that Cæsar, when he embarked for Britain, sailed not from Mardyke nor Whitsand, but from Boulogne (Gessoriacum). A great number of his writings take the form of communications to the Brussels Academy; among these will be found a powerful indictment of 'la grande culture' (1780) and an interesting 'Mémoire sur les diverses méthodes inventées jusqu'à présent pour garantir les édifices de l'incendie' (1778). A volume of his papers, presented by the author to Sir Joseph Banks, is in the British Museum Library.

Finally the abbé compiled numerous catalogues and bibliographical works and many voluminous reports, commanded by the Austrian government, on canalisation, fisheries, agriculture, &c. Several of these papers

were translated for 'Opuscoli scelti sulle scienze,' published at Milan in 1778, &c.

[Éloge de l'Abbé Mann in Reiffenberg's Annuaire de la Bibliothèque Royale de Belgique, Brussels, 1850, pp. 77–125, appended is an exhaustive bibliography, 'Scripta, tam inedita quam impressa;' Goethals' Hist. des Lettres en Belgique, 1840, ii. 319; Nouvelle Biog. Générale, xxxiii. 231; Ellis's Letters of Eminent Literary Men (Camden Society), pp. 413 sq.; Mémoires de l'Académie Impériale et Royale des Sciences et Belles-Lettres de Bruxelles, 4 vols. 1783; Nichols's Lit. Anecd. viii. 41–4, ix. 263–5; Gent. Mag. 1787, 1788, 1789, passim.] T. S.

MANN, WILLIAM (1817–1873), astronomer, was born at Lewisham in Kent on 25 Oct. 1817. He was third son of Major-general Cornelius Mann, R.E., and grandson of Gother Mann [q.v.], and accompanied his family to Gibraltar in 1830, on his father's appointment as commanding royal engineer. In 1837 Admiral Shirreff procured him the post of second assistant at the Royal Observatory, Cape of Good Hope, and after due preparation he entered upon his duties in October 1839. For six years he was engaged chiefly on the remeasurement of Lacaille's arc, and sometimes passed three months without shelter even by night. His health, impaired by hardships, was recruited by a trip to England in 1846, and on his return in December 1847 he engaged, as first assistant, in the ordinary work of the observatory. His next voyage home was for the purpose of fetching the new transit-circle, erected by him at the Cape in 1855 with only native aid. His observations of the great comet of December 1844, and of the transit of Mercury on 4 Nov. 1868, were communicated to the Royal Astronomical Society (*Monthly Notices*, vi. 214, 234, 252, xxix. 196), of which body he was elected a member on 10 March 1871. From a chest disorder, contracted through assiduity in cometary observations, he sought relief at Natal in 1866, in England in 1867, but was attacked in 1870 with shattering effect by scarlet fever, of which two of his children had just died. He retired from the observatory, and died at Claremont, near Cape Town, on 30 April 1873. He married in 1853 Caroline, second daughter of Sir Thomas Maclear [q. v.] The value for three years of a small pension, granted to him from the civil list on the eve of his death, was paid to her by Mr. Gladstone's orders. Mann's character and abilities were superior to his opportunities. He was a good mathematician and mechanician, and his fellow-assistant, Professor Piazzi Smyth, wrote of his 'splendid intellectual parts and excellent dispositions.'

[Monthly Notices, xxxiv. 144.] A. M. C.

MANNERS, Mrs. CATHERINE, afterwards Lady Stepney (*d.* 1845). [See Stepney.]

MANNERS, CHARLES, fourth Duke of Rutland (1754–1787), the elder son of John Manners, marquis of Granby [q. v.], by his wife Lady Frances Seymour, daughter of Charles, sixth duke of Somerset, and grandson of John, third duke of Rutland, was born on 15 March 1754. He was educated at Eton and Trinity College, Cambridge, where he was created M.A. in 1774. At the general election in October 1774 he was returned to the House of Commons for the university of Cambridge. He warmly opposed the third reading of the bill for restraining the trade of the southern colonies of America in April 1775, and protested against the taxation of that country, which he declared 'commenced in iniquity, is pursued with resentment, and can terminate in nothing but blood' (*Parl. Hist.* xviii. 601–3; see also *Correspondence of William Pitt, Earl of Chatham*, 1840, iv. 405–6). On 18 Nov. 1777 his amendment to the address praying that the king might be pleased 'to cause the most speedy and effectual measures to be taken for restoring peace in America' was seconded by Lord John Cavendish [q. v.], and supported by Burke and Fox, but was defeated by 243 to 86 (*Parl. Hist.* xix. 414–15, 442). Upon the death of his grandfather John, third duke of Rutland, on 29 May 1779, he succeeded to the title (cf. *Journals of the House of Lords*, xxxv. 800). He was sworn lord-lieutenant of Leicestershire on 9 July 1779 (*London Gazettes*, No. 11994), and invested a knight of the Garter on 3 Oct. 1782. On 14 Feb. 1783 he was appointed lord steward of the household with a seat in the Earl of Shelburne's cabinet, and on the same day was admitted a member of the privy council. He resigned office upon the formation of the coalition ministry in April 1783, but was appointed lord privy seal in Pitt's administration on 23 Dec. following (*ib.* No. 12503). He was induced by Pitt to accept the post of lord-lieutenant of Ireland in the place of the Earl of Northington on 11 Feb. 1784, and was sworn in at Dublin on the 24th of the same month (*ib.* No. 12523). Though Pitt at first seems to have been sincerely anxious to reform the Irish parliament, Rutland pronounced the question of reform to be 'difficult and dangerous to the last degree,' and while the demand for retrenchment was at its height insisted on the creation of new places in order to strengthen the parliamentary influence of the government. He appears to have quickly made up his mind in favour of a legislative union, and in a letter

to Pitt, dated 16 June 1784, says: 'Were I to indulge a distant speculation, I should say that without *an union* Ireland will not be connected with Great Britain in twenty years longer' (*Correspondence*, 1890, pp. 18–19). In a speech delivered in the House of Lords on 11 April 1799 Richard Watson, bishop of Llandaff, who had been the duke's tutor at Cambridge, mentioned that he had pressed the importance of a legislative union upon Rutland, who replied that 'he wholly approved of the measure, but added the man who should attempt to carry the measure into execution would be tarred and feathered' (*Parl. Hist.* xxxiv. 736). After a long correspondence between the English and Irish governments, Pitt's commercial propositions were laid before the Irish House of Commons on 7 Feb. 1785 in the form of ten resolutions. They passed through the Irish parliament after a concession had been made by Rutland to Grattan's views. Owing to the determined opposition of the English manufacturers, the resolutions were so materially altered in the English parliament that when Orde, the chief secretary, moved for leave to bring in the bill embodying them (12 Aug. 1785), it was denounced by Grattan in a magnificent speech, and Rutland had to abandon the idea of carrying it through the Irish parliament.

Rutland was an amiable and extravagant peer, without any particular talent, except for conviviality. The utmost magnificence signalised the entertainments of the viceregal court, and the duke and the duchess 'were reckoned the handsomest couple in Ireland' (Sir J. Barrington, *Historic Memoirs*, ii. 225). In the summer of 1787 Rutland went for a tour through the country, and was entertained at the seats of many noblemen. 'During the course of this tour,' says Wraxall, 'he invariably began the day by eating at breakfast six or seven turkey's eggs as an accompaniment to tea and coffee. He then rode forty and sometimes fifty miles, dined at six or seven o'clock, after which he drank very freely, and concluded by sitting up to a late hour, always supping before he retired to rest' (*Memoirs*, v. 34). Upon his return to Dublin he was seized with a violent fever, and died at Phœnix Lodge on 24 Oct. 1787, aged 33. His body, after lying in state in the great committee room of the House of Lords, was removed to England with great pomp (*London Gazettes*, 1787, pp. 545–7), and was buried at Bottesford, Leicestershire, on 25 Nov. 1787. George Crabbe the poet, who had been the duke's domestic chaplain at Belvoir, wrote 'A Discourse read in the Chapel at Belvoir Castle after the Funeral of His Grace the Duke of Rutland,' &c. (London, 1788, 4to); while Bishop Watson pronounced an extravagant panegyric on the late duke during the debate on the address on 27 Nov. 1787 (*Parl. Hist.* xxvi. 1233–4).

Rutland was an intimate friend of William Pitt, who owed his first seat in the House of Commons to the duke's influence with Sir James Lowther (Wraxall, ii. 81–2). Part of the 'Correspondence between the Right. Hon. William Pitt and Charles, Duke of Rutland, Lord-Lieutenant of Ireland 1781–1787,' was privately printed by Lord Mahon (afterwards Earl Stanhope) in 1842 (London, 8vo). This volume was reprinted and published by the present Duke of Rutland in 1890 (London, 8vo). The correspondence of the Irish government with Thomas Townshend (afterwards Viscount Sydney) during Rutland's viceroyalty is preserved at the Record Office. The 'Parliamentary History' records no speeches delivered by Rutland in the House of Lords. His speeches in the Irish parliament will be found in the 'Journals of the Irish House of Lords' (v. 533–4, 535–6, 658, 660, 754–5, vi. 2–3, 124–5).

He married, on 26 Dec. 1775, Lady Mary Isabella Somerset, the youngest daughter of Charles, fourth duke of Beaufort, by whom he had four sons—viz. (1) John Henry, who, born on 4 Jan. 1778, succeeded as the fifth duke, and died on 20 Jan. 1857; (2) Charles Henry Somerset, who, born on 24 Oct. 1780, became a general in the army, and died on 25 May 1855; (3) Robert William, who, born on 14 Dec. 1781, became a major-general in the army, and died on 15 Nov. 1835; and (4) William Robert Albanac, who, born on 1 May 1783, died on 22 April 1793—and two daughters: (1) Elizabeth Isabella, who married Richard Norman of Leatherhead, Surrey, on 21 Aug. 1798, and died on 5 Oct. 1853, and (2) Katherine Mary, who married Cecil Weld Forester (afterwards first Baron Forester) on 17 June 1800, and died on 10 March 1829. The duchess survived her husband many years, and died in Sackville Street, Piccadilly, on 2 Sept. 1831, aged 75. She was a strikingly handsome woman, and Wraxall gives a glowing description of her charms (*Memoirs*, v. 36–7). Sir Joshua Reynolds, to whom the duke gave a large number of commissions, painted her four times. The first portrait, taken in March 1780, and engraved by Valentine Green in the same year, was destroyed in the disastrous fire at Belvoir in October 1816. A half-length portrait of the duke, painted in 1776 by Reynolds, belongs to the Marquis of Lothian. There are engravings by Dickinson (1794) and Hodges of a whole-length portrait by Reynolds. Por-

traits of the duke and the duchess painted by Richard Cosway were engraved by William Lane [q. v.]

[Letters of Horace Walpole, ed. Peter Cunningham, vols. vi. vii. viii. ix.; Sir Jonah Barrington's Historic Memoirs of Ireland, 1833, ii. 216–225; Hardy's Memoirs of the Earl of Charlemont, 1812, ii. 143–61; Life and Times of Henry Grattan, 1841, iii. 198–312; Earl Stanhope's Life of William Pitt, 1861, i. 46, 165, 183–4, 260–75, 349; Life and Poems of the Rev. George Crabbe, 1834, i. 111–27, 131, 136–7, ii. 14, 67–9, 97; Lecky's History of England in the Eighteenth Century, iv. 269, 296, vi. 317, 351–413, 414; Nichols's Hist. and Antiquities of the County of Leicester, 1795, ii. pt. i. pp. 66, 68, 100; Nichols's Lit. Anecd. of the Eighteenth Century, 1814–15, viii. 122, 142, ix. 9; Nichols's Illustrations, 1812–15, vii. 702–3, viii. 12; Leslie and Taylor's Life and Times of Sir Joshua Reynolds, 1865; Gent. Mag. 1787, pt. ii. pp. 938, 1016, 1021, 1043, 1123, 1180; Ann. Reg. 1787, pp. 226–227, 238, 275–7; Doyle's Official Baronage, 1886, ii. 202; Burke's Peerage, 1891, p. 1197; Return of Members of Parliament, pt. ii. p. 149; Grad. Cantabr. 1823, p. 197, App. p. 15.] G. F. R. B.

MANNERS, CHARLES CECIL JOHN, sixth Duke of Rutland (1815–1888), born 16 May 1815, was eldest surviving son of John Henry, fifth duke of Rutland, by Lady Elizabeth Howard, daughter of the fifth earl of Carlisle. He was educated at Eton and at Trinity College, Cambridge, where he was created M.A. in 1835. He was elected M.P. for Stamford in 1837, and sat for that borough till 1852, when he was returned for North Leicestershire. From 1843 to 1846 he was lord of the bedchamber to the prince consort. He was a strong conservative and protectionist, opposed Lord John Russell on the sugar duties, and generally supported Lord George Bentinck during his leadership of the protectionist party in the House of Commons (1846–7). He was never a powerful speaker, though he spoke very often. After 1852 he grew out of sympathy with the conservative policy; and the lord-lieutenancy of Lincolnshire was, according to Greville, given to him in that year 'to stop his mouth.' He became lord-lieutenant of Leicestershire, 20 March 1857, and in the same year succeeded his father as Duke of Rutland. He was made K.G. in 1867, and died unmarried at Belvoir, 4 March 1888. He was succeeded by his brother, Lord John James Robert Manners, seventh and present duke of Rutland. Rutland's political views were formed in the days preceding the repeal of the corn laws, and were never afterwards modified. Personally he was popular, and a splendid rider to hounds, though in later years he was disabled by gout.

[Times, 5 March 1888; Illustrated London News, 10 March 1888; Field, 10 March 1888; Greville's Journal of the Reign of Queen Victoria, iii. 123, 471, 472; Hansard's Parl. Debates, especially 1842–57; Eller's Hist. of Belvoir Castle; Disraeli's Life of Lord George Bentinck.] W. A. J. A.

MANNERS, EDWARD, third Earl of Rutland (1549–1587), born in 1549, was eldest son of Henry, second earl of Rutland [q. v.], by Margaret, fourth daughter of Ralph Neville, fourth earl of Westmorland. He seems to have been educated at Oxford, though he did not graduate there as a student. He bore the title of Lord Roos or Ros, the old title of his family, until 1563, when by the death of his father he became third Earl of Rutland. He was made one of the queen's wards, and was specially under the charge of Sir William Cecil, who was connected with him by marriage. He accompanied the queen on her visit to Cambridge in 1564, and was lodged in St. John's College, and created M.A. 10 Aug. In October 1566 he was made M.A. of Oxford. In 1569 he joined the Earl of Sussex, taking his tenants with him, and held a command in the army which suppressed the northern insurrection. In 1570 he passed into France, Cecil drawing up a paper of instructions for his guidance. He was in Paris in the February of the next year. At home he received many offices, and displayed enthusiastic devotion to the queen. On 5 Aug. 1570 he became constable of Nottingham Castle, and steward, keeper, warden, and chief justice of Sherwood Forest; in 1571 he was feodary of the duchy of Lancaster for the counties of Nottingham and Derby; in 1574 he was appointed lord-lieutenant of Nottinghamshire.

On 17 June 1577 Rutland was placed on the ecclesiastical commission for the province of York, and in 1579 on the council of the north. In the grand tilting match of 1580 Rutland and twelve others contended with a similar number, headed by Essex, before the queen at Westminster. His public offices probably now absorbed all his time, as in 1581 a relative, John Manners, seems to have been managing his estate. On 23 April 1584 he became K.G., and on 14 June 1585 lord-lieutenant of Lincolnshire. His style of living was very expensive; when he went with his countess to London about 1586 he had with him forty-one servants, including a chaplain, trumpeter, gardener, and apothecary. In June 1586, with Lord Eure and Randolph, he arranged a treaty of peace with the Scots at Berwick, and his brother Roger wrote that his conduct had been approved by the court. On 6 Oct. he was one

of the commissioners to try Mary Queen of Scots. The queen promised to make him lord chancellor after the death of Sir Thomas Bromley [q. v.], which took place 12 April 1587, and he was for a day or two so styled. He died, however, on 14 April 1587 at his house at Ivy Bridge in the Strand. Camden says that he was a learned man and a good lawyer. His funeral was very costly; his body was taken to Bottesford, Leicestershire, and buried in the church, where there is an epitaph. Eller gives an account of his will. A late portrait, attributed to Jan Van der Eyden [q. v.], is at Belvoir. After negotiations with several other ladies, he married (later than January 1571–2) Isabel, daughter of Sir Thomas Holcroft of Vale Royal, Cheshire, and left a daughter, Elizabeth, who was styled Baroness Roos; she married in 1588 Sir William Cecil, afterwards Lord Burghley, and died in 1591. Her son William was in right of his mother confirmed in the barony of Roos in 1616, and died in 1618 [see under Lake, Sir Thomas]. The earl was succeeded by his brother John, fourth earl, who, dying 21 Feb. 1587–8, was followed by his son Roger, fifth earl [q. v.] The widow, who lived till 1606, was troubled with money difficulties owing to her husband's debts, and engaged in litigation about his will. Many of the earl's letters are preserved at Belvoir Castle.

[Cooper's Athenæ Cantabr. i. 13, 542; Doyle's Official Baronage; Sanford and Townsend's Great Governing Families of England; Eller's Hist. of Belvoir Castle, pp. 48 sq.; Cal. State Papers, Dom. 1547–80 pp. 406, &c., 1581–90 pp. 34, &c.; Nichols's Leicestershire, ii. 48; Froude's Hist. of Engl. ix. 522; Nichols's Progresses of Queen Elizabeth, ii. 509; Hist. MSS. Comm. 12th Rep. App. iv. passim; Calendar of Hatfield MSS. ii. 210, &c., iii. 143, &c.] W. A. J. A.

MANNERS, FRANCIS, sixth Earl of Rutland (1578–1632), second son of John, fourth earl of Rutland, nephew of Edward, third earl [q. v.], and brother of Roger, fifth earl [q. v.], was born in 1578. He seems to have been with his brothers under the care of John Jegon [q. v.] at Cambridge. In 1598 he went abroad, and in the course of his travels through France, Germany, and Italy he was entertained by various princes, notably the Emperor Mathias and the Archduke Ferdinand. Returning to England he took part, like his brothers, Roger, fifth earl of Rutland [q. v.], and Sir George Manners, in Essex's plot in February 1600–1, and was imprisoned in the Poultry Counter. He was fined a thousand marks and committed to the custody of his uncle Roger at Enfield. Sir Robert Cecil, however, obtained a remission of the fine, and thus the affair cost little either to him or his brother George. As soon as he was free he wrote a penitent letter to his uncle Sir John Manners of Haddon. In November 1601 he became a member of the Inner Temple.

He was prominent at the court of James I, and was created K.B. on 4 Jan. 1604–5 at the same time as Prince Charles, and on 27 May 1607 became joint keeper of Beskwood Park. On 26 June 1612 he succeeded his brother Roger as sixth earl of Rutland, and was made lord-lieutenant of Lincolnshire on 15 July following. On 7 Aug. in the same year he entertained James I at Belvoir, and the king repeated the visit five times in after years. He held the offices of constable of Nottingham Castle and keeper of Sherwood Forest from October 1612 until April 1620, and at the burial of Prince Henry carried the target. He took part in all the court ceremonies, and was made K.G. 24 April 1616. The title of Lord Roos had been carried by a daughter of the third Earl of Rutland into the family of the Marquis of Exeter [see under Manners, Edward]; but Rutland claimed it, and he was acknowledged to be Lord Roos of Hamlake on 22 July 1616.

On 6 April 1617 Rutland became a privy councillor, and attended the king into Scotland the same year. He was created warden and chief justice of the royal forests north of the Trent on 13 Nov. 1619, and *custos rotulorum* for Northamptonshire on 7 Feb. 1622–3. Although he seems to have disapproved an extreme policy in church matters, his family connection with Buckingham secured him the appointment, on 21 April 1623, of admiral of the fleet to bring home Prince Charles from Spain. At the coronation of Charles he bore the rod with the dove. He died on 17 Dec. 1632 at an inn in Bishops Stortford, Hertfordshire. Many of his family were round him, and he made them a curious speech, of which notes are preserved at Belvoir. He was buried at Bottesford. Rutland married, first, on 6 May 1602, Frances, daughter of Sir Henry Knevet of Charlton, Wiltshire, and widow of Sir William Bevil of Kilkhampton, Cornwall; secondly, after 26 Oct. 1608, Cicely Tufton, daughter of Sir John Tufton and widow of Sir Edward Hungerford. The courtship, of rather a mercenary character, is described in a letter preserved at Belvoir. By his first wife he had a daughter Catherine, who married the Duke of Buckingham on 16 May 1620 [see under Villiers, George, first Duke of Buckingham], and after his death Randal Mac-

Donnell, first marquis of Antrim [q. v.] By his second wife he had two sons, who died in infancy from the supposed effects of sorcery. The widow died in 1653. Rutland was less extravagant than most of his family, though his clothes were valued at 500*l.* when he died. A late portrait, attributed to Van der Eyden, is at Belvoir. He was succeeded by his brother, Sir George Manners, as seventh earl.

[Dugdale's Baronage; Doyle's Official Baronage; Calendar of MSS. preserved at Belvoir (Hist. MSS. Comm.), especially vol. i.; Eller's Belvoir Castle, pp. 58 sq.; Bygone Lincolnshire, ii. 127 sq.; Nichols's Progresses of King James I; Cal. of State Papers, Dom., especially 1625–6; Metcalfe's Book of Knights.] W. A. J. A.

MANNERS, GEORGE (1778–1853), editor of the 'Satirist,' was born in 1778. He was called to the bar, became a noted wit in London, and was in 1807 founder and one of the proprietors of the 'Satirist, or Monthly Meteor,' a venture in scurrilous literature, issued monthly, with a view, it was claimed, to the exposure of impostors. The first number appeared on 1 Oct. 1807. At first coloured cartoons were attempted, but it is stated in the preface to vol. ii. that these were dropped owing to the artists having disappointed the editor. In 1812 Manners parted with it and the publishing offices at 267 Strand to William Jerdan [q. v.], who tried his luck 'with a new series, divested of the personalities and rancour of the old.' Despite the bad bargain which he made over this purchase, Jerdan describes Manners as 'a gentleman in every sense of the word, full of fancy and talent, acute and well informed' (*Autobiography*, i. 108). The periodical ceased in 1824. In 1819 Manners became British consul at Boston, and held office till 1839. He died at Coburg in Canada on 18 Feb. 1853.

Manners wrote: 1. 'Edgar, or the Caledonian Brothers,' a tragedy, London, 1806, 4to. 2. 'Mentoriana, or a Letter of Admonition to the Duke of York,' 1807, 8vo. 3. 'Vindiciæ Satiricæ, or a Vindication of the Principles of the "Satirist,"' 1809, 8vo. 4. 'The Rival Impostors, or Two Political Epistles to Two Political Cheats,' 1809, 8vo. 5. 'The Conflagration: a Poem,' Boston, 1825, 4to; this was written to assist the sufferers in Canadian fires.

[Notes and Queries, 2nd ser. i. 314, 361, ii. 156; Watt's Bibl. Brit.; Drake's Amer. Biog.] W. A. J. A.

MANNERS, HENRY, second EARL OF RUTLAND (*d.* 1563), was eldest son of Thomas Manners, first earl of Rutland and Lord Ros [q. v.], by Eleanor, daughter of Sir William Paston. He is stated by Doyle to have been born before 1526, but most probably he was born before 1515. A son of Lord Ros is mentioned as being a page of honour at the marriage of Louis XII of France and the Princess Mary. His mother complained that in bringing him up she had incurred debts which she could not pay. He succeeded as second Earl of Rutland on his father's death, 20 Sept. 1543, was knighted by Henry VIII in 1544, and was one of the mourners at the king's funeral. At Edward's coronation he was bearer of the spurs. In 1547 he was nominated constable of Nottingham Castle and warden and chief justice of Sherwood Forest as a reward for conducting an expedition into Scotland. On 1 May 1549 he was appointed warden of the east and middle marches, and had personal command of a hundred horse at Berwick. He seems to have belonged to Warwick's party, and he made depositions in 1549 as to conversations he had had with Seymour, the lord admiral. He took part in the Scottish operations, notably the demolition of the fortifications of Haddington. He was one of those who received the French hostages in 1550, when the treaty which followed the loss of Boulogne was concluded. On 14 April 1551 he became joint lord-lieutenant of Lincolnshire and Nottinghamshire, and at that time lived when in London at Whittington's College. From May to August 1551 he was absent as lord in attendance on the embassy to France. He belonged, like Northumberland, to the extreme reformed party in church matters, and was one of those who took part on 3 Dec. 1551 in the second debate on the real presence between Cheke and Watson in Sir Richard Morison's house. On 16 May 1552 he became lord-lieutenant of Nottinghamshire, probably in Northumberland's interest, and on Mary's accession he was at once imprisoned in the Fleet as an adherent of Lady Jane Grey.

Rutland, however, soon came to terms with Mary's government. He was made an admiral in 1556, and took part as a general of horse in the French war of 1557. After the loss of Calais he was on duty at Dover (cf. FROUDE, *History*, vi. 439), and on 19 Jan. 1557–8 five hundred picked men raised in the city of London were ordered to serve under him. Rutland was a favourite of Queen Elizabeth, and had also, according to Lloyd, a certain reputation for learning. On 13 April 1559 he was nominated K.G., and on 10 May in the same year became lord-lieutenant of Rutland. On 24 Feb. 1560–1 he was made lord president of the north, and on 5 May 1561 an ecclesiastical commissioner for the

province of York. He died, seemingly of the plague, on 17 Sept. 1563, and was buried at Bottesford in Leicestershire. Rutland carried on his father's work of altering Belvoir, completing the restoration in 1555. A late portrait, attributed to Van der Eyden, is at Belvoir. He married first, on 3 July 1536, Lady Margaret Neville, fourth daughter of Ralf, earl of Westmorland—she died at Holywell, London, 13 Oct. 1559, and had a splendid funeral at St. Leonard's, Shoreditch; secondly, Bridget, daughter of John, lord Hussey, and widow of Sir Charles Morison of Cashiobury, Hertfordshire, who after his death remarried Francis, second earl of Bedford, and died 12 Jan. 1600–1. He was succeeded by his eldest son by his first wife Edward, third earl of Rutland, who is separately noticed. Much of his correspondence is preserved at Belvoir.

[Doyle's Official Baronage; Collins's Peerage, ed. Brydges, vol. i.; Nichols's Leicestershire, ii. 45 sq.; Froude's Hist. iii. 143, v. 147; Lloyd's State Worthies (life of Lord Grey of Wilton); The Chron. of Calais (Camd. Soc.), p. 76; Machyn's Diary (Camd. Soc.), passim; Cal. of State Papers, Domestic, 1547–80; Cal. of MSS. at Belvoir (Hist. MSS. Comm.), vol. i.; Hist. MSS. Comm. 4th Rep. pp. 202, 204, 208; Eller's Belvoir Castle, pp. 44 sq.; Godfrey's Hist. of Lenton, pp. 218–19; Nottingham Records, iv. 121 sq.; Strype's Annals, I. i. 10, 198; Memorials, II. i. 359, 464, 511, 585, ii. 308, III. i. 25, ii. 109; Life of Cheke, pp. 70, 77.] W. A. J. A.

MANNERS, JOHN, eighth EARL OF RUTLAND (1604–1679), eldest son of Sir George Manners (*d.* 1623) of Haddon, was cousin of George, seventh earl of Rutland, and was descended from Sir John Manners, the second son of Thomas Manners, first earl of Rutland [q. v.] His mother was Grace, second daughter of Sir Henry Pierrepoint and sister to Robert, earl of Kingston. He was born at Aylestone, Leicestershire, on 10 June 1604, and educated at Trinity College, Cambridge, where he does not seem to have graduated. In November 1621 he became a member of the Inner Temple. He was high sheriff of Derbyshire in 1634 and 1636, and M.P. for the same county from 1640 to 1642. On 29 March 1642 he succeeded as eighth earl of Rutland. Throughout the struggle between the king and parliament Rutland was a moderate parliamentarian. In January 1642–3, when parliament was summoned to Oxford, he was one of the twenty-two peers who remained at Westminster. In July 1643 he was sent with Lord Grey on a mission from the parliament to Edinburgh to ask for assistance from the Scots (cf. *Hist. MSS. Comm.* 5th Rep. App. pt. i. pp. 96, 112). He retired, however, on the plea of ill-health. On 16 Oct. 1643 he took the covenant. In November 1643 he was nominated first commissioner of the great seal, but was excused at his own request. Belvoir was taken by the royalists under Sir Gervase Lucas early in 1643, and all Rutland's estate was soon in the hands of the enemy, who wasted the timber. In November 1645 the castle was stormed by a party under Sydenham Poyntz, the outworks were taken, and on 3 Feb. 1645–6 the garrison marched out under a capitulation. In 1645 Rutland was sent to Scotland as chief commissioner from the English parliament. On 28 Nov. 1646 he was made lord warden of the forests north of the Trent. On 9 Oct. 1647 Fairfax gave orders to garrison Belvoir for the parliament, as it had been disgarrisoned, and Rutland was proposed in 1648 as a commissioner to treat with the king in the Isle of Wight. He was also made one of the navy committee. In May 1648 more horse soldiers were sent to Belvoir, much to Rutland's discontent, which was increased in May 1649, when the council of state recommended that the house should be demolished. Rutland complained that he had lost three years' rents. He received 1,500*l.* compensation for the damage done in dismantling Belvoir, and after this time lived chiefly at Nether Haddon in Derbyshire. After the Restoration he rebuilt the house at Belvoir, completing it in 1668. On 14 Feb. 1667 he became lord-lieutenant of Leicestershire, and died at Nether Haddon 29 Sept. 1679. He was buried at Bottesford, Leicestershire. He married in 1628 Frances (*d.* 1671), second daughter of Edward, first lord Montagu of Boughton. He was succeeded by his third son, John, ninth earl and first duke of Rutland, who is separately noticed. Three portraits, by Van der Eyden, by Cooper, and in miniature, are at Belvoir.

[Doyle's Official Baronage; Collins's Peerage, ed. Brydges, vol. i.; Eller's Belvoir Castle, pp. 68 sq.; Gardiner's Great Civil War, i. 209; Evelyn's Diary, iv. 180; Clarendon's Hist. of the Rebellion, Oxford edit., vol. vii.; Cal. of State Papers, Dom. 1644 pp. 40, 47, 1649–50 pp. 66, &c.; Cal. of the MSS. preserved at Belvoir (Hist. MSS. Comm.); Cal. of the Proc. of the Comm. for Advance of Money, pp. 39, 40, &c.; Nichols's Leicestershire, ii. 50 sq.] W. A. J. A.

MANNERS, JOHN, ninth EARL and first DUKE OF RUTLAND (1638–1711), born at Boughton, Northamptonshire, 29 May 1638, was third son of John, eighth earl of Rutland [q. v.] He was M.P. for Leicestershire from 1661 till 1679, when he succeeded his father as Earl of Rutland. He was made lord-lieutenant of Leicestershire 4 June 1677, and a

list of his household at the time shows the state which he maintained at Belvoir. He was summoned to the House of Lords as Lord Manners of Haddon on 30 April 1679, but succeeded to the earldom on 29 Sept. following. He bore the queen's sceptre with the cross at the coronation of James II, but he seems to have followed his father in politics, and 11 Aug. 1687 was dismissed from his lord-lieutenancy for political reasons. At the revolution he joined the Earls of Stamford and Devonshire and others in raising forces for William in Nottinghamshire. The Princess Anne, when she fled from Whitehall, took refuge at Belvoir. Manners was restored to his lord-lieutenancy 6 April 1689. He was very rich, and gave his daughter a marriage portion of 15,000*l.* in 1692. On 29 March 1703 he was made Marquis of Granby and Duke of Rutland, and having in this year resigned his lord-lieutenancy he was restored to it in 1706. During the last years of his life he lived entirely in the country, having a rooted objection to London, for which probably his matrimonial unhappiness was accountable. He died at Belvoir 10 Jan. 1710–11 (Le Neve, *Monumenta Anglicana*, 1700–15, p. 202), and was buried at Bottesford, Leicestershire. Rutland married, first, 15 July 1658, Lady Anne Pierrepoint, daughter of Henry, marquis of Dorchester. From her he was divorced by act of parliament on 22 March 1670. This divorce created considerable excitement at the court, the Duke of York being against the granting of it and the king on the other side (Burnet, *Own Time*). Rutland married in 1671 his second wife, Lady Anne Bruce, daughter of Robert, first earl of Aylesbury, and widow of Sir Seymour Shirley, bart. She died in July 1672. His third wife, whom he married on 8 Jan. 1673, was Catherine Noel, daughter of Baptist, viscount Campden. By her, who died in 1732, he had two sons and two daughters, of whom John (*d.* 1721) succeeded as second duke, and married Catherine, daughter of Lord William Russell. Several portraits of the first duke, with one of his third wife, are at Belvoir.

[Luttrell's Brief Hist. Relation, passim; Doyle's Official Baronage; Collins's Peerage, ed. Brydges, vol. i.; Nichols's Leicestershire, ii. 61 sq.; Macaulay's Hist. of Engl. ii. 327, 514; Cal. of MSS. at Belvoir (Hist. MSS. Comm.); Eller's Belvoir, p. 100 sq.] W. A. J. A.

MANNERS, JOHN, Marquis of Granby (1721–1770), lieutenant-general, colonel of the royal horse guards (blues), eldest son of John, third duke of Rutland, K.G. (1696–1779), by his marriage in 1717 with Bridget, only daughter and heiress of Robert Sutton, lord Lexinton [q.v.], was born 2 Aug. 1721, and was educated at Eton and Trinity College, Cambridge. He travelled some time on the continent with his tutor John Ewer [q.v.], afterwards bishop of Bangor. In 1741 he was returned to parliament for the borough of Grantham; and during the Jacobite rising four years later received his first military commission, dated 4 Oct. 1745, as colonel of a regiment of foot raised by the Rutland interest at Leicester. The 'Leicester Blues,' as it was called, was one of fifteen short-service regiments formed on a scheme proposed by the Duke of Bedford, which Horace Walpole declares to have been a gross job, as not six out of the fifteen were ever raised (Walpole, *Letters*, i. 390). Granby's regiment was one of the exceptions. It was in Lichfield camp in November 1745 when the Duke of Cumberland was marching on Carlisle, and, under Lieutenant-colonel John Stanwix, was with General Wade at Newcastle-on-Tyne and Gateshead in 1746 (see *War Office Marching Books*, 1745–6). Granby was then serving as a volunteer with Cumberland's army. His name is mentioned in a despatch in the 'London Gazette' of 22–5 March 1746, as having been present in an affair with the rebels at Strathbogie. In a letter to his father, dated Fort Augustus, 17 June 1746 (the earliest of Granby's letters among the family papers), he describes the devastation of the highlands after Culloden, in accordance with the duke's directions to destroy and burn all the country (*Hist. MSS. Comm.* 12th Rep. pt. v., *Rutland MSS.* ii. 196–7). Granby's regiment, the men of which had been for some time clamouring for discharge (*ib.* pp. 197–8), was disbanded, 25 Dec. 1746. Granby retained his rank and seniority as colonel in the army.

On his first appointment a new writ had been issued, but he was re-elected for Grantham, and was again returned in the general election of 1747. Letter-books preserved at Belvoir Castle show that Granby and his brother, Lord Robert Manners-Sutton, made the campaign of 1747 with the army in Flanders. On 31 Sept. 1750 Granby married Frances, eldest daughter of Charles Seymour, sixth duke of Somerset. Horace Walpole writes to Mann of the marriage projects: 'The bride is one of the heiresses of old proud Somerset. . . . She has 4,000*l.* a year; he is said to have the same at present, but not to touch hers. He is in debt 10,000*l.*' The lady, 'who never saw nor knew the value of ten shillings while her father lived, and has had no time to learn it . . . squandered 7,000*l.* in all sorts of baubles and fripperies' just before

her marriage; 'so her 4,000*l.* a year is to be set aside for two years to pay her debts. Don't you like this English management? Two of the greatest fortunes mating, and setting out with poverty and want' (*Letters*, ii. 223–4). Granby was returned for Cambridgeshire in 1754, and represented it in successive parliaments up to his death. He became a major-general, 4 March 1755, and colonel of the royal horse guards (blues), 13 May 1758. He appears to have been in Germany (near Embden) in July 1758 (*Rep. Rutland MSS.* ii. 200), and in command at Cassel in May 1759 (*ib.* p. 201). He had obtained the rank of lieutenant-general in February 1759, was at the head of the blues at the battle of Minden, 1 Aug. 1759, and had set his regiment in motion to follow the retreating French when he was peremptorily halted by Lord George Sackville [see Germaine, George Sackville]. Granby and Sackville did not get on well together, but Sackville was confident Granby would readily acknowledge that the object of the halt was to carry out Prince Ferdinand's orders as to preserving the alignment (*Hist. MSS. Comm.* 9th Rep. pt. iii.) After the battle Granby was specially thanked by Prince Ferdinand. When Sackville resigned, Granby became commander-in-chief of the British contingent from 14 Aug. 1759 (*Rep. Rutland MSS.* ii. 201). The strength of the British troops, after the arrival of the reinforcements in 1760, was thirty-two thousand men. In this position Granby acquired high reputation during the ensuing campaigns. He was a great favourite with Prince Ferdinand, a circumstance which his critics attributed to his pliant disposition and hard drinking; but the fact remains that the troops under his orders were always assigned the post of danger, and, with their commander, always proved themselves worthy of the honour. At Warburg in Westphalia, when the French were defeated, with the loss of fifteen hundred men and ten guns, on 31 July 1760, a brilliant charge of the British heavy cavalry led by Granby, in the words of Prince Ferdinand, 'contributed extremely to the success of the day.' Ferdinand testified to the 'unbeschreibende Tapferkeit' with which Granby's corps defended the wooded heights of Fellinghausen (Kirchdenkern) on 15 July 1761, against the attack of the French under De Broglie, and on the morrow against the united efforts of De Broglie and Soubise, who were compelled to retreat in what turned into a flight to the Rhine. On 24 June 1762, at Gravenstein, where he commanded the right wing of the allies; at Wilhelmstahl next day, when he cut off the French rear-guard, and the élite of their grenadiers laid down their arms to the 5th foot, one of the regiments under his orders; on 6 Aug. of the same year, when he stormed the heights of Homburg, and so cut off the French from their base at Frankfort-on-Maine, Granby's services were as important as they were brilliant. He left a sickbed on an inclement night during the siege of Cassel, to head the cavalry in seizing a position of importance to the security of the army, declared by the other generals to be impracticable. Ligonier rallied him pleasantly in a letter of 7 Oct. 1762 on his new cure for fever (*ib.* ii. 359).

As a divisional leader Granby was unquestionably a splendid soldier. He was brave to a fault, skilful, generous to profuseness, careful of his soldiers, and beloved by them. When the troops in Germany, through no fault of his, were in bad quarters, he is stated to have procured provisions and necessaries for the men at his own cost; his table was at the same time always open to the officers. The sick and wounded of all ranks found in him a constant friend. In the days of his political power he warmly opposed the principle of dismissing military officers for their political opinions.

Granby's order-books in Germany are in the British Museum (*Add. MS.* 28855), together with a proposal by him to raise a regiment of light dragoons (*ib.* 32903, f. 23). The regiment, known as the 21st light dragoons or royal Windsor foresters, was raised in the neighbourhood of London early in 1761. Granby was colonel, and his brother, Lord Robert Manners-Sutton, lieutenant-colonel commanding. It was said to be one of the finest corps in the service. It was disbanded at Nottingham, 3 March 1763 (see Sutton, *Nottingham Date Book*). Granby, who was long dangerously ill with fever at Warburg during the latter part of 1762, returned home early in 1763 His popularity was then unbounded. Fox [see Fox, Henry, Lord Holland, 1705–1774] wrote asking his political support in October 1762 (*Rep. Rutland MSS.* ii. 360), and special messengers awaited his return at all the principal ports to offer him a choice of the ordnance or the horse guards (cf. Jesse, *Memoirs of the Reign of George III*, i. 145–370). Granby was made master-general of the ordnance on 1 July 1763, and became twelfth commander-in-chief, 13 Aug. 1766. In this position he was savagely assailed three years later by 'Junius,' who declared that he 'had degraded the office of commander-in-chief to that of a broker in commissions.' Sir William Draper [q. v.] replied in a letter to the 'Public Advertiser,' defending Granby, which provoked 'Junius' to further attacks. As the object of 'Junius' was to overthrow

the Grafton ministry, he doubtless thought it necessary to use extra pains to damage the reputation of those who stood highest in public opinion. After Granby's death 'Junius' declared that he bore him no ill-will—that his (Granby's) 'mistakes in public conduct did not arise from want of sentiment or judgment, but, in general, in the difficulty of saying no to the bad people who surrounded him' (*ib.*) Walpole speaks of him as having sunk (in public estimation) by changing his views so often (*Letters*, v. 214–16). Early in 1770 Granby made a public recantation of the views he had previously expressed at the Middlesex election, and declared that he should always lament his vote on that occasion as the greatest misfortune of his life. Shortly afterwards he cut short his public career by resigning all his appointments, the colonelcy of the blues excepted. His latter days appear to have been much harassed by creditors.

Granby was made P.C. in 1760, lord-lieutenant of Derbyshire in 1762, and LL.D. Cambridge in 1769. He died at Scarborough, of gout in the stomach, 18 Oct. 1770, aged 49, and was buried at Bottesford, Leicestershire. His unsecured debts at his death are stated at 37,000*l.* (*Rutland MSS.* ii. 316). By his marriage he had issue, John, lord Roos, born on 27 Aug. 1751, died in 1760; Charles, afterwards Marquis of Granby and fourth Duke of Rutland; Lord Robert Manners [q. v.], and three daughters.

Granby was twice painted by Reynolds, and one of these portraits, showing him on horseback, is now in the National Gallery.

[Foster's Peerage, under 'Rutland' and 'Somerset;' H. Walpole's Letters; Parl. Hist. under dates; Bohn's Letters of Junius, ed. by Wade; Calendar Home Office Papers, 1766–70; Hist. MSS. Comm. 12th Rep. pt. v. Rep. on Rutland MSS.; Brit. Mus. Add. MS. 28855, G. O. in Germany, 28553; Letters from Prince Ferdinand, 32864–955; Correspondence (copies) with Holles, duke of Newcastle, and other letters; Home Office, Mil. Entry Books, and Ordnance Records in Public Record Office. The originals of the Secretary of State's instructions to the Marquis of Granby in Germany are at Belvoir, only entries existing in the Public Records; while the originals of the marquis's despatches home are in the Record Office (Foreign Office Papers). The extracts printed by the Hist. MSS. Commission (Rutland MSS.) are from the copies at Belvoir, not from the originals.]

H. M. C.

MANNERS, Sir ROBERT (*d.* 1355?), constable of Norham, is said to have been son of a certain William de Manners who died in 1349. He obtained a grant of land in Berrington, Northumberland, in 1329, and petitioned the king for Learmouth on account of his own and his father's services in the Scottish wars in 1331. A curious letter of 1333 from the Bishop of Durham to the council, referring to his jurisdiction over Norham, mentions Manners as constable, and seems to mark an earlier date than 1345, which is usually assigned to his appointment. Manners was a rough border soldier. He was ordered to give up two hostages whom he illegally detained in 1333. In 1340 he was M.P. for Northumberland, and in 1341 he aided Lord Grey of Werk in stopping a raid of the Earl of Sutherland. In 1342 he was allowed to embattle Etal in Northumberland, and thus founded the influence of his family in that district. He arranged the truce with David Bruce the same year, and when the Scots invaded England, in alliance with the French, in 1346, he took part in the battle of Neville's Cross. He seems to have died in 1355, as in that year the custody of Etal was given to the Lethams, who were afterwards, in the interest of the heir, accused of wasting it. Sir Robert's wives were Margaret and a certain Ada. The pedigree is differently stated, possibly because of the two seats of the family, but it is certain that his heir was John Manners, who was born in 1355. Possibly John was a grandson of Sir Robert.

The second Sir Robert Manners (1408–1461) was probably grandson of Sir John Manners and great-great-grandson of the first Sir Robert. He was a justice of the peace for Norhamshire in 1438, when he succeeded to the family property, was sheriff of Northumberland in 1454, and M.P. for Northumberland in 1459. He died about 1461, and was buried in the church of the Austin Friars, London. He married Johanna, daughter of Sir Robert Ogle, and sister of Robert, first lord Ogle [q. v.], and by her, who died in 1488, left four sons: 1. Sir Robert Manners, sheriff of Northumberland in 1463, 1465, when he was knighted, and 1485, who married Eleanor, daughter of Lord Roos, and so brought that title into the Manners family; he was grandfather of Thomas Manners, first earl of Rutland [q. v.] 2. John Manners (*d.* 1492). 3. Gilbert Manners, a retainer of the Earl of Warwick. 4. Thomas Manners of Etal.

[Raine's North Durham, pp. 211, &c.; Cal. of Docs. relating to Scotland, 1307–1509; Collins's Peerage, ed. Brydges, vol. i.; Registrum Palatinum Dunelmense, ed. Hardy (Rolls Series), vols. iii. and iv.; Nichols's Leicestershire, ii. 41.]

W. A. J. A.

MANNERS, Lord ROBERT (1758–1782), captain in the navy, born 6 Feb. 1758, was the second son of John Manners, marquis of Granby [q. v.], and grandson of John, third

duke of Rutland. On 13 May 1778 he was promoted to be lieutenant of the Ocean, in which he was present in the action off Ushant on 27 July. On 17 Sept. he was moved into the Victory, flagship of Admiral Keppel, and on 15 July 1779 into the Alcide, one of the ships which went out to Gibraltar with Rodney and defeated the Spanish squadron off Cape St. Vincent. On 8 Dec. 1779 Lord Sandwich had written of Lord Robert to Rodney: 'There is another young man of fashion now in your squadron concerning whom I am tormented to death. I cannot do anything for him at home; therefore, if you could contrive while he remains with you, by some means or other, to give him rank, you will infinitely oblige me' (Mundy, *Life of Rodney*, i. 207). Rodney accordingly took the first opportunity, 17 Jan. 1780, to promote Manners to be captain of the Resolution, under Sir Challoner Ogle (*d.* 1816) [q. v.], whom he constituted a commodore. The Resolution returned to England with Rear-admiral Robert Digby [q. v.], and was shortly afterwards sent out to North America with Rear-admiral Thomas (afterwards Lord) Graves [q. v.] When Rodney, after his visit to the coast of North America in the summer of 1780 [see Arbuthnot, Marriot; Rodney, George Brydges, Lord], returned to the West Indies, he took the Resolution with him, shortly after which Ogle, having been promoted to be rear-admiral, went home, leaving Manners in command of the ship. The whole business is a curious illustration of the crooked policy of the then first lord of the admiralty. In the following year the Resolution went north with Sir Samuel (afterwards Lord) Hood [q. v.], and took part in the action off Cape Henry on 5 Sept. She was afterwards with Hood at St. Kitts in January 1782, and in the battle of Dominica, 12 April 1782, was in the centre of the line, the third ship astern of the Formidable. In the action Manners received several severe wounds, in addition to having one leg shot off. From the strength of his constitution hopes were entertained of his recovery. He was put on board the Andromache frigate for a passage to England, but some days later lockjaw set in, and terminated fatally (Blane, *Observations on the Diseases incident to Seamen*, p. 479). He is described as a young man of great gallantry and promise. His portrait by Reynolds has been engraved.

[Commission and warrant books in the Public Record Office; Beatson's Naval and Military Memoirs.] J. K. L.

MANNERS, ROGER, fifth Earl of Rutland (1576–1612), born 6 Oct. 1576, was son of John, fourth earl of Rutland, and nephew of Edward, third earl [q. v.] His mother was Elizabeth, daughter of Francis Charleton of Apley Castle, Shropshire. He was educated for a time at Queens' College, Cambridge, and had a man and a boy to look after him. On 21 Feb. 1587–8 he succeeded as fifth Earl of Rutland on the death of his father, and, passing through London on his way to Cambridge, he had an interview with Queen Elizabeth, who spoke kindly to him and said that 'she knew his father for an honest man.' In 1590 his tutor, John Jegon [q. v.], removed to Corpus Christi College, and among other of his pupils, Rutland went with him; Burghley wrote approving of the change, and also of his going down to Belvoir for the hunting season. Jegon took great care of him, writing many letters to his mother. On 20 Feb. 1595 he became M.A. Burghley approved of his making a foreign tour, though he wrote that the young earl knew very little about his estate, and in September 1595 he received leave to travel abroad. For his guidance a manuscript of 'Profitable Instructions' (now Harl. MS. 6265, p. 428) was drawn up, which was printed, with two similar essays, in 1633, and was then assigned to Robert Devereux, second earl of Essex. Bacon was more probably the author (cf. Spedding, *Bacon*, ix. 4 sq.) His old tutor Jegon warned him against the character of the French. Rutland sailed early in 1596 from Plymouth, and passed by way of Paris to Switzerland and Italy. In North Italy he had a dangerous illness (cf. Birch, *Elizabeth*, i. 428, ii. 26). He seems to have been fond of learned men, and met Caspar Waser at Zurich (*Zurich Letters*, Parker Soc., ii. 326). On 2 Feb. 1597–8 he was admitted member of Gray's Inn. As he had announced some time before his intention of joining Essex in his Irish expedition, he was made a colonel of foot in 1599. Essex knighted him 30 May 1599, but he passed only a short time in Ireland, as he was in England in June 1599, in some disgrace with the court. On 10 July 1599, he was incorporated M.A. at Oxford. Wood describes him as 'an eminent traveller and good soldier.' He passed a short time on service with the Dutch in company with the Earl of Northumberland, and 14 June 1600 became constable of Nottingham Castle and steward of Sherwood Forest. On 8 Feb. 1600–1 he took part in Essex's plot, and was one of those who were captured at Essex House. His uncle Roger, an old servant of the queen, who had three nephews implicated, lamented that they had ever been born. In the Tower, Rutland soon came to his senses, wrote very penitently, was examined and rated by the council, and was

fined 30,000*l*. His fortunes recovered under James I, who stayed at Belvoir in his progress southwards, witnessing the performance of Ben Jonson's 'Metamorphosed Gypsies,' and made him a K.B. at his coronation. On 9 June 1603 Rutland received the keepership of Birkwood Park, Yorkshire, and Clipstone Castle, Northamptonshire, and from June to August 1603 was engaged on a mission to Christian IV, king of Denmark, to present him with the order of the Garter, and to represent James at the christening of his son (*Hist. MSS. Comm.* 7th Rep. App. p. 527). On 20 Sept. 1603 he became lord-lieutenant of Lincolnshire, and the same year high steward of Grantham. In 1609 he received also the stewardships of Long Bennington and Mansfield. His constitution seems to have been worn out prematurely, and he died on 26 June 1612. He was buried at Bottesford, Leicestershire. He is noted as being engaged in two duels when the subject attracted attention in 1613 (Spedding, *Bacon*, xi. 396). Rutland married, early in 1599, Elizabeth, daughter of Sir Philip Sidney, who died without issue in 1615. The title passed to a brother, Francis, sixth earl of Rutland [q. v.] Many of Rutland's letters are preserved at Belvoir, Hatfield, and Longleat.

[Doyle's Official Baronage; Hist. MSS. Comm. 1st Rep. App. p. 48, 3rd Rep. p. 152, &c., 5th Rep. p. 282, &c.; Nichols's Leicestershire, ii. 48, 49; Spedding's Bacon, vol. ix.; Collins's Peerage, ed. Brydges, i. 473 sq.; Wood's Fasti Oxon. ed. Bliss, i. 244, 280, 316; Sanford and Townsend's Great Governing Families of England; Cat. of MSS. at Belvoir (Hist. MSS. Comm.); Eller's Belvoir Castle; Cal. State Papers, Dom. Elizabeth; Cal. of Carew MSS. 1589–1600, pp. 409, 436; Edwards's Ralegh, i. 233; Devereux's Lives of the Earls of Essex, vol. ii. chap. iv.; Nichols's Progresses of James I, vol. i.] W. A. J. A.

MANNERS, THOMAS, first Earl of Rutland (*d.* 1543), eldest son of Sir George Manners, by Anne, daughter of Sir Thomas St. Leger. His father became twelfth baron Ros of Hamlake in 1487 by the death of his mother, Eleanor, eldest sister and coheiress of Edmund, eleventh lord Ros of Hamlake, Triesbut, and Belvoir; he was a distinguished soldier, and was knighted by the Earl of Surrey on the Scottish expedition of 1497. He died at the siege of Tournay on 27 Oct. 1513. On 22 June 1513 Thomas landed at Calais on the French expedition. The same year he became Baron Ros on his father's death, and was summoned in 1515 to parliament. He was at the Field of the Cloth of Gold in 1520 and at Henry VIII's meeting with Charles V afterwards. In December 1521 he became cupbearer to the king; in January 1522 he was made steward of Pickering, Yorkshire; and from April to October of the same year he held the appointment of lord warden of the east marches, in which he was succeeded by Lord Percy. He also received the wardenship of Sherwood Forest on 12 July 1524, an office which afterwards became practically hereditary in his family. He was appointed K.G. on 24 April 1525, and on 18 June 1525 he was made Earl of Rutland. He was a great favourite of Henry VIII and had many grants, including the keepership of Enfield Chase, which was given him 12 July 1526. On 11 Oct. 1532 he landed with Henry in France; he was at the coronation of Anne Boleyn in 1533, and took part in her trial. Rutland was actively engaged in meeting the troubles of 1536 (cf. *Hist. MSS. Comm.* 6th Rep. App. p. 445, &c.) He held a joint command with the Earls of Huntingdon and Shrewsbury and marched to Nottingham and thence to Newark, Southwell, and Doncaster against the northern rebels. He was steward of many monasteries, and from his various ancestors he had claims by way of foundation on certain of the houses. Hence when the dissolution came he received numerous grants of monastic property. In Leicestershire he obtained Charley, Garradon, and, by exchange, Croxton; in Yorkshire, Beverley, Warter, and Rievaulx by exchange. With Robert Tyrwhit he took Belvoir, Eagle, and Kyme in Lincolnshire, and in Yorkshire Nun Burnham (cf. Nichols, *Leicestershire*, ii. 43).

When Anne of Cleves came to England, Rutland was appointed her lord chamberlain, and met her at Shooter's Hill after her unfortunate interview with the king at Rochester. In 1542 he became constable of Nottingham Castle. He went to the border again on 7 Aug. 1542 as warden of the marches (cf. *State Papers*, v. 211, for his instructions; *Hamilton Papers*, vol. i.) But he was recalled, in consequence of illness, in November of the same year. From Newark-on-Trent he wrote on 7 Nov. to the council of the north: 'As Gode best knows, I ame in a poyur and febyll estat.' He died 20 Sept. 1543. His will is printed in 'Testamenta Vetusta' (ii. 719). When not at Belvoir, which he repaired and turned from a fortress into a dwelling-house, he seems to have lived at the old Benedictine nunnery of Holywell in Shoreditch, London. A portrait by an unknown artist is at Belvoir. He married, first, Elizabeth, daughter of Sir Robert Lovel; and secondly, Eleanor, daughter of Sir William Paston. By his second wife he had five sons and six daughters. His eldest son, Henry, who succeeded him in the title,

is separately noticed. His third son, Roger of Uffington, was a benefactor to Corpus Christi College, Cambridge. A letter from the second Lady Rutland expressing dislike of the Holy Maid of Kent has been preserved, and many of the earl's letters are printed in full or in abstract in the 'State Papers, Henry VIII,' the 'Letters and Papers,' and the Calendar of the Duke of Rutland's manuscripts (*Hist. MSS. Comm.* 12th Rep.)

[Letters and Papers, Henry VIII, ed. Brewer and Gairdner, passim, especially vol. xi.; Hodgson's Northumberland, III. ii. 186; Nichols's Leicestershire, ii. 42 sq.; Sanford and Townsend's Great Governing Families of England; Eller's Belvoir Castle, pp. 38 sq.; Nottingham Records, iii. 376, 382; Rutland Papers, ed. Jerdan (Camd. Soc.), pp. 30, 124; Wriothesley's Chron. (Camd. Soc.), i. 50, 56; Three Chapters of Suppression Letters, ed. Wright (Camd. Soc.), pp. 62, 94; Chron. Calais (Camd. Soc.), pp. 12, 20, 41, 76, 169, 175; Froude's Hist. of Engl. iii. 143 (in the index the first and second earls are confused); Doyle's Official Baronage; Burke's Peerage; Tanner's Not. Monast. Indices.] W. A. J. A.

MANNERS-SUTTON, CHARLES (1755–1828), archbishop of Canterbury, born 14 Feb. 1755, was fourth son of Lord George Manners-Sutton (*d.* 1783) and grandson of John, third duke of Rutland. His father assumed the additional surname of Sutton upon inheriting the estates of his maternal grandfather, Robert Sutton, baron Lexinton, at the decease of his elder brother, Lord Robert Manners-Sutton, in 1762. His mother was Diana, daughter of Thomas Chaplin of Blankney in Lincolnshire. He was educated at the Charterhouse, and proceeded to Emmanuel College, Cambridge, where he graduated B.A. in 1777 as fifteenth wrangler, his younger brother, Thomas Manners-Sutton, lord Manners [q. v.], being at the same time fifth wrangler; he proceeded M.A. 1780, D.D. 1792. In 1785 he was appointed to the rectory of Averham-with-Kelham in Nottinghamshire, a family living, of which his brother was patron, and also to that of Whitwell in Derbyshire, by his kinsman, the Duke of Rutland. In 1791 he became dean of Peterborough, and in the following year bishop of Norwich, succeeding the well-known Bishop Horne. In 1794 the deanery of Windsor was conferred on him *in commendam*. His residence at Windsor brought him into intimate relations with the royal family, with whom both he and his wife were great favourites. Accordingly, on the death of Archbishop Moore in 1805, he was, through their influence, elevated to the primacy, against, it is said, the will of Pitt, who designed the post for his old tutor, Dr. Tomline.

In 1797 Thomas James Mathias [q. v.], the author of 'The Pursuits of Literature,' had described him as 'a prelate whose amiable demeanour, useful learning, and conciliating habits of life particularly recommend his episcopal character.' 'No man,' he added, 'appears to me so peculiarly marked out for the highest dignity of the church, *sede vacante*, as Dr. Charles Manners-Sutton.' While he was bishop of Norwich his liberality and the expenses of a large family seem to have involved him in some pecuniary embarrassment, but he cleared it all off when he became archbishop. During his occupancy of the see of Canterbury the country palace of Addington was purchased (1807) from a fund accumulating from the sale of the old palace of Croydon.

As primate Manners-Sutton took an important part in that revival of church life which characterised the epoch. He was a staunch supporter of the small but very active band of high churchmen of whom Joshua and J. J. Watson, H. H. Norris, and Charles Daubeny were the leading spirits. He presided over the first meeting which issued in the foundation of the National Society, and the speedy and prosperous floating of that great scheme for the education of the poor was in no slight degree due to his efforts. He gave all the strength of his support to the foundation of the Indian episcopate; he guided and animated the reviving energies of the Society for Promoting Christian Knowledge, identifying himself on more than one memorable occasion with those who strove to uphold its distinctly church character (see *Life of D. Wilson, Bishop of Calcutta*, p. 143), and he chose for his chaplains men who were in the van of the church movement: Richard Mant, afterwards bishop of Down and Connor; Christopher Wordsworth, afterwards master of Trinity College, Cambridge; Archdeacon Cambridge; and Dr. D'Oyly, the biographer of Archbishop Sancroft. His services to the cause, apart from his position, arose from his moral and social influence rather than from his intellectual powers. He was of imposing appearance, liberal almost to a fault, very accessible and affable to his clergy, and exemplary in his domestic life. 'Seldom,' writes Archdeacon Churton, 'has any primate presided over the English church whose personal dignity of character commanded so much deference from his suffragans, or whose position was so much strengthened by their concordant support' (*Memoir of Joshua Watson*, i. 254).

The archbishop never spoke in the House of Lords except upon ecclesiastical subjects. He steadily opposed all concession to the Ro-

man catholics, but generally voted in favour of the claims of the protestant dissenters. The very year of his death, when he was too ill to attend in person, he gave his vote by proxy in favour of the latter, and expressed his sentiments through Charles Blomfield, then bishop of Chester. He died at Lambeth on 21 July 1828, and was buried 29 July at Addington, in a family vault which had been constructed under the church about half a year previously.

In 1778 he married Mary, daughter of Thomas Thoroton of Screveton, Nottinghamshire, by whom he had a family of two sons and ten daughters. The elder son, Charles Manners-Sutton, afterwards Viscount Canterbury, is separately noticed. Francis, the second son (1783–1825), was a colonel in the army.

Manners-Sutton published two separate sermons, which were published respectively in 1794 and 1797.

[Private information; Annual Register, 1828, p. 248; Gent. Mag. 1828, pt. ii. pp. 173, 194; Georgian Era; Churton's Memoir of Joshua Watson.] J. H. O.

MANNERS-SUTTON, CHARLES, first Viscount Canterbury (1780–1845), speaker of the House of Commons, the elder son of Charles Manners-Sutton [q. v.], archbishop of Canterbury, by his wife Mary, daughter of Thomas Thoroton of Screveton, Nottinghamshire, was born on 29 Jan. 1780. He was educated at Eton and Trinity College, Cambridge, where as fourth junior optime he graduated B.A. 1802, M.A. 1805, and LL.D. 1824. Having been admitted a student of Lincoln's Inn on 19 May 1802, Manners-Sutton was called to the bar on 9 May 1806, and for a few years went the western circuit. At the general election in November 1806 he was returned in the tory interest for Scarborough, and continued to represent that borough in the House of Commons until the dissolution in December 1832. On 1 Nov. 1809 he was appointed judge-advocate-general in Spencer Perceval's administration, and on the 8th of the same month was sworn a member of the privy council (*London Gazettes*, 1809, pt. ii. p. 1773). He opposed Lord Morpeth's motion for an inquiry into the state of Ireland on 4 Feb. 1812, and declared that the government of that country had been 'deeply slandered' (*Parl. Debates*, 1st ser. xxi. 619–622). In March 1813 he both spoke and voted against Grattan's motion for a committee on the claims of the Roman catholics (*ib.* xxiv. 1028–35, 1078). On 30 April 1817 he brought in his Clergy Residence Bill (*ib.* xxxvi. 88–92), which subsequently became law (57 Geo. III, c. 99). With these exceptions his speeches in the house were chiefly confined to subjects relating to his own official duties. On 2 June 1817 he was elected to the chair of the House of Commons, in the place of Charles Abbot, afterwards Baron Colchester [q. v.], by a majority of 162 votes over C. W. W. Wynn, the whig candidate (*ib.* xxxvi. 843–56), and thereupon resigned the office of judge-advocate-general. Manners-Sutton was re-elected speaker without opposition in January 1819, April 1820, November 1826, October 1830, and June 1831. During this period he was twice pressed to take office. On Canning's accession to power in April 1827 Manners-Sutton was offered the post of home secretary, which he declined 'from his feelings on the catholic question' (Raikes, i. 89–90), and in May 1832 he refused, after some hesitation, to undertake the formation of a tory ministry (Croker, ii. 163–7; Greville, ii. 325–9; Torrens, i. 408). On 30 July 1832 Manners-Sutton intimated his wish to retire from the chair at the close of the parliament, and a vote of thanks to him for his services was proposed by Lord Althorp and seconded by Goulburn and carried unanimously (*Parl. Debates*, 3rd ser. xiv. 931–9). An annuity of 4,000*l.* was also granted to him for life, and one of 3,000*l.* after his death to his heir male (2 & 3 Will. IV, c. cix.) At the general election in December 1832 Manners-Sutton was returned for the university of Cambridge with Henry Goulburn [q. v.] as a colleague. Owing to their hesitation to meet the reformed parliament with an inexperienced speaker, the ministers persuaded Manners-Sutton to postpone his retirement. Annoyed at this decision of the whig cabinet, the radicals opposed his re-election to the chair at the meeting of the new parliament on 29 Jan. 1833. Their candidate, Edward John Littleton, afterwards Lord Hatherton [q. v.], was defeated by a majority of 210, and Manners-Sutton was thereupon elected unanimously (*Parl. Debates*, 3rd ser. xv. 35–83). He was made G.C.B. on 4 Sept. 1833, as 'a reward for his conduct during the session, in which he has done government good and handsome service' (*Greville Memoirs*, pt. i. vol. iii. p. 30), and at the general election in January 1835 he was again returned for the university of Cambridge. On the opening of parliament on 19 Feb. 1835 his re-election was opposed by the whigs, who complained bitterly of his partisanship outside the house. Though Manners-Sutton effectually disproved the charges which had been brought against him, namely, (1) that being speaker he had busied himself in the subversion of the late government, (2) that he had assisted with others in the formation of the new govern-

ment, and (3) that he had counselled and advised the late dissolution of parliament, his opponent, James Abercromby, afterwards Lord Dunfermline [q. v.], was elected speaker by a majority of ten votes (*Parl. Debates*, 3rd ser. xxvi. 3–61). Manners-Sutton was created Baron Bottesford of Bottesford, Leicestershire, and Viscount Canterbury on 10 March 1835, and took his seat in the House of Lords for the first time on 3 April following (*Journals of the House of Lords*, lxvii. 80–1). He was selected to fill the office of high commissioner for adjusting the claims of Canada on 18 March 1835, but shortly afterwards resigned the appointment on account of his wife's health (*Greville Memoirs*, pt. i. vol. iii. p. 234). He only spoke nine times in the House of Lords. While travelling on the Great Western railway he was seized with an apoplectic fit, and died at the residence of his younger son in Southwick Crescent, Hyde Park, London, on 21 July 1845, aged 65. He was buried at Addington on the 28th of the same month.

Though not a man of any remarkable ability, Manners-Sutton was a dignified and impartial speaker. During his speakership he thrice exercised his right to speak in committee of the whole house—on 26 March 1821 he spoke on the Roman Catholic Disability Removal Bill (*Parl. Debates*, 2nd ser. iv. 1451–4), and on 6 May 1825 and on 2 July 1834 on the bill for admitting dissenters to the universities (*ib.* 2nd ser. xiii. 434–5, 3rd ser. xxiv. 1092–3). While he was in office the houses of parliament were destroyed by fire (16 Oct. 1834), and his frequent communications with the king on this subject gave rise to the rumour that he was endeavouring to effect the overthrow of the whig cabinet. He was elected a bencher of Lincoln's Inn on 6 June 1817, and held the post of registrar of the faculty office from 1827 to 1834.

He married first, on 8 July 1811, Lucy Maria Charlotte, eldest daughter of John Denison of Ossington, Nottinghamshire, by whom he had two sons, viz., Charles John, who, born on 17 April 1812, succeeded as second Viscount Canterbury, and died unmarried on 13 Nov. 1869, and John Henry Thomas, third viscount Canterbury [q. v.], and one daughter, Charlotte Matilda, who married, on 12 Feb. 1833, Richard Sanderson of Belgrave Square, London, M.P. for Colchester. His first wife died on 7 Dec. 1815, and on 6 Dec. 1828 he married, secondly, Ellen, widow of John Home-Purves of Purves, N.B., a daughter of Edmund Power of Curragheen, co. Waterford, by whom he had one daughter, Frances Diana, who became the wife of the Hon. Delaval Loftus Astley, afterwards third Baron Astley (8 Aug. 1848), and died on 2 June 1874. His widow survived him but a few months, and dying at Clifton, Gloucestershire, on 16 Nov. 1845, aged 54, was buried in the crypt of Clifton Church. A portrait of Manners-Sutton as speaker by H. W. Pickersgill belongs to Lord Canterbury. It was engraved in 1835 by Samuel Cousins. There is also an engraving of him by Hall after Chalon.

[Greville Memoirs, 1874, pt. i. vols. ii. and iii.; Journal of Thomas Raikes, 1856, vols. i. and ii.; Correspondence and Diaries of J. W. Croker, 1884, i. 121–2, ii. 163–7, 200, 266; Sir D. Le Marchant's Memoir of Viscount Althorp, 1876, pp. 449–50, 530–2; Torrens's Life of Lord Melbourne, 1878, i. 408, ii. 71–95; Walpole's Hist. of England, ii. 57, 676–7, iii. 139–40, 287–9, 414–15; Manning's Lives of the Speakers of the House of Commons, 1851, pp. 484–8; Annual Register, 1845, App. to Chron. pp. 290–2; Gent. Mag. 1845, pt. ii. pp. 305–6; John Bull, 26 July 1845; Times, 22 July 1845; Cambridge Independent, 26 July 1845; Burke's Peerage, 1890, p. 235; Doyle's Official Baronage, 1886, i. 315; Grad. Cantabr. 1856, pp. 376, 446; Lincoln's Inn Registers.] G. F. R. B.

MANNERS-SUTTON, JOHN HENRY THOMAS, third Viscount Canterbury (1814–1877), the younger son of Charles Manners-Sutton, first viscount Canterbury [q. v.], by his first wife, Lucy Maria Charlotte, eldest daughter of John Denison of Ossington, Nottinghamshire, was born in Downing Street, London, on 27 May 1814. He was educated at Eton and Trinity College, Cambridge, where he graduated M.A. in 1835. He was admitted a student of Lincoln's Inn on 18 Sept. 1835, but was never called to the bar, and took his name off the books of the society on 25 Nov. 1853. In September 1839 he defeated Thomas Milner Gibson at a by-election for the borough of Cambridge, but was subsequently unseated for bribery (*Journals of the House of Commons*, xlv. 293–4). At the general election in June 1841 he was again returned for Cambridge, and on 25 Aug. following spoke for the first time in the House of Commons (*Parl. Debates*, 3rd ser. lix. 216–17). On the formation of Sir Robert Peel's second administration in September 1841, Manners-Sutton was appointed under-secretary for the home department, but he took little part in the parliamentary debates. He resigned office upon Sir Robert Peel's overthrow in June 1846, and losing his seat for Cambridge at the general election in August 1847, did not again enter the House of Commons. In 1851 he published the 'Lexington Papers' (London, 8vo), which had been discovered at Kelham, Nottinghamshire, in the library

of his cousin, John Henry Manners-Sutton, M.P. for Newark. On 1 July 1854 he was appointed lieutenant-governor of New Brunswick, a post which he retained until October 1861, when he was succeeded by Sir A. H. Gordon. He became governor of Trinidad on 24 June 1864, and on 19 May 1866 was promoted to the post of governor of Victoria. He was created a K.C.B. on 23 June following, and assumed the office of governor on 15 Aug. 1866. On the death of his elder brother, Charles John Manners-Sutton, in November 1869, he succeeded as third viscount Canterbury. He resigned his post of governor of Victoria, where he was very popular, in March 1873, and returning to England took his seat in the House of Lords for the first time on 28 April following (*Journals of the House of Lords*, cv. 270). In May 1873 he spoke in the debate on the second reading of the Australian Colonies (Customs Duties) Bill, and in July 1874 made some observations on the cession of the Fiji islands (*Parl. Debates*, 3rd ser. ccxv. 2006–8, ccxx. 1341, ccxxi. 187–8, 189), but took no other part in the debates of the House of Lords. He was created a knight grand cross of St. Michael and St. George on 25 June 1873. He died in Queensberry Place, London, on 23 June 1877, aged 63.

He married, on 5 July 1838, Georgiana, youngest daughter of Charles Tompson of Witchingham Hall, Norfolk, by whom he had five sons—viz. (1) Henry Charles, the fourth and present viscount Canterbury; (2) Graham Edward Henry, who died 30 May 1888; (3) George Kett Henry, who died 2 March 1865; (4) John Gurney Henry, and (5) Robert Henry, who was called to the bar at the Inner Temple on 7 May 1879—and two daughters, viz. (1) Anna Maria Georgiana, who married, on 25 Aug. 1868, Charles Edward Bright, C.M.G., of Torrak, Australia, and (2) Mabel Georgiana. His widow is still living. He succeeded his father as registrar of the faculty office in 1834, and retained that appointment until his death.

[Annual Register, 1877, pt. ii. p. 149; Illustrated London News, 30 June and 7 July 1877 (with portrait); Dod's Peerage, &c., 1877, pp. 177–8; Doyle's Official Baronage, 1886, i. 316–317; Burke's Peerage, &c. 1890, p. 235; Heaton's Australian Dictionary of Dates, 1879, p. 33; Lincoln's Inn Registers; Official Return of Lists of Members of Parliament, pt. ii. pp. 364, 379; Grad. Cantabr. 1856, p. 367; Stapylton's Eton School Lists, 1864, pp. 127, 134; Haydn's Book of Dignities, 1890.] G. F. R. B.

MANNERS-SUTTON, THOMAS, first Baron Manners (1756–1842), lord chancellor of Ireland, fifth son of Lord George Manners-Sutton by his first wife, Diana, daughter of Thomas Chaplin of Blankney, Lincolnshire, and grandson of John Manners, third duke of Rutland, was born on 24 Feb. 1756. Charles Manners-Sutton [q. v.], archbishop of Canterbury, was his elder brother. On the death of his uncle, Lord Robert Sutton, in 1762, the estates of his great-grandfather, Robert Sutton, lord Lexinton [q. v.], devolved on his father, who thereupon assumed the additional surname of Sutton. Thomas was educated at the Charterhouse and Emmanuel College, Cambridge, where, as fifth wrangler, he graduated B.A. 1777, M.A. 1780. He was admitted a student of Lincoln's Inn on 16 Nov. 1775, and was called to the bar on 18 Nov. 1780. He gradually obtained a considerable practice in the court of chancery, and at the general election in May 1796 was returned to the House of Commons for the borough of Newark-upon-Trent, for which he continued to sit until February 1805. In July 1797 he was appointed a Welsh judge, and in 1800 became a king's counsel, and received the appointment of solicitor-general to the Prince of Wales. In February and March 1802 he unsuccessfully urged the claims of the prince to the revenues of the duchy of Cornwall (*Parl. Hist.* xxxvi. 322–6, 332, 406–13, 441). He was appointed solicitor-general in Addington's administration on 11 May 1802, and received the honour of knighthood on the 19th of the same month. Though no longer in his service, Manners-Sutton addressed the House of Commons on behalf of the Prince of Wales during the debate on the king's message in February 1803 (*ib.* xxxvi. 1202–3). He took part in the prosecution of Edward Marcus Despard for high treason, of Jean Peltier for libelling Napoleon Buonaparte, and of William Cobbett for libelling the lord-lieutenant of Ireland (Howell, *State Trials*, xxviii. 345–528, 529–620, xxix. 1–54). Manners-Sutton succeeded Sir Beaumont Hotham [q. v.] as a baron of the exchequer, and having been called to the degree of serjeant-at-law took his seat on the bench on 4 Feb. 1805. On 20 April 1807 he was created Baron Manners of Foston, Lincolnshire, and two days afterwards was sworn a member of the privy council. On the 23rd he was appointed lord chancellor of Ireland in the place of George Ponsonby, and on the 24th took his seat in the House of Lords for the first time (*Journals of the House of Lords*, xlvi. 191). Manners was a staunch protestant, and was greatly influenced in his conduct by William Saurin, who cordially detested the Roman catholics. The case of Patrick O'Hanlon, who was removed from

the bench of magistrates by Manners for supporting the catholic claims, was brought before the House of Commons on 13 June 1816 (*Parl. Debates*, 1st ser. xxxiv. 1103–7; see also O'Hanlon, *Letter to the Lord Manners . . . on alleged partial exercise of Authority by his Lordship*, &c., Dublin [1817], 8vo). The controversy between Manners and Lord Cloncurry will be found in detail in the 'Personal Recollections of Lord Cloncurry,' 1849 (pp. 256–66). In 1820 Manners took a somewhat active part in the proceedings against Queen Caroline, and both spoke and voted in favour of the second reading of the Bill of Pains and Penalties, the arguments in support of which 'he considered to be irresistible' (*Parl. Debates*, 2nd ser. ii. 997–999, iii. 735–6, 891–2, 1646–9, 1698). His presence at the Orange dinner given by the Dublin Beefsteak Club in 1823, when the lord-lieutenant's health was drunk in solemn silence, gave great offence to Lord Wellesley, but the quarrel was ultimately patched up (Lord Colchester, *Diary*, iii. 274; and the Duke of Buckingham, *Memoirs of the Court of George IV*, i. 429–35, 443). After holding office for twenty years Manners sent in his resignation and sat for the last time in the Irish court of chancery on 31 July 1827.

On 9 June 1828 Manners spoke in the House of Lords on the subject of the catholic claims, and declared that it was impossible 'to grant the catholics the concessions they sought, and to afford any protection to the established reformed church of Ireland in the present temper of the Irish nation' (*Parl. Debates*, 2nd ser. xix. 1170). He voted against the second reading of the Roman Catholic Relief Bill on 4 April 1829 (*ib.* xxi. 396), and two days afterwards spoke in favour of the Qualification of Freeholders (Ireland) Bill, which he looked upon 'as an act of justice, and one which would confer considerable benefit upon a great portion of the forty-shilling freeholders themselves' (*ib.* 413–15). Manners does not appear to have spoken in the House of Lords after the passing of the Reform Bill. He died in Brook Street, London, on 31 May 1842, aged 86, and was buried at Kelham, Nottinghamshire.

Manners was a dignified and courteous judge. His judgments, many of which are recorded in the reports of Ball and Beatty (1813–24) and Beatty (1847), do not carry great weight, notwithstanding the assertion of Joy, the Irish attorney-general, that out of his 4,469 Irish decisions 'only fourteen have been reversed and seven varied in some particulars' (O'Flanagan, ii. 370).

O'Connell declared that 'he was a bad lawyer, but he was the most sensible-looking man talking nonsense he ever saw' (Burke, *History of the Lord Chancellors of Ireland*, p. 203); and during the debate on the choice of a speaker in the House of Commons on 29 Jan. 1833 drew a most unflattering sketch of the lord chancellor's career (*Parl. Debates*, 3rd ser. xv. 55–6). While in Dublin he lived at 51 Stephen's Green East, where he kept great state, and was 'preceded by his ten servants walking two and two' when he went to church on a Sunday (O'Flanagan, ii. 363).

Manners gave Lady Morgan her first lesson in salad-making, but when he discovered the emancipating tendency of her novel 'O'Donnel' he ordered the book 'to be burnt' (wrote Lady Morgan) 'in the servants' hall, and then said to Lady Manners (who told it to my sister), "Jenny, I wish I had not given her the secret of my salad." Ever after he only bowed to me when we met at court, never spoke to me' (*Memoirs*, 1863, ii. 495).

He married, first, on 4 Nov. 1803, Anne, daughter of Sir Joseph Copley of Sprotborough, Yorkshire, bart., by whom he had no issue. She died very suddenly at Thomas's Hotel, Berkeley Square, on 5 Aug. 1814, and on 28 Oct. 1815 he married, secondly, the Hon. Jane Butler, daughter of James, ninth baron Cahir, and sister of Richard, first earl of Glengall, by whom he had an only son, John Thomas, who succeeded him as second Baron Manners. His widow died at Fornham Hall, Bury St. Edmunds, on 2 Nov. 1846, aged 67. The present peer is a grandson of the first baron. Manners was for some years the recorder of Grantham. He was elected a bencher of Lincoln's Inn on 16 July 1800, but retired from the society in February 1805, upon his elevation to the judicial bench. There is an engraving of Manners by Cardon after Comerford.

[O'Flanagan's Lives of the Lord Chancellors of Ireland, 1879, ii. 335–75; Burke's Lord Chancellors of Ireland, 1879, pp. 197–204; Sheil's Sketches of the Irish Bar, 1856, ii. 172–91; Foss's Judges of England, 1864, viii. 371–3; Parker's Sir Robert Peel, 1891, pp. 196, 314, 400; Diary and Correspondence of Charles Abbot, Lord Colchester, 1861, iii. 341, 416, 488, 598; Georgian Era, 1833, ii. 323; Gent. Mag. 1842, ii. 202, 677; Annual Register, 1842, App. to Chron. p. 270; Burke's Peerage, 1891, pp. 916, 1197; Grad. Cantabr. 1823, p. 455; Lincoln's Inn Registers; Official Return of Lists of Members of Parliament, pt. ii. pp. 205, 220; Haydn's Book of Dignities, 1890; Notes and Queries, 7th ser. xii. 388, 455, 8th ser. i. 35.] G. F. R. B.

MANNIN, JAMES (*d.* 1779), flower-painter, was a native of France. He settled in Dublin, where he practised as a flower-painter, and obtained such distinction in his ornamental compositions that in 1746 he was appointed to the office of master in the class of ornament and flower-painting in the newly established drawing academy of the Dublin Society in Shaw's Court, Dublin. Many artists who subsequently attained distinction were his pupils. Mannin was a contributor to the exhibitions of the Society of Artists in Ireland in 1765 and other years. He died in Dublin in 1779.

[Redgrave's Dict. of Artists; Pasquin's Artists of Ireland; Gilbert's Hist. of Dublin, ii. 291.]

L. C.

MANNING, HENRY EDWARD (1808–1892), cardinal-priest, youngest son of William Manning, West India merchant, of Billiter Square, London, by his second wife, Mary, daughter of Henry Lenoy Hunter of Beech Hall, near Reading, Berkshire, was born at his father's country house, Copped Hall, Totteridge, Hertfordshire, on 15 July 1808. On the father's side he was probably descended from a family settled in Jamaica in the time of Charles II; his mother's family is said to have been of Italian extraction, Hunter being a translation of the Italian name Venatore. His father, who made and lost a considerable fortune, sat in parliament in the tory interest from 1794 to 1830, and in 1812–13 was governor of the Bank of England. In 1815 he removed from Copped Hall to Coombe Bank, Sundridge, Kent. There Manning made friends with Charles and Christopher Wordsworth [q. v.], afterwards bishops of St. Andrews and Lincoln respectively, whose father, the Rev. Christopher Wordsworth [q. v.], brother of William Wordsworth the poet, and afterwards master of Trinity College, Cambridge, held the rectory of Sundridge from 1815 to 1820. Manning followed Charles Wordsworth to Harrow in 1822, and thence to Oxford, where he matriculated on 2 April 1827, entering Balliol College. He brought with him the reputation of an athlete and sportsman; he was a bold rider and a skilful oarsman, had played in more than one eleven at Lord's, and had killed a hare with his first shot, but had not greatly distinguished himself as a scholar. A certain air of authority had gained him the sobriquet of 'The General,' and he is said to have been inclined to dogmatise on matters of which he knew little or nothing (cf. Sir Francis Hastings Doyle, *Reminiscences*, p. 105).

Manning's private tutor was Charles Wordsworth, and among his fellow-pupils were Mr. Gladstone and James Robert Hope, afterwards Hope-Scott [q. v.], with both of whom he formed enduring friendships. He read hard, and took a first class in the classical schools in Michaelmas term 1830. He also acquired some knowledge of Italian—in his shaving time, it is said—but, like Newman, he remained entirely ignorant of German. He was one of the readiest and most effective of the speakers at the Union, of which he was president in Michaelmas term 1829, the term of the historic debate (26 Nov.) with the Cambridge men on the comparative merits of Byron and Shelley as poets, when he left the chair to sustain the cause of Byron. Nearly half a century later (22 Oct. 1873) he spoke at the banquet given in commemoration of the foundation of the society at the Oxford Corn Exchange.

Manning's natural bent was towards political life; but a parliamentary career being, in consequence of his father's losses, out of the question, he obtained soon after taking his degree (2 Dec. 1830) a subordinate post in the colonial office—probably as private secretary to one of the chief clerks, for he was not paid out of public funds—read political economy, and dined with the Political Economy Club. By the advice, however, of a pious lady of evangelical views, Miss Favell Lee Bevan, afterwards Mrs. Mortimer [q. v.], he returned to Oxford, and having been elected to a fellowship at Merton College on 27 April 1832, was ordained on 23 Dec., and at once took a curacy under the Rev. John Sargent, the evangelical rector of Woollavington-cum-Graffham, Sussex. On 6 June 1833 he proceeded M.A., and four days later (Sargent having recently died) was instituted to the rectory of Woollavington, and on 16 Sept. following to that of Graffham. On 7 Nov. the same year he married the late rector's third daughter, Caroline, the ceremony being performed in Woollavington Church by the bride's brother-in-law, the Rev. Samuel Wilberforce [q. v.], afterwards successively bishop of Oxford and Winchester. A model parish priest, Manning rebuilt both his churches, and cared for the bodies as well as the souls of his parishioners, by whom he was greatly beloved. Long afterwards, in one of the finest passages in his writings, he spoke of the love he felt for 'the little church under a green hillside, where the morning and evening prayers and the music of the English Bible for seventeen years became a part of my soul' (*England and Christendom*, p. 124). In 1837 Manning was appointed to the second rural deanery of Midhurst. The same year (24 July) Mrs. Manning died of

consumption. The marriage, though childless, had been extremely happy, and Manning felt his wife's loss acutely, and to the end of his days religiously observed the anniversary of her death.

At his ordination Manning already believed in baptismal regeneration. In 1834 he adopted Hooker's doctrine of the eucharist, and about the same time he assimilated the doctrine of apostolical succession, and learned to attach a high value to tradition (cf. his first published sermon, *The English Church; its Succession and Witness*, London, 1835, and another, *The Rule of Faith*, London, 1838, 8vo). How far this rapid development was spontaneous, how far due to the influence of the 'Tracts for the Times,' cannot be precisely determined. He was not at the time closely associated with any of the leaders of the tractarian movement, and he never contributed to the tracts. Whatever savoured of Erastianism was now utterly abhorrent to him. In the ecclesiastical commission of 1835 he discerned 'a virtual extinction of the polity of the church' (*The Principle of the Ecclesiastical Commission examined, in a Letter to the Right Rev. Lord Bishop of Chichester*, London, 1838, 8vo). He was feeling his way towards a scheme for a thorough system of national but clerically controlled education, and took an active part in the establishment of diocesan boards in connection with the National Society for Promoting the Education of the Poor. On 30 Dec. 1840 he was instituted to the archdeaconry of Chichester, and in his first 'charge' deplored the paralysis of convocation. In 1842 he was appointed select preacher at Oxford, and published, under the title 'The Unity of the Church,' London, 1842, 8vo, 2nd edit. 1845, an able exposition of Anglo-catholic principles, intended to serve as a complement, and, to some extent, as a corrective of Mr. Gladstone's essay on 'The State in its Relations with the Church.' He had still, however, no sympathy with Rome, and after arguing elaborately for visible organic unity as a note of the true church, devoted a footnote (pp. 152–4) and a few pages in the last chapter to the discussion of the Roman claim to primacy. 'Tract XC.' he thought casuistical, and deeply grieved Newman by preaching a strongly anti-papal sermon in St. Mary's, Oxford, on Guy Fawkes' day 1843. Like Newman, he could fill St. Mary's on a week-day. His 'Sermons preached before the University of Oxford,' published in 1844 (Oxford, 8vo), are characterised by deep spirituality and occasional eloquence.

With W. G. Ward [q. v.] Manning had no personal acquaintance until Ward's degradation by the Oxford convocation, 13 Feb. 1845; against this step he recorded his vote, having come to Oxford in the worst of weather for the express purpose. After the sentence he met Ward in Dr. Pusey's rooms. A long conversation followed on Lutheranism, and Ward, defending the strongly anti-Lutheran position taken up in his book on 'The Ideal of a Christian Church,' drew from Manning the remark that that was the most Lutheran book he had ever read. The reference, of course, was to the extreme vehemence of its denunciatory passages. The connection thus formed ripened into a close friendship which lasted throughout Ward's life, though Manning was at first extremely pained by Ward's marriage.

After the secession of Ward and Newman, Manning became for a time one of the most trusted leaders of the high church party; nor was his confidence in the tenability of its position seriously shaken until he proved the difficulty of making it intelligible to foreigners during a tour on the continent, July 1847 to June 1848. He travelled slowly through Belgium and Germany to Italy, was much impressed by the apparent vitality of Romanism, and in May 1848 had an audience of Pope Pius IX, who praised the philanthropic spirit of English Christianity. On his return to England he found the church in a turmoil about the recent elevation of Renn Dickson Hampden [q. v.] to the episcopal bench. The education question had also entered on a new phase, in consequence of the determination of government to make grants in aid of new elementary schools conditional upon the insertion in their trust deeds of certain clauses providing for their management by local committees. These clauses were regarded by the clergy with much suspicion, and at a meeting of the National Society for Promoting the Education of the Poor, held in Westminster on 6 June 1849, the Rev. G. A. (now Archdeacon) Denison moved a resolution adverse to the acceptance of state aid on such terms, but afterwards withdrew it in favour of an amendment by Manning to much the same effect, but couched in more diplomatic language. A compromise was eventually arrived at. On 8 March 1850 judgment was given by the privy council in the case of George Cornelius Gorham [q. v.], who had been refused institution to a living on account of his unorthodox views on baptism, and twelve days later Manning's name appeared in the 'Times' at the head of the subscribers to a protest against the decision. On the defeat of the attempt subsequently made to settle the question by legis-

lation, Manning published a letter to his bishop (Ashurst Turner Gilbert), entitled 'The Appellate Jurisdiction of the Crown in Matters Spiritual,' London, 1850, 8vo, in which, with more ingenuity than cogency, he argued that no such jurisdiction in fact existed. He also put in circulation a 'declaration' against the jurisdiction, which was signed by eighteen hundred of the clergy during the autumn. The acquiescence of the rest convinced him that the church of England was no branch of the church catholic. At the same time nothing was further from his thoughts than to become the founder of an Anglo-catholic free church. 'Three hundred years ago,' he said, when the suggestion was made, 'we left a good ship for a boat. I am not going to leave the boat for a tub.'

Meanwhile the excitement caused by the so-called papal aggression reached its height, and by the irony of fate Manning's last official act as archdeacon of Chichester was to preside at a 'No Popery' meeting of his clergy summoned (ministerially) by himself. The meeting was held in Chichester Cathedral Library on 22 Nov. 1850. Manning formally presided, but except to express his entire want of sympathy with the object of the meeting took no part in the proceedings. The meeting over, he resigned his archdeaconry and came to London, where, after some months of anxious thought, he was received into the church of Rome with his friend Hope at the residence attached to the Jesuits' Church, Farm Street, Mayfair, on Passion Sunday, 6 April 1851. On the following Sunday he received minor orders from Cardinal Wiseman, by whom he was ordained priest on 14 June. A confessional was at once assigned him in Farm Street Church. By his secession Manning sacrificed a dignified position in a church to which he was attached by the strongest ties of sentiment for a doubtful future in one regarded with intense hostility by all ranks of English society. He had been powerfully influenced by Newman's 'Development of Christian Doctrine,' and had in effect adopted its principles without realising either their practical result or the legal position of the church of England until the Gorham case compelled him to confront both the one and the other. A study of the 'Loci Theologici' of Melchior Canus then completed what Newman had begun. During the period of inward debate he suffered extremely. 'E da martirio venni a questa pace' (And from martyrdom came I to this peace), he wrote when it was over, slightly misquoting the closing words of canto xv. of Dante, 'Paradiso,' in which Cacciaguida describes his translation to heaven.

The winter of 1851 saw Manning established in Rome, where he spent the best part of the next three years in study at the Accademia dei Nobili Ecclesiastici and in the intimate society of Pius IX. The summers he divided between England and Ireland. His first appearance in a Roman catholic pulpit was made in the little chapel in Horseferry Road, Westminster, on 10 June 1852. The same year he published four lectures delivered in Southwark on 'The Grounds of Faith' (London, 8vo, 9th ed. 1888), in which he represented Romanism as the only alternative to rationalism. His first sermon in Rome, preached in the church of S. Andrea della Valle on 13 Jan. 1853, made a profound impression. In England he made several proselytes, among them his elder brother, Charles John Manning, whose wife had already seceded, and whose family followed suit, Edward Lowth Badeley, Q.C. [q. v.], and Archdeacon Robert Isaac Wilberforce [q. v.] In 1854 he received from the pope the degree of D.D., and began regular work in England, retaining his confessional at Farm Street, and throwing himself with great zeal into a movement for establishing reformatories. In 1857 he was made provost of the chapter of Westminster by the pope, who also sanctioned a rule which he had drawn up for a community of secular priests, modelled on that founded at Milan by St. Charles Borromeo in the sixteenth century, and subject to the jurisdiction of the Archbishop of Westminster. Installed as superior of this 'Congregation of the Oblates of St. Charles,' as it was called, at the mother-house of St. Mary of the Angels, Westmoreland Road, Bayswater, on Whitsunday, 31 May 1857, Manning occupied himself during the next eight years with its direction, with preaching, the care of education, mission work in the slums of Westminster, and the literary defence of the temporal power of the pope. During this period he was frequently at Rome, where he preached several times at S. Andrea della Valle and other churches, and in 1860 was appointed by the pope his domestic prelate and protonotary apostolic, with episcopal rank and the title of Monsignore, to which the envious added the epithet Ignorante, in reference to his real or supposed want of perfect accomplishment in the refinements of theology and ceremonial etiquette. The honourable reception accorded to Garibaldi on his visit to England in the spring of 1864 drew from Manning a strong protest in the shape of a letter to the Right Hon. E. Cardwell, reprinted in his 'Miscellanies,' vol. i. The same year he published two letters 'To an Anglican Friend,' in which he expatiated on

the progress of rationalism within the church of England as shown by the judgment of the privy council in regard to the 'Essays and Reviews' and the impotence of convocation in the matter. A third on 'The Workings of the Holy Spirit in the Church of England,' addressed to Dr. Pusey, elicited that theologian's celebrated 'Eirenicon.' All three letters, with a pastoral on 'The Reunion of Christendom,' issued in 1866, and an historical introduction, were reprinted in 1867 under the title 'England and Christendom' (London, 8vo).

On the death of Cardinal Wiseman, Manning preached his funeral sermon at St. Mary's, Moorfields (23 Feb. 1865). On 30 April following the pope, obedient to an inward voice which said ever to him 'mettetelo lì,' 'mettetelo lì' (place him there), nominated Manning to the vacant see of Westminster, though he had been passed over by the chapter. He was consecrated at St. Mary's, Moorfields, on 8 June, received the pallium at Rome on Michaelmas day, and was enthroned at St. Mary's, Moorfields, on 6 Nov. The same year he published 'The Temporal Mission of the Holy Ghost' (London, 8vo, later edits. 1877, 1888, 1892), in which he retracted certain 'errors' contained in his Anglican writings and expounded the Roman catholic doctrine of the functions of the Holy Spirit in his fourfold relation to the church, human reason, holy scripture, and tradition. Ten years later he published a complementary volume on 'The Temporal Mission of the Holy Ghost' (London, 8vo), in which he dealt with the work of the Holy Ghost in the individual soul. These two treatises contain his most characteristic and systematic teaching.

As an archbishop Manning was by no means disposed to minimise his authority, and his autocratic methods were at first the more irksome to the clergy within his jurisdiction by contrast with the easy-going ways of his predecessor. Gradually, however, he established cordial relations with all his subordinates. If exacting towards others, he by no means spared himself. During the greater part of his long tenure of office it was his custom to spend his summer holidays in visiting the principal towns of the northern dioceses, preaching, lecturing, and holding receptions as he went. A thorough ultramontane, he italianised the vestments of his priests and their pronunciation of Latin, discountenanced all music but the Gregorian, and heartily approved of the papal veto placed upon Newman's scheme for a Roman catholic hall at Oxford. The church, he held, must provide for the education of her children within her own unity, and the paramount need of the hour was primary education. Accordingly in 1866 he established the Westminster Diocesan Education Fund, for the maintenance and extension of Roman catholic primary schools. He also founded in various parts of the diocese, homes, orphanages, industrial, reformatory, and poor schools for Roman catholic children, and spared no pains to obtain their legal custody from boards of guardians and other authorities. By a quarter of a century of such patient labour he succeeded in doubling the number of children in receipt of education in his schools, though the Roman catholic population had not increased. (For details see his 'Lenten Pastoral' for 1890 and 'The Month' for February 1892.)

In order not to overtax the liberality of his people he suffered the scheme for a cathedral at Westminster to remain in abeyance, but founded in 1867 the pro-cathedral at Kensington. Plans, however, were drawn and funds accumulated for the cathedral, for which in 1868 the site of the disused Tothill Fields Prison was secured. In 1872 a roomy but barrack-like structure, which had served as a club for the guards in Carlisle Place, Vauxhall Bridge Road, was purchased at a low figure, and converted into an archiepiscopal residence. Thither Manning removed from the house in York Place, Baker Street, which had been his residence since his accession to the see, and there he resided in great simplicity, yet hospitable with the hospitality of the true Christian bishop, for the rest of his life.

To prepare the way for the œcumenical council of 1870, Manning issued two pastorals, viz. 'The Centenary of St. Peter and the General Council' (London, 1867, 8vo) and 'The Œcumenical Council and the Infallibility of the Roman Pontiff' (London, 1869, 8vo), in which he marshalled at great length the evidence for the thesis of the infallibility of the pope, at the same time dealing superciliously with Gallicanism—an attitude which drew a reply from Dupanloup. As a member of the 'Deputatio pro Rebus ad Fidem pertinentibus' Manning played a prominent part in the proceedings of the council. At its close he issued another pastoral expository of its several decrees, entitled 'The Vatican Council and its Definitions' (London, 1870, 8vo). The three letters were reissued in one volume entitled 'Petri Privilegium' in 1871 (London, 8vo).

Ever vigilant in regard to education, Manning had issued a pastoral on the subject in the autumn of 1869, warning his clergy that a great controversy was impending. While at Rome, amid the stress and strain of the council he found time to master the details of Mr. Forster's measure, and on his return

he quietly matured his plans for the defence of the 'voluntary principle' under the new conditions imposed by the act of 1870. In 1872 he made an urgent appeal on behalf of his schools in a pastoral addressed to both clergy and laity, which with that of 1869 was reprinted the same year in a small volume entitled 'National Education and Parental Rights' (London, 8vo). The appeal met with a hearty response, and the schools continued not only to maintain their existence but to increase in numbers and efficiency. In regard to higher education he was less successful. A University College founded at Kensington in 1874 proved, under the management of Monsignor Capel, an entire failure and was closed in 1878. For the training of the clergy he founded in 1876 the diocesan seminary of St. Thomas, Hammersmith, which gave a great impulse to the establishment of similar institutions in other dioceses.

A sentence about the deification of the human nature of Christ in one of Manning's sermons at the pro-cathedral in 1873 (see *The Divine Glory of the Sacred Heart*, a sermon, London, 1873, 8vo) was impugned as heretical in a private letter by an Anglican clergyman, Dr. A. Nicholson. Manning replied through his secretary, Father Guiron, and a correspondence ensued, which was eventually published in the 'Guardian,' 17 Sept. Manning thereupon reviewed the controversy, defending his orthodoxy with much dialectical skill in a series of anonymous articles in the 'Tablet,' 27 Sept.–25 Oct., reprinted, under the pseudonym 'Catholicus,' and the title 'Dr. Nicholson's Accusation of the Archbishop of Westminster' (London, 1873, 8vo), and afterwards in his 'Miscellanies,' vol. ii.

A pamphlet on 'Cæsarism and Ultramontanism,' published by Manning in 1874, and two articles contributed by him to the 'Contemporary Review' in April and June of that year, in reply to certain criticisms by Mr. (now Sir) James Fitzjames Stephen, are also included in his 'Miscellanies,' vol. ii., and form an extremely coherent statement of the ultramontane theory of the relations of church and state. In 1875 he published 'The Vatican Decrees in their bearing on Civil Allegiance,' London, 8vo, a masterly reply to Mr. Gladstone's 'political expostulation' under the same title. Challenged by Lord Redesdale in the columns of the 'Daily Telegraph,' 9 Oct. 1875, to reconcile the infallibility of the Roman church with her practice of communion in one kind, he published several letters on that topic in the same newspaper. A reprint of them, entitled 'The Infallible Church and the Holy Communion of Christ's Body and Blood,' appeared the same year, London, 8vo.

Meanwhile Manning had received the berretta of a cardinal-priest from the pope, who assigned the church of S. Gregory the Great on the Cœlian for his title. There his enthronement took place in presence of a vast congregation, largely English, on 31 March 1875. He did not receive the hat until 31 Dec. 1877. Pius IX was then in his last illness, and Manning remained at Rome, and was present at his death on 7 Feb. 1878. At the election of his successor he voted with the majority of the conclave. In 1877 appeared 'The True Story of the Vatican Council,' a reprint of a series of articles contributed by him to the 'Nineteenth Century' in that year (London, 8vo; 2nd edit. 1884).

During the last twenty years of his life Manning was a pledged 'total abstainer,' and carried on a crusade as a lecturer and writer against the use of alcoholic stimulants. He was the founder (1868) of the temperance society known as 'The League of the Cross,' and was a strong advocate of the legislative restriction of the liquor traffic (cf. *Miscellanies*, vol. iii.) His philanthropy was as wide as it was untiring. He sat on the Mansion House committee for the relief of the starving poor of Paris in January 1871, was an active promoter of the Hospital Sunday and Hospital Saturday movements of 1872 and 1874, and pronounced his benison on the newly founded Agricultural Labourers' Union at a meeting in Exeter Hall on 10 Dec. 1872, and on lawful combinations of workmen generally, in a lecture on 'The Dignity and Rights of Labour' (repr. in *Miscellanies*, vol. ii. and in pamphlet form, 1887, London, 8vo). Before his submission to the see of Rome Manning's political principles were those of a moderate liberal, extremely suspicious of doctrinaire ideas and methods. After that great change they were of course mainly determined by it, but he did not often interfere directly in practical politics. He published, however, in 1868 a manifesto on the disestablishment of the Irish church and the reform of the Irish land laws in the shape of a letter to Lord Grey, reprinted in his 'Miscellanies,' vol. i.; and he was known to favour Mr. Gladstone's later Irish policy, including, with some reservations, the Home Rule Bill of 1886. On the religious issue which he conceived to be involved in the constitutional question raised by the return of Charles Bradlaugh to parliament in 1880, he contributed to the 'Nineteenth Century' and 'Contemporary Review' some animated 'Protests' against any modification of the

existing law, and in a series of articles in the former publication he led in 1882–3 the agitation for the amendment of the Education Act of 1870 in the interest of voluntary schools (cf. *Miscellanies*, vol. iii., and a separate reprint of the articles on the Education Act, with other of his miscellanea, entitled 'National Education,' London, 1889, 8vo). In October 1885 he published in the 'Dublin Review' a direct appeal to Roman catholics to make the amendment of the Education Act a test question at the ensuing general election.

Manning sat on the royal commission of 1884–5 on the housing of the working classes, and signed, besides the principal report, which did little more than indicate the urgency and difficulty of the problem, a supplementary report in favour of the enfranchisement of leaseholds. He was also a member of the royal commission of 1886–7 on the Elementary Education Acts. In the proceedings of both commissions he took an active part, and in the signing of the reports was accorded precedence next after the chairman. The compromise embodied in the Education Act of 1891 was largely due to his skilful and patient advocacy of the claims of voluntary schools.

So far as consisted with his firm and uncompromising adhesion to ultramontane principles, Manning was a patriotic Englishman, full of pride in his country and loyalty to his queen. His sympathy with the needy and suffering was profound, and sometimes got the better of his political economy. In January 1888 he boldly maintained in the 'Nineteenth Century' the right of the sufferers by the prevalent industrial stagnation to 'work or bread,' and, as a member of a deputation received by Lord Salisbury on 1 Feb. following, urged the advisability of instituting relief works. On occasion of the strike of the London dock labourers in August 1889 he warmly espoused their cause, and materially contributed to bring about an adjustment of the dispute. In December 1890 he published in the 'Nineteenth Century' an article on 'Irresponsible Wealth,' in which he advocated wholesale almsgiving as the social panacea.

Other causes in which Manning interested himself were the suppression of the East African slave-trade and of the Indian custom of 'child-marriage,' state-directed colonisation, and the raising of the minimum age for child-labour (cf. *Times*, 21 May 1886 and 11 Feb. 1887). He paid an eloquent tribute to Newman's memory at his requiem mass in the Brompton Oratory on 20 Aug. 1890. His own strength was now failing, but his energy remained unabated, and in the winter of 1891–2 he was hard at work on a scheme for providing maintenance for superannuated teachers, when an attack of bronchitis terminated his life at 8 A.M. on 14 Jan. As the end approached, he was clothed, by his own desire, in the full dress which he wore on state occasions, 'glad,' as he said after making his last profession of faith, 'to have been able to do everything in order.' His remains, after lying in state for some days, were removed to the Brompton Oratory, and were interred in St. Mary's cemetery, Kensal Green, on 22 Jan. His obsequies were attended by immense crowds. By his will he appointed three of the oblates of St. Charles and Canon Keens his executors; his property was sworn under 3,000*l.*, and the net value did not exceed 750*l.*

By his distinguished appearance, fine manners, and exquisite tact, Manning was eminently qualified to make proselytes in the fashionable world. His portrait as he appeared in and to society has been painted by Lord Beaconsfield in the Cardinal Grandison of 'Lothair' and the Nigel Penruddock of 'Endymion.' His saintliness was of the most exalted type, deeply tinged with mysticism and entirely free from spiritual pride and moroseness. His work on 'The Eternal Priesthood' (London, 1883, 8vo) shows how lofty was his conception of priestly dignity and duty.

Manning was above the middle height, spare and agile in frame, with extremely regular and refined features, clear and penetrating grey eyes, and a high and expansive forehead. By the rigour of his asceticism he became in later life attenuated almost to emaciation. A miniature of him (done in 1812) as a child holding a seashell to his ear was the property of his elder brother, Charles John Manning, on whose decease in 1880 it passed to his widow. His portrait in oils, by George Richmond, R.A., painted in 1844, is in the possession of his sister, Mrs. Austen. His bust in marble, by Mr. J. Harvard Thomas, is at Archbishop's House; another in terra-cotta, by Mr. F. F. Stone, for which he gave several sittings shortly before his death, has since been completed.

A great ecclesiastical statesman and diplomatist, an eloquent and impressive preacher, a dogmatic theologian of considerable learning and rare power of logical and luminous exposition, an acute, subtle, and trenchant controversialist, Manning was disqualified for the part of mediator between Christianity and modern thought by the unspeculative and uncritical cast of his mind. At the outset of his career he set his face as a flint

against rationalism, and after his secession he denounced it and 'acatholic' science generally in unmeasured terms (cf. his sermon *The Rule of Faith*, London, 1838, 8vo; *The Temporal Mission of the Holy Ghost*, cc. ii. and iii.; and the chapter on 'The Gift of the Understanding' in *The Internal Mission of the Holy Ghost*). Nevertheless he was a member of the Metaphysical Society, before which in 1871 he read a paper on 'The Relation of the Will to Thought,' published in the 'Contemporary Review,' vol. xvi. He also published in pamphlet form in 1872, London, 8vo, a paper on 'The Dæmon of Socrates,' read before the Royal Institution; and in the 'Contemporary Review' for November 1876 criticised Mr. Kirkman's 'Philosophy without Assumptions' from the point of view of St. Thomas Aquinas (see *Miscellanies*, vols. i. and ii.) A tract entitled 'Religio Viatoris,' published in 1887, London, 8vo (later editions 1888 and 1890), contains a summary statement of the philosophical basis of his faith. An article entitled 'The Church its Own Witness,' contributed to the 'North American Review' in September 1888 (*Miscellanies*, vol. iii.), is a favourable example of his apologetic method. His Roman catholic writings breathe a spirit of large charity towards those born without the pale of the Roman church. The people of England, he held, had never deliberately rejected the faith, but had been robbed of it by their rulers; but he had no hope of their speedy return to the true fold. He anticipated the eventual extinction of the protestant religion throughout the world, to be followed by a mighty struggle between the papacy and the forces of revolution (cf. *England and Christendom*, pp. 92 et seq.; *Miscellanies*, i. 75 et seq., iii. 285 et seq., 305 et seq.)

Manning published numerous separate sermons besides those mentioned in the text, and seven 'Charges' delivered at the ordinary visitations of the archdeaconry of Chichester, 1841–3, 1845–6, and 1848–9. He also collected the chief sermons preached before his conversion (1842–50) in 4 vols. 8vo. Subsequently appeared 'Sermons on Ecclesiastical Subjects, with an Introduction on the Relations of England to Christianity,' Dublin, 1863–73, 3 vols. 8vo, and 'Miscellanies,' 1877–88, 3 vols. 8vo, which include his chief articles in magazines. 'Pastime Papers,' a collection of literary essays, appeared posthumously, London, 8vo, 1893. His more important works have been translated into French, German, and Italian. The following volumes of selections have also appeared: 'Thoughts for those that Mourn,' London, 1843, 16mo; 'Devotional Readings,' Frome Selwood, 1868, 16mo; 'Characteristics, Political, Philosophical, and Religious' (ed. W. S. Lilly), London, 1885, 8vo; 'Towards Evening,' London, 1887, 16mo.

[Dublin Review, April 1875, and April 1892; Oldcastle's (pseudonym for Wilfrid Meynell) Cardinal Archbishop of Westminster, 1886; Memorials of Cardinal Manning, 1892, and Sayings of Cardinal Manning, 1892; A. W. Hutton's Cardinal Manning, 1892; White's Cardinal Manning, 1882; Ornsby's Memoirs of James Robert Hope-Scott; Allies's Life's Decision, pp. 112, 150; Manning's Sermons on Ecclesiastical Subjects, pp. 5–9, and England and Christendom, pp. 3–11; Mozley's Reminiscences, i. 423, 430, 446; Overton and Wordsworth's Life of Christopher Wordsworth, pp. 33, 448; Charles Wordsworth's Annals of my Early Life; Sir H. Taylor's Autobiography, p. 239; A. J. C. Hare's Memorials of a Quiet Life, ii. 332; Stephens's Life of W. F. Hook, ii. 189, 245; Wilfrid Ward's William George Ward and the Oxford Movement, p. 343, and W. G. Ward and the Catholic Revival, passim; Contemporary Review, February 1892; Nineteenth Century, February 1892; Quarterly Review, July 1892; Strand Magazine, July 1891; Review of Reviews, February and May 1892; Cristofori's Storia dei Cardinali di Santa Romana Chiesa (Rome, 1888); Acta et Decreta Sacrosancti et Œcumenici Concilii Vaticani (Freiburg, 1872); Arthur's The Pope, the Kings, and the People, 1877; Times (see Palmer's Index), 1849–92; Guardian, 6 June 1849, 4–10 April, 17–24 July, 27 Nov. 1850; Tablet, 12 April 1851, 25 Feb., 13 May, 10 June, and 11 Nov. 1865, and January 1892; Lancet, 1872 ii. 761, 857, 866, 1874 ii. 562, 16 Jan. 1892; League of the Cross Magazine, April 1884 p. 70, June 1884 p. 97, November 1885 p. 1; Report of the Speeches at the Banquet in the Corn Exchange, Oxford, on Occasion of the Fiftieth Anniversary of the Oxford Union Soc., 22 Oct. 1873, Oxford 1874, 8vo; Parl. Papers (H. C.) 1849 xliii. 463, 1090, 1111, 1884–5 xxx. and xxxi., 1886 xxv. c. 4863, 1887 xxix. c. 5056, xxx. c. 5158, 1888 xxxv. c. 5485; Foster's Alumni Oxon., Baronetage (s.v. 'Hunter'), and Index Ecclesiasticus; information from Sir R. G. Raper, secretary to the lord bishop and acting registrar of the diocese of Chichester; Notes and Queries, 8th ser. i. 419, 502; Gent. Mag. 1812, pt. ii. p. 92; see also Galaxy, January 1872, and Catholic World, March 1879.]

J. M. R.

MANNING, JAMES (1781–1866), serjeant-at-law, born in 1781, was son of James Manning, unitarian minister, Exeter, by Lydia, daughter of John Edge of Bristol. He early acquired a familiarity with history, antiquities, and the European languages, was called to the bar at Lincoln's Inn 23 June 1817, and went the western circuit, of which he was for many years the leader.

His reputation rested mainly upon his learning. He was no orator, and his powers of advocacy were slight; but as a junior he obtained much business. By his knowledge of copyhold law he secured a perpetual retainer from the lord of the manor of Taunton Dean, Somerset, whose rights were the subject of continual litigation. He enjoyed the friendship of Lords Brougham and Denman, and rendered them assistance in the defence of Queen Caroline. He was appointed recorder of Sudbury in 1835, and recorder of Oxford and Banbury in November 1837, three offices which he held till his death. He was raised to the degree of a serjeant-at-law 19 Feb. 1840, received a patent of precedence April 1845, and was made queen's ancient serjeant in 1846. This dignity, revived at his own suggestion, after a long interval of dormancy, entitled him to a seat in the House of Lords, *ex officio*, but gave him no right of speaking, unless consulted, or of voting. He became judge of the Whitechapel County Court in March 1847, from which he retired in February 1863 on a pension of 700*l*. He died at 44 Phillimore Gardens, Kensington, London, on 29 Aug. 1866. He was twice married: first, on 7 Sept. 1820, to Clarissa, daughter of William Palmer of Kimbolton, Herefordshire (she died 15 Dec. 1847, aged 51); and secondly, on 3 Dec. 1857, to Charlotte, daughter of Isaac Solly of Leyton, Essex, and widow of William Speir, M.D., of Calcutta (she died 1 April 1871).

Manning was the author of: 1. 'A Digested Index to the Nisi Prius Reports of T. Peake, I. Espinasse, and Lord Campbell, with Notes and References,' 1813. 2. 'The Practice of the Exchequer of Pleas, Appendix,' 1816. 3. 'A Digest of the Nisi Prius Reports, with Notes and References,' 1820. 4. 'The Practice of the Court of Exchequer, Revenue Branch,' 1827, with an appendix containing an inquiry into the tenure of the conventionary estates in Cornwall, 1827. 5. 'Serviens ad Legem: a Report of Proceedings . . . in relation to a Warrant for the Suppression of the Antient Privileges of the Serjeants-at-Law,' 1840. 6. 'Cases in the Court of Common Pleas, 1841–6,' 7 vols. (with T. C. Granger). 7. 'Observations on the Debate to make lawful Marriages within certain of the Prohibited Degrees of Affinity,' 1854. 8. 'An Inquiry into the Character and Origin of the Possessive Augment in English and in cognate Dialects,' 1864. 9. 'Thoughts upon Subjects connected with Parliamentary Reform,' 1866. With Archer Ryland he wrote 10. 'Reports of Cases in Court of King's Bench, 8 Geo. IV–11 Geo. IV, 1828–37,' 5 vols. With T. C. Granger and J. Scott he wrote 11. 'Common Bench Reports, 1846–57,' 9 vols.

[Law Mag. and Law Review, 1866, xxii. 174; Law Times, 1866, xli. 767, 808.] G. C. B.

MANNING, MARIE (1821–1849), murderess, whose maiden name was Marie de Roux, was born at Lausanne, Switzerland, in 1821, and entered domestic service in England. At first maid to Lady Palk of Haldon House, Devonshire, she entered the service of Lady Blantyre at Stafford House in 1846, and on 27 May 1847 married, at St. James's Church, Piccadilly, Frederick George Manning, a publican. She had previously made the acquaintance of Patrick O'Connor, a gauger in the London Docks, and this friendship was continued after her marriage. On 9 Aug. 1849 O'Connor dined with the Mannings at their house, 3 Miniver Place, Bermondsey. Husband and wife, according to a preconcerted plan, thereupon murdered their guest and buried his body under the flagstones in the kitchen. On the same day Mrs. Manning visited O'Connor's lodgings, Greenwood Street, Mile End Road, and repeated the visit next day, stealing the dead man's railway scrip and money. The police on 17 Aug. discovered O'Connor's remains, and soon after apprehended his murderers. They were tried at the Old Bailey on 25 and 26 Oct., found guilty, and executed at Horsemonger Lane Gaol on 13 Nov. Mrs. Manning wore a black satin dress on the scaffold, a fact which caused that material to become unpopular for many years. Charles Dickens wrote a letter to the 'Times' on the wickedness and levity of the mob during the execution. Mademoiselle Hortense, Lady Dedlock's waiting-woman in 'Bleak House,' was suggested to Dickens by Mrs. Manning's career.

[Times, 18 Aug. 1849 et seq., 26, 27, and 29 Oct.; Central Criminal Court, Minutes of Evidence, 1849, xxx. 654–79; Celebrated Crimes and Criminals, 1890, pp. 51–72; Donald Nicoll's Man's Revenge, 1890, pp. 71–83; C. Dickens's The Story of his Life, 1870, p. 214; Huish's Progress of Crime, 1849, with portrait; Trial of G. and M. Manning, 1849, with portraits.] G. C. B.

MANNING, OWEN (1721–1801), the historian of Surrey, son of Owen Manning of Orlingbury, Northamptonshire, was born there on 11 Aug. (O.S.) 1721, and received his education at Queens' College, Cambridge, where he graduated B.A. in 1740, M.A. in 1744, and B.D. in 1753. While an undergraduate he nearly succumbed to small-pox, and was at one period of the attack actually laid out for interment. He was elected in

1741 to a fellowship which carried with it the living of St. Botolph, Cambridge. He retained both these preferments until he married in 1755. He was chaplain to Dr. Thomas, bishop of Lincoln, who collated him to the prebend of South Scarle in the church of Lincoln, 5 Aug. 1757, and on 15 March 1760 to that of Milton Ecclesia, in the same church, consisting of the impropriation and advowson of the church of Milton, Oxfordshire (Le Neve, *Fasti*, ed. Hardy, ii. 188, 207). In 1763 he was presented by Dr. Green, dean of Salisbury, to the vicarage of Godalming, Surrey, where he resided till his death. In 1769 he was presented by Viscount Midleton to the rectory of Pepper Harrow, an adjoining parish. He was elected F.R.S. 10 Dec. 1767, and F.S.A. in 1770. He died at Godalming on 9 Sept. 1801. His parishioners placed a handsome marble tablet to his memory in the church, and some private friends put an inscription on a headstone in the churchyard (*Hist. of Surrey*, i. 640).

By Catherine, his wife, daughter of Mr. Reade Peacock, a quaker, mercer, of Huntingdon, he had three sons and five daughters, all of whom survived him except George Owen Manning, his eldest son (B.A. of Queens' College, Cambridge, 1778), and one of the daughters, who died young.

From his first settlement in Surrey he employed himself in amassing materials for a history of that county, but he did not regard his collections as sufficiently complete for publication, and a total loss of sight prevented him from having them printed under his own inspection. The manuscripts were eventually entrusted to the care of William Bray [q. v.] the antiquary, who published them, with large additions and a continuation by himself, for the benefit of Manning's widow, under the title of 'The History and Antiquities of the County of Surrey, with a facsimile Copy of Domesday, engraved on thirteen Plates,' three magnificent volumes, London, 1804–9–14, fol. It is one of the best of our county histories. In the British Museum there is a sumptuous copy, 'illustrated by upwards of six thousand drawings, prints, maps, and plans; portraits, architectural and other delineations of the churches, monastic edifices, and old manor-houses, pedigrees, and heraldic insignia of families,' &c., 30 vols. London, 1847, fol. (a collection formed by Richard Percival). There appeared at London in 1819, fol., 'The Ecclesiastical Topography of the County of Surrey, containing Views of Churches in that County (to illustrate Manning and Bray's History of Surrey), drawn by Hill and engraved by Peak.'

Manning completed the Saxon dictionary of his friend the Rev. Edward Lye, and published it under the title of 'Dictionarium Saxonico et Gothico-Latinum. Accedunt Fragmenta Versionis Ulphilanæ, necnon Opuscula quædam Anglo-Saxonica. Edidit, nonnullis Vocabulis auxit, plurimis Exemplis illustravit, et Grammaticam utriusque Linguæ præmisit Owen Manning,' 2 vols. London, 1772, fol. He also translated and annotated 'The Will of King Alfred,' from the original in Thomas Astle's library; this was printed in 1788, under the editorship of Sir Herbert Croft [see Astle, Thomas].

[Memoir prefixed to vol. i. of the History of Surrey; Nichols's Lit. Anecd. vii. 248, ix. 445, x. 622; Nichols's Illustr. Lit. (index); Lowndes's Bibl. Man. (Bohn), pp. 29, 1420, 1465; Gent. Mag. 1801, pp. 865, 958; Addit. MSS. 5808 f. 226, 5849 ff. 279, 280, 5876 f. 57.] T. C.

MANNING, ROBERT (*d.* 1731), catholic controversialist, was educated in the English College at Douay, and he was for some time professor of humanity and philosophy there. Afterwards he was sent to the English mission, and composed various controversial treatises, which, says Dodd, were 'much esteemed by the learned on account of their easy flowing style.' He appears to have been chaplain to Lord Petre, baron of Writtle, to whose family, as he remarks, he was indebted for all he possessed in this world. He died in Essex on 4 March (O.S.) 1730–1.

His works are: 1. 'The shortest Way to end disputes about Religion. The Answer to all Objections against Infallibility contained in a book entitled The Case Stated' (between the Church of Rome and the Church of England. By C. Leslie). Two parts, Brussels, Antwerp, 1716, 8vo; another edition, Brussels, 1716, 8vo. In the latter edition the errata are corrected and part ii. is without title-page; reprinted, Dublin, 1827, 12mo. A reply appeared under the title of 'A Treatise of Infallibility . . . By a Presbyter of the suffering Church of Scotland,' Edinburgh, 1752, 8vo. 2. 'Modern Controversy; or, a plain and rational Account of the Catholick Faith: in three parts,' 1720, 8vo. 3. 'The Case Stated between the Church of Rome and the Church of England, in a second Conversation betwixt a Roman Catholick Lord and a Gentleman of the Church of England,' *sine loco*, 1721, 8vo (anon.); reprinted, with an address by Richard Coyne, under the title of 'The celebrated Answer to the Rev. C. Lesley's Case . . . printed word for word, and refuted sentence after sentence,' Dublin, 1839 and 1842, 12mo. 4. 'England's Conversion and Reformation compared, or the Young Gentleman directed in the Choice of his Religion' (anon.), Antwerp, 1725, 8vo; re-

printed, Belfast, 1817, 8vo; first American edition, Lancaster, 1813, 12mo. A reply by Joseph Trapp, D.D., appeared under the title of 'The Church of England defended against the Calumnies and False Reasonings of the Church of Rome,' London, 1727, 8vo. This elicited from Manning 5. 'A Single Combat, or personal dispute between Mr. Trapp and his anonymous antagonist . . . Whether Mr. Trapp or the Author [of 'England's Conversion and Reformation compared'] has writ nonsense?' Antwerp, 1728, 8vo. 6. 'The Rise and Fall of the Heresy of Iconoclasts, or Image-Breakers. Being a brief Relation of the Lives and Deaths of those Emperors of the East, who first set it up . . . or . . . oppos'd it. From the year 717 to 867. Collected by R. M.,' London, 1731, 8vo (cf. *Notes and Queries*, 4th ser. i. 32). 7. 'Moral Entertainments on the most important Practical Truths of the Christian Religion,' 3 vols. London, 1742, 12mo. Dedicated to Lord Petre. A posthumous publication. A treatise 'Of Devotion to the Blessed Virgin Mary,' extracted from this work, was published at London, 1787, 12mo.

[Dodd's Church Hist. iii. 488; Gillow's Bibl. Dict. vol. i. Preface p. xiii; Cat. of Library of Trin. Coll. Dublin; Notes and Queries, 1st ser. xi. 28.] T. C.

MANNING, SAMUEL (*d.* 1847), sculptor, is perhaps identical with S. Manning, jun., who in 1806 exhibited at the Royal Academy a model of a young lady. He was possibly the son of Charles Manning, sculptor, who exhibited at the Royal Academy from 1801 to 1812, and appears to have died in that year or the next, as in 1813 an engraving of the monument to Captain Hardinge in St. Paul's Cathedral, executed by Manning, was published by Sarah Manning, probably his widow. Samuel Manning was a pupil and assistant of John Bacon the younger, and assisted in or carried out many of his works. Among these may be noted the monument of Warren Hastings in Westminster Abbey, for which Manning did the bust, and some memorial slabs to the Metcalfe family in Hawstead Church, Suffolk. In 1819 Manning sent a bust to the Royal Academy, in 1820 a statue of the Princess Charlotte, and in 1822 a model of a statue of John Wesley. There are three monumental slabs by him in St. Paul's Cathedral. Manning died in 1847, leaving a son,

Samuel Manning the younger (*fl.* 1846), who began to practise modelling in 1829. In 1830 he received a premium from the Society of Arts for a model of a bust from the antique, in 1831 a premium for a bust from the life, and in 1833 the gold medal for a model of a statue of Prometheus. This statue he subsequently executed in marble, and exhibited at the Royal Academy in 1845. It was engraved by B. Holl in the 'Art Union' for 1846. On 13 Aug. 1846 he married Honoria, daughter of Captain James Williams.

[Redgrave's Dict. of Artists; Art Union, 1846, p. 528; Royal Academy Catalogues; Gent. Mag. 1846, pt. ii. p. 528; information from the Rev. Leslie Mercer.] L. C.

MANNING, SAMUEL (1822–1881), baptist minister, was born at Leicester in 1822. His father, who was several times mayor of Leicester, acted for many years as churchwarden of St. Martin's in that town, but subsequently left the church of England, and with his family attended the ministry of Mr. Mursell, a well-known baptist preacher. After a short business career in Liverpool, Manning entered in 1840 the Baptist College at Bristol. In 1846, having completed his education at Glasgow University, he became a baptist minister at Sheppard's Barton, Frome, Somerset, where he remained until 1861. During his pastorate he contributed largely to denominational as well as to general literature, and was for some years editor of the 'Baptist Magazine.' In 1863 he became the general book editor of the Religious Tract Society, and when, in 1876, it was resolved that in future there should be two secretaries of the society, Manning was unanimously chosen one of them. He died at 35 Ladbroke Grove, London, on 13 Sept. 1881. He had frequently refused an offer of the degree of D.D., but a few years before his death he accepted the diploma of LL.D. from the university of Chicago.

Manning contributed to 'The Church' a series of papers called 'Infidelity tested by Fact,' reissued in book form in 1850; edited selections from the 'Prose Writings' of John Milton (1862); and projected the well-known series of illustrated books of travel published by the Religious Tract Society.

[Guardian, 21 Sept. 1881, p. 1309; Bookseller, 5 Oct. 1881, p. 885; Baptist Mag. lxxiii. 479.] G. G.

MANNING, THOMAS (1772–1840), traveller and friend of Charles Lamb, born at Broome, Norfolk, 8 Nov. 1772, was the second son of the Rev. William Manning, successively rector of Broome and Diss, who died at Diss on 29 Nov. 1810, aged 77, by his wife Elizabeth, only child of the Rev. William Adams, rector of Rollesby in the same county, who died at Diss on 28 Jan. 1782, aged 34. His elder brother, William,

was educated at the grammar school, Bury St. Edmunds; but Thomas, through ill-health, was trained for the university in his father's rectory. He matriculated at Caius College, Cambridge, in 1790, where his brother, afterwards a fellow and tutor, had preceded him (*Gent. Mag.* 1857, pt. i. p. 364), and remained a scholar on the foundation from Michaelmas 1790 to Lady-day 1795, applying himself eagerly to the study of mathematics. But he objected to oaths and tests, and did not take his degree. He remained at Cambridge as a private tutor for some years, was friendly with Porson, and in the autumn of 1799 made the acquaintance of Charles Lamb, through the introduction of Charles Lloyd [q. v.] Manning is mentioned in the 'Essays of Elia' (in the 'Old and New Schoolmaster') as 'my friend M., who with great painstaking got me to think I understood the first proposition in Euclid, but gave me over in despair at the second.' While at Cambridge he grew interested in the structure of the Chinese language, and he ardently desired to study the moral and social characteristics of the Chinese. He proceeded to Paris in 1800, and for more than three years studied Chinese under Dr. Hagan and in the National Library. There he became friendly with several scientific inquirers, and especially with Carnot, to whom he communicated many ideas afterwards incorporated by Carnot in his treatises (*Biog. Univ.* xxvi. 362–4). After the breaking out of war between France and England in 1803, the respect which Carnot and Talleyrand had for Manning's plans induced them to solicit Napoleon to grant him leave to return to England, and his passport was the only one which was signed by the emperor. He intended to have proceeded from his own country to Russia, and thence to China if possible by the north, but soon found that he could not perfect himself in Chinese while in England, and determined, in spite of the appeal of Charles Lamb, to dwell at Canton for that purpose. The theory of medicine had long been familiar to him, and for six months before May 1806 he attended its practice, mainly at the Westminster Hospital. On 31 May 1806 Sir Joseph Banks, as president of the Royal Society, addressed a letter to the court of directors of the East India Company, supporting Manning's application to be allowed to proceed to Canton as a doctor. The court thereupon gave him a free passage, and ordered that he should live in the English factory. Next month he quitted England, when, writes Mary Lamb, 'the loss of Manning made Charles very dull' (W. Hazlitt, *Memoirs*, i. 138), and in 1807 he arrived at Canton. He made several unsuccessful attempts to penetrate into the interior of China, and with the single exception of a visit to Cochin China, in February 1808, he remained at Canton until 1810. Early in that year he went to Calcutta, with a recommendation from the select committee at Canton to Lord Minto, the governor-general, and after a few months' lionising in a society which was attracted by his flowing beard, his eccentricity of dress and manner, and by his love of banter and paradox, proceeded, without any aid from the government, and with a single Chinese servant, to Rangpur on a journey to Lhasa. He entered Bhután by the Lakhi Duar in September 1811, and reached Parijong, on the frontier of Tibet, on 20 Oct. There he found a Chinese general with troops, some of whom he cured of illness, and in their company he travelled, as a medical man, to Lhasa (December 1811), being the first, and for many years the sole, Englishman to enter the holy city. He remained in it for some months, but under peremptory orders from Peking was sent back to India, leaving Lhasa on 19 April 1812, and arriving at Calcutta in the ensuing summer. In this enterprise he displayed great courage and energy, but he was at times 'quick tempered and imprudent.' Manning wrote from India to Dr. Marshman a 'long and interesting narrative' of this journey, which is now lost; but the incidents of the expedition were jotted down by him day by day in a rough notebook, which was copied out fair by his sister and printed by Mr. C. R. Markham, C.B., F.R.S., with an introductory memoir, in 1876. To the officials at Calcutta he declined to give any particulars of the travel, and he proceeded once more to Canton to dwell in the factory. In 1816 Manning consented to accompany Lord Amherst's embassy to Peking as junior secretary and interpreter, but when he joined the party Lord Amherst objected to his flowing beard as 'incongruous' in a British embassy, though the objection was abandoned on the refusal of Sir George Staunton to go without him. On the termination of the embassy he started homeward in the Alceste, but the ship was wrecked near Sunda on 17 Feb. 1817, and the passengers were taken to St. Helena in the following July, when in very happy language he reminded the fallen emperor of the passport which he had granted him. He returned to England a disappointed man, quitted its shores in August 1827 for a visit of two years to Italy, and then returned to live in strict retirement, first at Bexley in Kent, and afterwards at a cottage called

Orange Grove, near Dartford. The house was never furnished, and Manning lived in a vast library of Chinese books, but the charm of his conversation attracted many visitors, including ministers of the crown and the chief men of letters. In 1838 he was afflicted with a paralytic stroke, which disabled his right hand, and to secure better medical attention he removed to Bath; but before leaving his cottage he plucked out the whole of his beard by the roots. He died at Bath of apoplexy on 2 May 1840, and was buried in the Abbey Church on 8 May. Though he never made much progress in colloquial Chinese, he was master of its classical literature, and was considered the first Chinese scholar in Europe (*Friend of India*, 30 July 1840, p. 482).

Manning wrote 'An Introduction to Arithmetic and Algebra,' Cambridge, 1796; vol. ii. Cambridge, 1798; 'An Investigation of a Differential Series,' included in Maseres's 'Scriptores Logarithmici,' vi. 47–62; and 'A New Method of Computing Logarithms' ('Philos. Trans.' 1806, pp. 327–41). He is said to have revised the proof-sheets of the 'Reports on the Poor Laws,' and on his return in 1817 to have drawn up a paper on the consumption of tea in Bhután, Tibet, and Tartary. His description of the mode of preparing tea in Tibet is in Samuel Ball's 'Account of Tea in China,' 1848, p. 199. He was familiar with fifteen languages, and his manuscript papers and printed books were given by his brother to the Royal Asiatic Society. The books were to be preserved in a separate case, and a catalogue of them was undertaken by Mr. Samuel Ball (*Ann. Reg.* May 1841, p. vi). The edition of Charles Lamb's letters by Canon Ainger contains in the text and notes all his letters to Manning, several of which had not been printed before. The 'Dissertation upon Roast Pig' begins with a reference to a Chinese manuscript, which 'my friend M. was obliging enough to read and explain to me.' Manning was acquainted with Henry Crabb Robinson, and is sometimes mentioned in his 'Diary.'

[Memoir by C. R. Markham, esq.; Gent. Mag. July 1840, pp. 97–100, by A. J. Dunkin; Notes and Queries, 2nd ser. x. 143–4, 5th ser. iii. 272; Peter Auber's China, pp. 218–23; Hazlitt's Memoirs of W. Hazlitt, i. 138, 162; Essays of Elia, ed. Ainger, pp. 67, 164, 388; Letters of Lamb, ed. Ainger, i. 324; information from his nephew, the Rev. C. R. Manning of Diss.] W. P. C

MANNING, WILLIAM (1630?–1711), ejected minister, was born, probably in Essex, about 1630. He was one of three brothers, all holding benefices till the Uniformity Act of 1662, and members, while beneficed, of congregational churches; John (*d.* 1694), who entered Emmanuel College, Cambridge, in 1633, and graduated M.A. in 1641, was perpetual curate of Peasenhall, Suffolk; Samuel was perpetual curate of Walpole, Suffolk. William, whose place of education is unknown (not Emmanuel College), was perpetual curate of Middleton, Suffolk, and ejected for nonconformity in 1662. He settled at Peasenhall, and took out a license under the indulgence of 1672 as a 'congregational teacher in his own house' there; his brother John, who remained at Peasenhall after his ejection, took out a similar license. Calamy describes William Manning as 'a man of great abilities and learning.' In 1686 he published a small volume of sermons, broad in spirit, but evangelical in doctrine. He was in the habit of preaching occasionally at Lowestoft, Suffolk, and this brought him into acquaintance with Thomas Emlyn [q. v.], who in 1689 was chaplain at Rose Hall to Sir Robert Rich, a member of the presbyterian congregation at Lowestoft. Manning and Emlyn read Sherlock's 'Vindication' of the Trinity (1690), and were both led in consequence to doubt that doctrine. Manning soon made up his mind in favour of Socinianism, and argued strongly for it in his correspondence with Emlyn, which began on Emlyn's removal to Dublin (1691), and lasted till Manning's death. Several of the letters are printed in the 'Monthly Repository.' He seems to have lost no opportunity of making converts to his new views; he succeeded in bringing over some of his hearers, and endeavoured without effect to gain an adherent in John Hurrion [q. v.], a student for the ministry (1698) at Heveningham, near Walpole, afterwards congregational minister at Denton, Norfolk (from 29 July 1701). His chief local opponent was Nathaniel Parkhurst, vicar of Yoxford, Suffolk. He became very deaf, and this led him to give up preaching (before 1704), but he retained an active mind, and took great interest in the current developments of theological opinion. He died on 13 Feb. 1711, aged 81, and was buried at Peasenhall on 15 Feb. He was married in 1652; his wife Priscilla died on 14 June 1710, aged 80. His great-grandson, William Manning of Ormesby, Norfolk, died on 30 June 1825, aged 93.

He published: 'Catholick Religion . . . discovered in . . . some Discourses upon Acts x. 35, 36,' &c., 1686, 12mo.

[Calamy's Account, 1713, p. 659; Calamy's Continuation, 1727, ii. 806; Emlyn's Memoirs, 1746, pp. xiii, xix sq.; Monthly Repository, 1817 pp. 377 sq., 387 sq., 478, 1825 pp. 497, 705 sq., 1826 pp. 33 sq. (at p. 336 'Mr. N.' is

Stephen Nye, 'Mr. ——' is Nathaniel Parkhurst, 'Mr. J.' is G. Jones); Browne's Hist. Congr. Norf. and Suff., 1877, pp. 336 sq., 438, 528 sq.; information from the Master of Emmanuel.]

A. G.

MANNING, WILLIAM OKE (1809–1878), legal writer, born in 1809, was son of William Oke Manning, a London merchant, and nephew of James Manning [q. v.], serjeant-at-law. He was educated at Bristol under Dr. Lant Carpenter, who had been the colleague of his grandfather, James Manning, in the unitarian ministry at Exeter.

After leaving school Manning entered his father's counting-house. In 1839 he published 'Commentaries on the Law of Nations.' There was then no English treatise on the subject (though there were two by Americans), and Manning's book was noticeable for its historical method, its appreciation of the combination of the ethical and customary elements in international law, as well as for the exactness of its reasoning and its artistic completeness. The book at first attracted little attention, but was gradually found useful by teachers, and was cited as an authority in the courts.

The new edition, issued in 1875, was revised and enlarged by Professor Sheldon Amos. Manning, then incapacitated by illness, wrote a preface. He also published 'Remarks upon Religious Tests at the English Universities,' 1846 (reprinted from 'Morning Chronicle'). He died, after much suffering, on 15 Nov. 1878, at 8 Gloucester Terrace, Regent's Park, aged 69.

[Obituary notice by W. B. Carpenter in Athenæum, 30 Nov. 1878; Standard, 19 Nov. 1878; Brit. Mus. Cat.]

G. Le G. N.

MANNINGHAM, JOHN (*d.* 1622), diarist, was son of Robert Manningham of Fen Drayton, Cambridgeshire, by his wife Joan, daughter of John Fisher of Bledlow, Buckinghamshire. On 16 March 1597–8 he was entered a student in the Middle Temple, and on 7 June 1605 he was called to the degree of an utter barrister. A fellow-student, Edward, son of William Curll and brother of Walter Curll [q. v.], afterwards bishop of Winchester, obtained for him the post of auditor of the court of wards. He was also befriended by a distant relative, Richard Manningham, who, born at St. Albans in 1539, made a fortune in London as a mercer, and in his old age retired to Bradbourne, near Maidstone. Richard Manningham died on 25 April 1611, and was buried in East Malling Church, where John Manningham erected a monument to his memory. To John, his sole executor, Richard left his house and lands in Kent. John made his will on 21 Jan. 1621, and it was proved by Walter Curll and a cousin, Dr. William Roberts of Enfield, on 4 Dec. 1622.

Manningham married, about 1607, Ann, sister of his friend Curll. By her he had three sons, Richard (*b.* 1608), John (*b.* 1616), and Walter, and three daughters, Susannah, Ann, and Elizabeth. Walter Curll, by his will of 15 March 1646–7, left legacies to his sister Mrs. Manningham and her son and his godson Walter. She was dead before 1656, when her eldest son Richard sold the property at Bradbourne to Thomas Twysden, serjeant-at-law (Hasted, *Kent*, ii. 213).

Manningham is the author of a diary now preserved among the Harl. MSS. (5353), and first printed by the Camden Society in 1868, under the editorship of John Bruce. It covers the period from January 1601–2 to April 1603; at the time the writer was a student in the Middle Temple. The work is an entertaining medley of anecdotes of London life, political rumours, accounts of sermons, and memoranda of journeys. The gossip respecting Queen Elizabeth's illness and death and the accession of James I is set down in attractive detail, and Manningham often supplies shrewd comments on the character of the chief lawyers and preachers of the day. He also gives an interesting account (p. 18) of the performance of Shakespeare's 'Twelfth Night' on 2 Feb. 1601–2 in the Middle Temple Hall. Collier, in his 'Annals of the Stage,' 1831, i. 320, in noticing this entry, first called attention to Manningham's work. The familiar anecdote of Shakespeare's triumph over Richard Burbage [q. v.] in the pursuit of the favours of a lady of doubtful virtue rests on Manningham's authority (p. 39). Sir Thomas Bodley, John Stow, and Sir Thomas Overbury are also occasionally mentioned by Manningham.

[Manningham's Diary (Camd. Soc.), ed. Bruce, Preface; 'Visitation of County of Kent in 1619' in Archæologia Cantiana, iv. 255.]

S. L.

MANNINGHAM, Sir RICHARD, M.D. (1690–1759), man-midwife, second son of Thomas Manningham [q. v.], afterwards bishop of Chichester, was born at Eversley, Hampshire, in 1690. He was intended, like his elder brother Thomas, for the church, and educated at Cambridge, where he graduated LL.B. in 1717. He afterwards took the degree of M.D. He took a house in Chancery Lane, London, and there lived till 1729, when he moved to the Haymarket, thence in 1734 to Woodstock Street, and in the following year to Jermyn Street, where he resided

for the rest of his life. On 10 March 1720 he was elected a fellow of the Royal Society, and on 30 Sept. in the same year was admitted a licentiate of the College of Physicians. On 18 Feb. 1721 he was knighted by George I. He was the chief man-midwife of his day, and was sometimes engaged in the summer to attend ladies in the country (*The Febricula*, p. 3), though it is an anachronism in 'Tristram Shandy' (chap. xviii.) to represent him as so deeply engaged in practice in 1718 as to be unable to undertake Mrs. Shandy's case. In 1726 he published 'Exact Diary of what was observed during a close attendance upon Mary Toft the pretended Rabbit Breeder.' Mary Toft [q. v.] at Godalming declared that she had given birth to several rabbits, and fragments of these were produced. Manningham showed that these were pieces of adult and not of young rabbits, and that the woman was not parturient at all. The court took a deep interest in the rabbit-breeder. She afterwards confessed the fraud, but Manningham in his account fails to determine whether the imposture began as an hysterical attempt to attract notice or was a mere piece of sordid knavery throughout. Hogarth drew Mary Toft, all the town talked of the affair, and Manningham's name became more widely known. Manningham published in 1740 'Artis Obstetricariæ Compendium,' with a pretentious title of fifty-eight words. The parts of the subject are arranged in tabular forms, each tabulation being followed by a series of aphorisms. An English translation was published by the same publisher in 1744. In 1750 appeared his 'Treatise on the Symptoms, Nature, Causes, and Cure of the Febricula or Little Fever,' which reached a third edition in 1755. The term 'febricula' is still in use for any slight continued fever, and perhaps the only value of this treatise is, that it shows the danger of using a general term which tends to check exhaustive inquiry into the cause of any particular rise of temperature. Manningham shows no grasp of the importance of the subject, while the fact that the thermometer was not used in his day deprives his work of all precision. He describes under this one heading cases of diseases as widely separated as enteric fever, phlebitis, and a common cold. In 1756 he published in Latin 'Aphorismata Medica,' which is a revised and enlarged edition of his compendium, and in 1758 'A Discourse concerning the Plague and Pestilential Fevers,' which is an enlargement of 'The Plague no Contagious Disorder,' a pamphlet which he had issued anonymously in 1744. In 1739 he established a ward in the parochial infirmary of St. James's, Westminster, for parturient women, the first ward of the kind established in Great Britain. He lectured there on midwifery, and the whole fee for his course of instruction was twenty guineas (*Abstract of Midwifery*, p. 35). He died 11 May 1759 at Chelsea, and he was buried there (*Gent. Mag.* 1759, p. 146). Dr. Thomas Denman [q. v.] says he was 'successful in practice and very humane in the exercise of his art' (*Midwifery*, 3rd ed., 1801, p. xxxi).

Thomas Manningham, his second son, graduated M.D. at St. Andrews, 24 May 1765, and became a licentiate of the College of Physicians 25 June. He lived in his father's house in Jermyn Street, London, till 1780, when he went to Bath and died there 3 Feb. 1794.

[Munk's Coll. of Phys. ii. 75, 267; Manningham's Works; Thomson's Hist. of Royal Soc. 1812, p. xxxv; Nichols's Literary Anecdotes, i. 210–11, 346, vi. 97.] N. M.

MANNINGHAM, THOMAS (1651?–1722), bishop of Chichester, born about 1651 in the parish of St. George, Southwark, was son of Richard Manningham, rector of Michelmersh, Hampshire. He was admitted in 1661 scholar of Winchester (Kirby, *Winchester Scholars*, p. 191), whence he proceeded with a scholarship to New College, Oxford, matriculating on 12 Aug. 1669. He was fellow from 1671 till 1681, and graduated B.A. in 1673, M.A. on 15 Jan. 1676–7 (Foster, *Alumni Oxon.* 1500–1714). He became, says Wood, 'a high-flown preacher, and for some time tutor to Sir John Robinson, bart., eldest son of Sir John Robinson, sometime lieutenant of the Tower.' In 1681 he was presented to the rectory of East Tisted, Hampshire. The king, who admired his preaching, promised him the prebend of Winchester, vacated by the promotion of Thomas Ken to the bishopric of Bath and Wells; it proved, however, to be in the gift of the lord keeper, and one Thomas Fox obtained it. In November 1684 Manningham was made preacher at the Rolls, and from about 1689 to 1692 was head-master of Westerham grammar school, Kent. He subsequently became rector of St. Andrew, Holborn, on 8 Sept. 1691; chaplain in ordinary to William and Mary; canon of Windsor on 28 Jan. 1692–3 (Le Neve, *Fasti*, ed. Hardy, iii. 405); rector of Great Haseley, Oxfordshire, 1708; and dean of Windsor on 26 Feb. 1708–9 (*ib.* iii. 376). On 21 Dec. 1691 the Archbishop of Canterbury created him D.D. He was consecrated bishop of Chichester on 13 Nov. 1709 (*ib.* i. 253), and dying on 25 Aug. 1722 at his house in Greville Street, Holborn,

was buried in St. Andrew's, Holborn. The inscription on his monument, which is over the north gallery of the church, has long been illegible. His wife Elizabeth (1657–1714) was buried in Chichester Cathedral, where there is a monument to her memory (Le Neve, *Mon. Angl.* 1650–1718, p. 257, No. 529). In his will he mentions three sons —Thomas Manningham, D.D. (*d.* 1750), treasurer of Chichester in 1712 (Le Neve, *Fasti*, i. 269), prebendary of Westminster in 1720 (*ib.* iii. 364), and rector of Slinfold and Selsey, Sussex; Sir Richard Manningham, M.D. [q. v.]; and Simon Manningham, prebendary of Chichester (1719–67) and vicar of Eastbourne (1720–34)—and two married daughters, Mary Rawlinson and Dorothea Walters, besides five other children.

Manningham printed a large number of his sermons between 1680 and his death, and was author of 'Two Discourses,' 8vo, London, 1681, and 'The Value of Church and College Leases consider'd' in Sir Isaac Newton's 'Tables,' 12mo, 1742.

[Wood's Athenæ Oxon. (Bliss), iv. 555; will registered in P. C. C. 176, Marlboro'; Nichols's Lit. Anecd. i. 207–11; Chester's Westminster Abbey Registers, pp. 339, 381; Notes and Queries, 3rd ser. ix. 278, 7th ser. iv. 192, 295.] G. G.

MANNOCK, JOHN (1677–1764), Benedictine monk, born at Giffords Hall, Suffolk, in 1677, was second son of Sir William Mannock, the third baronet, of Giffords Hall, by his wife Ursula, daughter of Henry Neville, esq., of Holt, Leicestershire. On 24 Oct. 1693 he was admitted a student of the English College at Rome. He afterwards became a monk of the Benedictine order, making his profession at St. Gregory's Convent, Douay, 7 March 1700, taking in religion the name of Father Anselm. After being ordained at Liège he was sent to England on the mission, and from 1709 till 1759 he acted as chaplain to the Canning family at Foxcote, Warwickshire. He held several offices in his order, being appointed procurator of the southern province in 1729, definitor of the province in 1755, and definitor of the regimen and titular cathedral prior of Worcester in 1757. He was stationed at Kelvedon Hall, Essex, from 1759 until his death, which took place there on 30 Nov. 1764.

His works are: 1. 'The Creed Expounded, or the Light of Christian Doctrine set up on the Candlestick of Orthodox Interpretation. . . . To which is premised a short Essay on Faith, by way of introduction,' London, 1735. 2. 'The Poor Man's Catechism, or the Christian Doctrine explained. With short Admonitions,' London, 1762. 3. 'The Poor Man's Controversy' [London?], 1769, pp. 136. A posthumous work, the manuscript of which is at St. Gregory's College, Downside, near Bath, where several other works by Mannock are also preserved in manuscript, including 4. 'The Poor Man's Companion.' 5. 'A Summary or Abridgment of the Christian Doctrine.' 6. 'Annus Sacer Britannicus, or short Lives of the English Saints,' 3 vols. 7. 'Thesaurus Prædicatorum.' 8. 'A Commentary on the Bible,' 9 vols. 9. 'An Historical Catechism of the Old Testament.' 10. 'An Historical Catechism on the Life and Death of Christ.'

[Downside Review, iv. 156, vi. 137; Foley's Records, v. 548, 549, vi. 443; Oliver's Catholic Religion in Cornwall, p. 519; Snow's Necrology, p. 114; Weldon's Chronicle, App. p. 12.] T. C.

MANNY or **MAUNY, Sir WALTER DE**, afterwards **Lord de Manny** (*d.* 1372), military commander and founder of the Charterhouse, was a native of Hainault. His father was Jean, called Le Borgne de Mauny, lord of Mauny or Masny, near Valenciennes, and said to have been descended from the Counts of Hainault (Froissart, ed. Lettenhove, xxii. 174). Le Borgne de Mauny, according to Froissart (iv. 292–8), was slain by private enemies in the English camp, before La Réole on the Garonne in 1324 or 1325 (Beltz, *Memorials of the Order of the Garter*, p. 111). Froissart makes Sir Walter discover his body when at La Réole in 1346, and bury it in the church of the Friars Minors at Valenciennes with an epitaph, a supposed copy of which, containing an impossible date, is quoted by Lettenhove (xxii. 174). Manny's mother was Jeanne de Jenlain, from whom he inherited that lordship (*ib.* iv. 293; Beltz, p. 113). Froissart (ii. 53, iii. 80) seems to place him fourth among five sons, three others of whom also fought in the French wars. The English authorities almost invariably spell his name Manny, not Mauny (cf. *Notes and Queries*, 5th ser. iii. 347, 6th ser. ix. 26, 78, 118, 335, 377).

Manny may have been in attendance upon Queen Isabella during her visit to Hainault in 1326 (Froissart, ii. 53), but probably first came to England at the end of the next year in the train of Queen Philippa, who made him one of her esquires (*ib.* ii. 193, xxii. 179). He was knighted in 1331, and greatly distinguished himself in the Scottish wars, accompanying Edward Balliol in July 1332, by permission of the king, in his invasion of Scotland (Murimuth, p. 296), taking a foremost part in the siege of Berwick in the next year, and, if we may credit Froissart (ii. 293, 297, 317), being left with William de Montacute

to guard the frontiers. He was rewarded with grants of land, the governorship of Merioneth (1332), and the custody of Harlech Castle (1334) (Dugdale, *Baronage*, ii. 148–149). He was probably chiefly employed in Scotland until his appointment on 11 Aug. 1337 as admiral of the fleet north of the Thames (*Fœdera*, ii. 988), for there can hardly be any truth in the story that he took part in the embassy which went to Flanders in April (Lettenhove, ii. 526; Galfrid le Baker, p. 60; cf. *Fœdera*, ii. 747–8). Some months after his appointment he took prisoner Guy de Rickenburg, bastard brother of Count Louis of Flanders, in a sharp skirmish with the garrison of the island of Cadzand, at the mouth of the Scheldt. The English authorities describe it as an accidental conflict (Walsingham, *Hist. Angl.* i. 222; Murimuth, p. 80). Froissart (ii. 430) represents it as an organised expedition, dates the attack on the night of St. Martin, and gives the chief command to the Earl of Derby, whose life Manny saves. He may be here anticipating the earl's later association with Manny. To Sir Walter the king, after releasing Guy of Flanders on 26 Jan. 1340, granted the 8,000*l.* paid for his and the other prisoners' ransom (*Fœdera*, ii. 1107, 1123). Two of the ambassadors accredited by Edward to Philip of France and Louis of Flanders on 3 Oct., the Bishop of Lincoln and the Earl of Suffolk, are said by some writers to have been on Manny's fleet when Cadzand was attacked (*ib.* pp. 811–813; Froissart, ed. Luce, i. 1348; *Chronicles of Edward I and Edward II*, ii. 133). On 24 Nov. 1337 Manny was sent to sea with orders to attack the king's enemies, if he thought it advisable, but to return within three weeks (*Fœdera*, ii. 1005). On 24 Feb. 1338 he was ordered to provide ships by a fortnight after Easter for the passage of the king to the continent, but was not able to do so in time (*ib.* pp. 1015, 1027). In April he had to convoy Brabant merchants to and from Ipswich and Orwell (*ib.* pp. 1031, 1041). The king gave him about this time the manors of Oveston in Northamptonshire and Aber in North Wales (*Abbrev. Rotul. Original.* ii. 126). He probably conveyed Edward to Antwerp in July.

Before leaving England Manny, with many other knights, is said to have taken the 'Vow of the Heron,' at the instance of the fugitive Robert of Artois, undertaking to burn a town held by Godemar de Fay (Wright, *Political Songs*, i. 13). Froissart's version is that he bound himself to be the first to enter France and take a town or castle. Immediately after the defiance of the French king in 1339 he rode hastily, says Froissart, with only forty lances, through Brabant and Hainault, and entering France took a castle called Thun l'Evêque, in which he left a garrison under his brother, Gilles Grignart, who was slain next year before Cambray. After which he returned to Edward at Malines (Froissart, ed. Lettenhove, ii. 487–93, iii. 83). He took part in all the operations of the campaign and returned to England with the king in February 1340 (*ib.* iii. 8, 9, 12, 27, 53, 71). In June 1340 he is said by Froissart to have eclipsed all his companions in valour at Sluys; he was present at the siege of Tournay in August, and joined in wasting the surrounding country (*ib.* iii. 197, 235; Beltz, p. 113 *n.*) Manny accompanied the king when he 'stole home' to surprise his ministers on 30 Nov. (Murimuth, p. 116). He is said to have taken part in the Scottish campaign of 1341 (Froissart, iii. 428, 464).

Early in 1342 Edward sent him to Brittany to help the heroic Countess of Montfort against Charles of Blois, empowering him to receive and keep towns and castles belonging to the Duke of Brittany (Murimuth, p. 125; *Fœdera*, ii. 1181, 1189). Froissart gives a glowing description of his valour and deeds of chivalrous daring, in the relief of the countess at Hennebon, in a naval victory over Louis of Spain at Quimperlé, and in the siege and defence of several Breton towns and castles (iv. 38, 44–50, 54–6, 70–96, 102–9, 147–79). Murimuth says that after making a truce with Charles of Blois early in July, subject to the king's consent, he returned to England, and that Edward, not approving of the truce, sent the Earl of Northampton to Brittany (cf. *Fœdera*, ii. 1205). Froissart speaks of Manny as present with Edward in Brittany in the later months of the year (iv. 192–7, 447). In June 1345 he was sent to Gascony with the Earl of Derby, as one of the two marshals who had command of the vanguard, according to Froissart, who largely ascribes to Manny the success of the two brilliant campaigns in which fifty or sixty towns and castles were captured (Murimuth, pp. 189, 248; Avesbury, p. 356; Baker, p. 77; Froissart, iv. 214–372, v. 89–96). Froissart (v. 97–108) has a circumstantial story relating how, on hearing of the victory at Crecy, Manny obtained from the Duke of Normandy, son of King Philip, then besieging Aiguillon, a safe-conduct to go to the English king by land, but was arrested at Orleans, taken to Paris and thrown into the Châtelet, whence he was only released on the indignant remonstrance of the Duke of Normandy with his father. But the siege of Aiguillon was raised six days before Crecy, and Derby in a despatch preserved by Avesbury (p. 372)

simply says that on 12 Sept. Sir Walter, in spite of a safe-conduct, was attacked near St. Jean d'Angély in Saintonge, that while his escort was captured and thrown into prison in that town, he himself escaped with difficulty. Derby, who was on his march to Poictiers, at once took St. Jean and released Manny's men. If we could credit Froissart (v. 145, 195–6), Edward entrusted the siege of Calais to him, placing the Earl of Warwick and Sir Ralph Stafford under his orders, and he induced the king to limit his vengeance, though he failed to save Eustache de St. Pierre and his companions (*ib.* pp. 198–210, 213–15). Avesbury (pp. 392, 396) only tells us that he was one of the five English representatives in the negotiations with the king of France during the last week of July, and that after Calais had fallen he with seven others concluded the truce of 28 Sept.

On 13 Nov. Manny was summoned to parliament as a baron, and received writs to parliament and council until January 1371 (App. to *Report on Dignity of a Peer*, pp. 574, 617, 622, 625, 627, 630, 647). He frequently appears as a trier of petitions, and is once mentioned as giving judgment in parliament on a traitor (*Rot. Parl.* ii. 164, 222, 268, 275, 283, 289, 294, 303, iii. 12). On 14 March 1348 Manny was once more appointed admiral of the fleet from the Thames to Berwick (*Fœdera*, iii. 156), and on 25 Sept. of the same year was commissioned, with the Earls of Lancaster and Suffolk and two others, to treat for peace with France (*ib.* p. 173). When the attempt to recover Calais by treachery on the night of 31 Dec. 1349 was frustrated, King Edward and the Black Prince, according to Froissart (v. 232–8, 243–9), honoured Manny by fighting under his banner, but of this the English authorities know nothing (Avesbury, p. 408; Baker, p. 103; Walsingham, i. 273-4). He may have taken part in the sea-fight with the Spaniards off Winchelsea on 29 Aug. 1350 (Beltz, p. 120; Froissart, v. 258). During 1349–50 he received grants in Aquitaine, Berwick, and Oxfordshire, and is mentioned as marshal of the Marshalsey (*Abbreviatio Rotul. Origin.* ii. 199; Dugdale, *Baronage*, ii. 149). In the summer of 1350 he held an inquest in Hertfordshire (*Gesta Abbatum St. Albani*, iii. 200), and in the autumn of that year and the spring of 1351 he was chosen, as a Hainaulter, to conduct negotiations respecting the affairs of the Low Countries with Margaret of Hainault and Holland, widow of the Emperor Louis of Bavaria (*Fœdera*, iii. 206, 220). Manny is said to have taken part in the Breton campaign of 1352 (Dugdale, ii. 149).

Accompanying Edward to Artois in October 1355, he returned with him in order to save Berwick. After laying the king's wishes before a parliament at Westminster on 18 Nov., he was sent forward to relieve the castle of Berwick and begin the recovery of the town, whose walls he undermined with the help of men from the Forest of Dean (Avesbury, pp. 429, 450; *Rot. Parl.* ii. 264; note to Baker, p. 291). He was staying at Westminster when the news of Poictiers reached England (Devon, *Issues*, p. 166). On 17 Jan. 1359 he was sent to France and negotiated an extension of the truce, which expired on 13 April (*Fœdera*, iii. 417). When Edward invaded France in October 1359, Manny was on his staff; he was given the Garter vacated by the death of John, lord Grey of Rotherfield, on 1 Sept., and was presented by the Black Prince with 'a grisell palfrey' (Beltz, p. 120). He accompanied Edward in his march into Burgundy in January 1360, and on their return skirmished with some new-made knights at the very gates of Paris (Froissart, vi. 209, 213, 221, 224, 266–7). His name is among the guarantors of the treaty of Bretigni in May; he was one of the guardians of King John at Calais until the payment of John's ransom on 25 Oct. (*ib.* pp. 277, 295–7; Beltz, p. 120), and on 20 Sept. he was appointed with others to decide upon the claims of Charles of Blois and John of Montfort (*Fœdera*, iii. 508). On 7 July 1362 he was appointed a commissioner to prorogue the truce with Charles of Blois for one year (*ib.* p. 662). At Quesnoy on 12 May in that year he had acknowledged receipt of nineteen thousand golden florins from Margaret, countess of Hainault, to whom he had lent considerable sums, and at the same time released her from all claims against her and her son Duke Albert, but the latter was still in Manny's debt at his death (Beltz, p. 121). He attended the king of Cyprus when he visited London to solicit English aid against the Turks (*ib.* Froissart, vi. 384). In the autumn of 1364 he was with the king at Dover arranging with Louis of Flanders for the marriage of his daughter to Edmund of Cambridge, when the news of the victory of Auray arrived (*ib.* vii. 65). He was present in the council in 1366 which promised help to Pedro the Cruel (*ib.* p. 110). In 1368 he was ordered to Ireland (Lettenhove, xxii. 182). In August 1369 he was sent with John of Gaunt in his invasion of France as second in command, and Froissart relates an instance in which neglect of his advice robbed the army of an advantage (*ib.* vii. 423, 429). On 10 Nov. 1370 he was ordered, as lord of Merioneth, to fortify his castle, and on the 15th he was one

of the witnesses to the letters patent issued by the king respecting the complaints of the people of Aquitaine against the government of the Black Prince (*Fœdera*, iii. 901; Froissart, vii. 462).

The king by letters patent of 6 Feb. 1371 licensed Manny to found a house of Carthusian monks to be called La Salutation Mère Dieu (Bearcroft, *Historical Account of Thomas Sutton and of his Foundation in Charterhouse*, 1737, pp. 167–73). But this foundation, known as the London Charterhouse, appears to have been created ten years before. When the black death was raging in 1349, Manny had purchased from the hospital of St. Bartholomew thirteen acres of land outside the 'bar of West Smithfield,' and had it consecrated for a burial-ground. According to Manny's own statement no fewer than fifty thousand persons were buried there during that year (*ib.*) He built on it a handsome chapel of the Annunciation, which gave it the name of 'Newchurchhaw,' and obtained a bull from Pope Clement VI to allow him to endow a college with a superior and twelve chaplains (*ib.*; Sharpe, *Calendar of Wills in Court of Husting*, ii. 26, 107). But this plan seems to have been dropped. Michael de Northburgh, bishop of London, purchased the place and the patronage of the chapel from Manny, and, dying on 9 Sept. 1361, left by his will 2,000*l.*, with certain leases, rents, and tenements, to found a convent of the Carthusian order in 'Newchurchhaw' (*Hist. MSS. Comm.* 9th Rep. App. pt. i. p. 47; Sharpe, ii. 62). Yet in the letters patent of February 1371 and Manny's charter, dated 28 March 1371, Manny appears as the founder, and the only mention of Northburgh is that the monks are to pray for his soul and those of his successors, as well as for Manny and his family. A papal bull in favour of 'the new house of the Mother of God,' usually attributed to Urban V, but proved by Bearcroft (pp. 176–80) to have been granted by Urban VI in 1378, recites that Northburgh and Manny founded 'conventum duplicem ordinis Cartusiensis.' This probably points to the solution of the enigma.

Manny died in London on or about 15 Jan. 1372 (Froissart, ed. Lettenhove, viii. 432, xxii. 184; cf. Beltz, p. 121). He left directions that he should be buried without any pomp in the choir of the church of the Carthusian monastery which he had founded; the king and his sons with numerous prelates and barons followed him to the grave. John of Gaunt had five hundred masses said for his soul (*ib.*) His will, dated 30 Nov. 1371, and proved at Lambeth 13 April 1372, instructed his executors to pay a penny to every poor person coming to his funeral, to pray for him and the remission of his sins (Dugdale, *Baronage*, ii. 150; Nicolas, *Testamenta Vetusta*, i. 85–6). The tomb of alabaster with his effigy, which he ordered to be made 'like unto that of Sir John Beauchamp in Paul's in London,' remained until the dissolution in the church of the Charterhouse, where also his wife and his brother, Sir William Manny, were buried (*ib.*; *Collectanea Topographica et Heraldica*, iv. 309).

Manny married Margaret, daughter and heir of Thomas 'of Brotherton,' second son of Edward I, and widow of John, lord Segrave, who died in 1352. She succeeded her father as countess-marshal and Countess of Norfolk, and many years after Manny's death was created Duchess of Norfolk. By her Manny is said to have had one son, Thomas, who was drowned in a well at Deptford during his father's lifetime. His only surviving child, Anne, who was seventeen years of age at his death, and had been married since 1368 to John Hastings, earl of Pembroke, became his heir, and outliving her husband, who called himself 'Lord de Manny,' by nineteen years, she died in 1384. The 'Escheats Roll' enumerates estates of Manny and his wife in sixteen English counties, besides his properties in Calais and Hainault. Pembroke sold the latter, including the ancestral estate of Mauny, to his wife's cousin, Henry de Mauny, youngest son of Sir Walter's brother Thierri, who married Anne, daughter of the Earl of Suffolk. Henry's granddaughter, who took the veil, was the last of the name in the direct line, and Mauny passed by inheritance to the Sires de Renesse, who still held it at the end of the eighteenth century (Lettenhove, xxii. 178). In his will Manny leaves small legacies to two illegitimate daughters, called Mailosel and Malplesant, who had taken the veil.

Manny was clearly one of the ablest and boldest of Edward III's soldiers of fortune, but his merits certainly lost nothing in the hands of his countrymen, Jean le Bel, Jean de Kleerk, and Froissart. He was a fellow-townsman and patron of Froissart, who visited Valenciennes in his company in 1364 (i. 125), and gave expression to his gratitude directly in his poems (ed. Schiller, ii. 9), and indirectly in the prominence he assigns to his benefactor in his 'Chronicles.' 'Mon livre,' he says (viii. 114) himself, 'est moult renluminé de ses prouesses.' He is represented, especially in the Breton scenes, as the mirror of the chivalrous daring of the time, as 'sagement emparlé et enlangagé' (v. 200). Yet his vengeance on Mirepoix, as

related in the 'Chroniques Abrégées' (Lettenhove, xvii. 169), coupled with Murimuth's reference to his 'sævitia' at Cadzand, suggests that he could on occasion be cruel.

[Many facts about Manny's career are brought together in the passage of Dugdale's Baronage referred to, and in the notes to Froissart by Baron Kervyn de Lettenhove, which should be compared, however, with those of M. Luce. Beltz's life follows Froissart almost literally. The Fœdera are quoted in the Record edition, and Murimuth, Avesbury, and Walsingham in the Rolls Series; Galfrid le Baker of Swynbroke, ed. E. Maunde Thompson; cf. also Devon's Issues, p. 175; Brantingham's Issue Roll, pp. 317, 432; British Museum Addit. MSS. 5937 fol. 108, 6298 fol. 306; Chandos's Black Prince, p. 45; French Chronicle of London, ed. Camden Soc., p. 78; Barnes's Edward III, p. 827; Longman's Edward III; Hutton's James and Philip van Artevelde. For the question of the Charterhouse the following works, in addition to those in the text, may be consulted: Dugdale's Monasticon, ed. Carey, Ellis, and Bandinel, vi. 6–9; Dugdale's History of St. Paul's, p. 34; Stow's Survey of London, ed. Strype, bk. iv. p. 61; Tanner's Notitia; Newcourt's Repertorium Paroch. Londin. i. 578; Samuel Herne's Domus Carthusiana, 1677; and Archdeacon Hale's paper in the Trans. of the London and Middlesex Archæol. Soc. iii. 309. Much the best guide is, however, Bearcroft (quoted in text), who prints the documents and corrects several errors.] J. T–t.

MANNYNG, ROBERT, or Robert de Brunne (*fl.* 1288–1338), poet, was, as he says himself, 'of Brunnë wake in Kesteuene' (*Handlyng Synne* in *Dulwich MS.* 24); the reading of other manuscripts 'Brymwake' led to the erroneous notion that he was an inmate of an imaginary 'Brimwake priory.' But it is abundantly clear that Robert Mannyng—as he calls himself in his chronicle—was a native of Brunne or Bourne in Lincolnshire, and entered the house of the Gilbertine canons at Sempringham, six miles from his native place, in 1288. He says that he wrote 'Handlyng Synne' in 1303, and had then been in the priory fifteen years. It is possible that, as Dr. Furnivall suggests, Mannyng was not a canon, but merely a lay brother. He would seem to have been educated at Cambridge, for he speaks of having been there with Robert de Bruce, the future king of Scotland, and his two brothers, Thomas and Alexander. If so, it is evident, from the way in which Mannyng refers to the Bruces, that this must have been subsequent to his entry at Sempringham, for Robert de Bruce the eldest was born only in 1274. It may be, however, that Mannyng is referring to a casual visit, for the Gilbertines had a house at Cambridge. In 1338, when Mannyng finished his 'Chronicle,' he was resident in the priory of his order at Sixhill, Lincolnshire. The date of his death is unknown, but he must at this time have been about seventy years of age.

Mannyng's works consist of: 1. 'Handlyng Synne,' a translation of the 'Manuel des Pechiez' of William of Wadington, who wrote under Edward I. Tanner wrongly describes the French original as being by Bishop Grossetete. Mannyng made a free use of his original, often curtailing, amplifying, or omitting altogether, and even inserting new matter drawn at times from his own experience. The whole gives an excellent picture of the social life, and forms a keen satire on the vices of his time. The known manuscripts are Harley 1701 (of the end of the fourteenth century), Bodley 415, and Dulwich 24 (incomplete). The first, collated with the Bodley MS., was edited by Dr. Furnivall for the Roxburghe Club in 1862, together with Wadington's French text from Harley MSS. 273 and 4657; a new edition by Dr. Furnivall is promised for the Early English Text Society. Halliwell, in his 'Dictionary of Old English Words and Phrases,' quotes a manuscript in the midland dialect which appears to be lost. 2. The 'Chronicle of England.' Of this there are two manuscripts, Petyt MS. 511, in the Inner Temple Library, and Lambeth MS. 131. The earlier part has been edited by Dr. Furnivall for the Rolls Series. The second part was edited by Hearne, under the title 'Peter of Langtoft's Chronicle, as illustrated and improved by Robert of Brunne, from the Death of Cadwallader to the end of King Edward the First's Reign,' in 1725; a second edition appeared in 1800. The work is throughout unoriginal, Mannyng only claiming to write 'in simple speech for love of simple men.' In its earlier portion it follows for the most part Wace, with occasional insertions from Bede, Geoffrey of Monmouth, and Langtoft. Mannyng would not follow the last writer entirely, because he 'over hopped' too much of Geoffrey's Latin narrative. The last part of Mannyng's chronicle onwards is simply a translation of Langtoft. 3. 'Meditacyuns of þe Soper of our Lorde Ihesus; and also of hys Passyun; and eke of þe peynes of hys swete moder, Mayden Marye, þe whyche made yn Latyn Bonaventure Cardynall.' This work follows the 'Handlyng Synne' in the Harley and Bodley manuscripts, and may be by Mannyng, as Mr. Oliphant and Mr. Cowper, its editor, think; but the ascription is open to doubt. It was edited for the Early English Text Society in 1875.

Mannyng is in no sense to be regarded as

an historian, and his 'Handlyng Synne' is historically more valuable than his chronicle. His importance is entirely literary, but in this department his work is of the first interest. Mr. Oliphant speaks of the 'Handlyng Synne' as 'the work which more than any former one foreshadowed the path that English literature was to tread from that time forward; . . . it is a landmark worthy of the carefullest study.' In the same spirit Dr. Furnivall speaks of Mannyng as 'a language reformer, who helped to make English flexible and easy.' The extension of the midland dialect, and by this means the creation of literary English, was no doubt aided by Mannyng's writings.

[Tanner's Bibl. Brit.-Hib. p. 132, s.v. 'Brunne;' Hearne's Pref. to Langtoft; Furnivall's Prefaces to Handlyng Synne and the Chronicle; T. L. Kington-Oliphant's Old and Middle English, chap. vi.; Ten Brink's Early English Literature, pp. 297–302, transl. by H. M. Kennedy; Warner's Cat. of Dulwich MSS. p. 347.] C. L. K.

MANSEL, CHARLES GRENVILLE (1806–1886), Indian official, born in 1806, was appointed a writer in the East India Company's service on 30 April 1826. He was made assistant to the secretary of the western board of revenue in Bengal on 19 Jan. 1827; registrar and assistant to the magistrate of Agra and officiating collector to the government of customs at Agra on 10 July 1828; acting magistrate of Agra, 1830; joint magistrate and deputy collector of Agra, 15 Nov. 1831; acting magistrate and collector of Agra, 13 March 1832; secretary and superintendent of Agra College in 1834; magistrate and collector of Agra, 2 Nov. 1835; and temporary secretary to the lieutenant-governor in political, general, judicial, and revenue departments, 21 Feb. 1837. From December 1838 to April 1841 he acted as Sudder settlement officer in Agra, and in 1842 published a valuable 'Report on the Settlement of the District of Agra.' In 1841 he became deputy accountant-general in Calcutta, and in 1843 one of the civil auditors. From 1844 to 1849 he was on furlough, and on his return to India was appointed a member of the board of administration for the affairs of the Punjáb, under the presidency of Sir Henry Montgomery Lawrence [q. v.] In November 1850 he was gazetted the resident at Nagpur, where he remained till 1855, when he retired upon the East India Company's annuity fund. He is chiefly remembered as the junior member of the board to which was entrusted the administration and reorganisation of the Punjáb after its annexation. He died at 7 Mills Terrace, West Brighton, on 19 Nov. 1886.

[Malleson's Recreations of an Indian Official, 1872, p. 41; Edwardes's Life of Sir H. Lawrence, 1872, ii. 136 et seq.; Kaye and Malleson's Indian Mutiny, 1889, i. 37, 55, 61, 126; Sir Richard Temple's Men and Events of my Time in India, 1882, pp. 55, 64; Dodwell and Miles's Bengal Civil Servants, 1839, pp. 312–13; East India Registers, 1826 et seq.; R. Boswell Smith's Life of Lord Lawrence, 1885, i. 246, 318, 319; Times, 25 Nov. 1886, p. 6.] G. C. B.

MANSEL, HENRY LONGUEVILLE (1820–1871), metaphysician, born on 6 Oct. 1820 at the rectory of Cosgrove, Northamptonshire, was the eldest son and fourth of the eight children (six daughters and two sons) of Henry Longueville Mansel (1783–1835), rector of Cosgrove, by his wife Maria Margaret, daughter of Admiral Sir Robert Moorsom. The Mansels are said to have been landowners in Buckinghamshire and Bedfordshire from the time of the Conquest (*Historical and Genealogical Account of the Ancient Family of Maunsell, Mansell, Mansel*, by William W. Mansell, privately printed in 1850). They lived at Chicheley, Buckinghamshire, for fourteen generations, till in the early years of the seventeenth century a Samuel Maunsell became possessed by marriage of Cosgrove, where the family afterwards lived. John Mansel, a great-grandson of Samuel, became a general, and was killed at the battle of Coteau in Flanders, when serving under the Duke of York. He was leading a brigade of cavalry in a charge which, as his grandson, Henry Longueville, stated in a letter to the 'Times,' 26 Jan. 1855, surpassed the famous charge of the six hundred at Balaclava. General Mansel left four sons, the eldest of whom, John Christopher, retired with the rank of major, and lived at Cosgrove Hall; the second son, Robert, became an admiral; the third, George, died in 1818, as captain in the 25th light dragoons; and Henry Longueville, the youngest, held the family living, built the rectory house, and lived at Cosgrove till his death. Henry Longueville, the son, was brought up at Cosgrove, for which he retained a strong affection through life, and showed early metaphysical promise, asking 'What is me?' in a childish soliloquy. Between the ages of eight and ten he was at a preparatory school kept by the Rev. John Collins at East Farndon, Northamptonshire. On 29 Sept. 1830 he entered Merchant Taylors' School, and was placed in the house of the head-master, J. W. Bellamy. He was irascible, though easily pacified, and cared little for games, but soon showed remarkable powers of concentration and acquisition. He had a very powerful memory, and spent all his pocket-money on books,

forming 'quite a large library of the English poets.' He was already a strong tory, as became a member of an old family of soldiers and clergymen. He wrote in the 'School Magazine' in 1832–3, and in 1838 published a volume of youthful verses, 'The Demons of the Wind and other Poems.' After his father's death in 1835 his mother left Cosgrove, and from 1838 to 1842 lived in London, where her two sons (the younger, Robert Stanley, being also at Merchant Taylors') lived in her house. In 1842 she returned to Cosgrove. In 1838 Mansel won the prize for English verse and a Hebrew medal given by Sir Moses Montefiore. In 1839 he won two of the four chief classical prizes, and on 11 June 1839 was matriculated as a scholar of St. John's College, Oxford. He was a model undergraduate, never missing the morning service at chapel, rising at six, and, until his health manifestly suffered, at four, and working hard at classics and mathematics, while at the same time he was sociable and popular. His private tutor for his last years was Archdeacon Hessey, who was much impressed by his thoroughness in attacking difficulties and his skill in humorous application of parallels to Aristotle, drawn from Shakespeare or 'Pickwick.' In the Easter term of 1843 he took a 'double first.' His *vivâ voce* examination is said to have been disappointing, because he insisted upon arguing against a false assumption involved in his examiner's first question.

He began to take pupils directly after his degree, and soon became one of the leading private tutors at Oxford. He was ordained deacon at Christmas 1844, and priest at Christmas 1845 by the Bishop of Oxford. He found time to study French, German, and Hebrew, the English divines, and early ecclesiastical history. He became also popular in the common-room, where his brilliant wit and memory, stored with anecdotes and literary knowledge, made him a leader of conversation. His strong tory and high church principles made him a typical Oxford don of the older type. He soon published (see below) some logical treatises, showing great command of the subject, and in 1850 published his witty 'Phrontisterion,' an imitation of Aristophanes—spontaneous and never malevolent—suggested by the commission appointed to examine into university organisation and studies.

In 1849 he stood unsuccessfully for the chair of logic against Professor Wall. In October 1854 he was elected as one of the members of convocation upon the hebdomadal council under the new regulations. On 16 Aug. 1855 he married Charlotte Augusta, third daughter of Daniel Taylor of Clapham Common. He gave up taking pupils, though he retained his tutorship at St. John's, living at a house in the High Street. He was afterwards (8 April 1864) elected 'professor fellow' of St. John's. He had been enabled to marry by his election to the readership in moral and metaphysical theology at Magdalen College. His inaugural lecture and another upon Kant were published in 1855 and 1856, and he wrote the article upon metaphysics for the 'Encyclopædia Britannica' (eighth edition) in 1857. He was in the same year appointed Bampton lecturer for 1858. Although far from easy to follow, his lectures were heard by large audiences. They made a great impression when published, and led to a sharp controversy. Mansel's theory was a development of that first stated by Sir William Hamilton in his article upon 'The Philosophy of the Unconditioned.' He aimed at proving that the 'unconditioned' is 'incognisable and inconceivable,' in order to meet the criticisms of deists upon the conceptions of divine morality embodied in some Jewish and Christian doctrines. His antagonists urged that the argument thus directed against 'deism' really told against all theism, or was virtually 'agnostic.' Mr. Herbert Spencer, in the 'prospectus' of his philosophical writings (issued March 1860), said that he was 'carrying a step further the doctrine put into shape by Hamilton and Mansel.' F. D. Maurice (whom Mansel had already criticised in 1854, in a pamphlet called 'Man's Conception of Eternity') attacked Mansel from this point of view in 'What is Revelation?' Mansel called this book 'a tissue of misrepresentations without a parallel in recent literature,' and replied in an 'Examination.' Maurice answered, and was again answered by Mansel. Professor Goldwin Smith in 1861 renewed the controversy from the same side in a postscript to his 'Lecture on the Study of History,' to which Mansel also replied in a 'Letter to Professor Goldwin Smith.' Whatever the legitimate conclusion from Mansel's arguments, he was undeniably sincere in repudiating the interpretation of his opponents. He argued that belief in God was reasonable, although our conceptions of the deity were inadequate; that our religious beliefs are 'regulative,' not 'speculative,' or founded rather upon the conscience than the understanding, and that a revelation was not only possible, but actual.

While carrying on this controversy Mansel was actively employed in other ways. In 1859 he edited (with Professor Veitch) Sir William Hamilton's lectures. He was select preacher from October 1860 to June 1862

(he held the same position afterwards from October 1869 till June 1871), and contributed to 'Aids to Faith' (1861), besides writing various sermons and articles. In 1865 his health suffered from his labours, and he took a holiday abroad, visiting Rome with his wife. On returning, he answered Mill's 'Examination of Sir W. Hamilton's Philosophy' in some articles in the 'Contemporary Review,' afterwards republished. He criticised Mill's ignorance of the doctrines of Kant, but breaks off with an impatient expression of contempt without completing his answer. In 1865 he was a prominent member of the committee in support of Mr. Gathorne Hardy against Mr. Gladstone. From 1864 to 1868 he was examining chaplain to the Bishop of Peterborough (Dr. Jeune). At the end of 1866 he was appointed by Lord Derby to the professorship of ecclesiastical history, vacant by the death of Dr. Shirley on 30 Nov. He delivered in the Lent term of 1868 a course of lectures upon 'The Gnostic Heresies,' published after his death. In the same year he was appointed to the deanery of St. Paul's by Mr. Disraeli. His health was weakened by the pressure of business at Oxford, and he had been much distressed by the direction in which the university had been developing. He hoped to find more leisure for literary projects in his new position. There was, however, much to be done in arranging a final settlement with the ecclesiastical commissioners, and he was much occupied in finishing his share of the 'Speaker's Commentary' (the first two gospels) which he had undertaken in 1863. He also took the lead in promoting the new scheme for the decoration of the cathedral. He paid visits with his wife to his brother-in-law at Cosgrove Hall during his tenure of the deanery, and while staying there in 1871 he died suddenly in his sleep (30 July), from the rupture of a blood-vessel in the brain. A memorial window, representing the incredulity of St. Thomas, was erected to his memory in the north chapel of St. Paul's Cathedral, and unveiled on St. Paul's day 1879.

Many of Mansel's epigrams are remembered, and Dean Burgon has collected some good specimens of his sayings. If a rather large proportion consists of puns, some of them 'atrocious,' there are some really good sayings, and they show unforced playfulness. He was invariably cheerful, fond of joining in the amusements of children, and a simple and affectionate companion. The 'loveliest feature of his character,' says Burgon, was his 'profound humility,' which is illustrated by his readiness to 'prostrate his reason' before revelation, having once satisfied himself that the Bible was the word of God. It must be admitted that this amiable quality scarcely shows itself in his controversial writings. He was profoundly convinced that the teaching of Mill and his school was 'utterly mischievous,' as tending to materialism and the denial of the freedom of the will. His metaphysical position was that of a follower of Sir William Hamilton, and upon some points the disciple was in advance of his master. Later developments of thought, however, have proceeded upon different lines.

Mansel's works are: 1. 'The Demons of the Wind and other Poems,' 1838. 2. 'On the Heads of Predicables,' 1847. 3. 'Artis Logicæ Rudimenta' (a revised edition of Aldrich's 'Logic'). 4. 'Scenes from an unfinished Drama entitled Phrontisterion, or Oxford in the Nineteenth Century,' 1850, 4th edit. 1852. 5. 'Prolegomena Logica,' a series of Psychological Essays introductory to the Science, 1851. 6. 'The Limits of Demonstrative Science considered' (in a Letter to Dr. Whewell), 1853. 7. 'Man's Conception of Eternity,' 1854 (in answer to Maurice). 8. 'Psychology the Test of Moral and Metaphysical Philosophy' (inaugural lecture), 1855. 9. 'On the Philosophy of Kant' (lecture), 1856. 10. Article on 'Metaphysics' in eighth edition of 'Encyclopædia Britannica,' 1857. Republished in 1860 as 'Metaphysics, or the Philosophy of Consciousness, Phenomenal and Real.' 11. 'Bampton Lectures,' 1858 (two editions), 1859 (two editions), and 1867. A preface in answer to critics is added to the fourth edition. 12. 'Examination of the Rev. F. D. Maurice's Strictures on the Bampton Lectures of 1858,' 1859 (in answer to Maurice's 'What is Revelation?') 13. 'Letter to Professor Goldwin Smith concerning the Postscript to his Lectures on the Study of History,' 1861. A second letter replied to Professor Smith's 'Rational Religion and the Rationalistic Objections of the Bampton Lectures for 1858,' 1861. 14. 'Lenten Sermons,' 1863. 15. 'The Philosophy of the Conditioned: Remarks on Sir W. Hamilton's Philosophy, and on J. S. Mill's Examination of that Philosophy,' 1866. 16. 'Letters, Lectures, and Reviews' (edited by Chandler in 1873). 17. 'The Gnostic Heresies of the First and Second Centuries,' with Sketch by Lord Carnarvon. Edited by J. B. Lightfoot, D.D., 1875. Mansel edited Hamilton's Lectures with Professor Veitch in 1859; contributed a 'critical dissertation' to 'The Miracles,' by the Right Hon. Joseph Napier, and wrote part of 'The Speaker's Commentary' (see above).

[Lord Carnarvon's Sketch, as above; Burgon's Twelve Good Men, 1888, ii. 149–237.] L. S.

MANSEL or MAUNSELL, JOHN (*d.* 1265), keeper of the seal and counsellor of Henry III, was the son of a country priest (Matt. Paris, v. 129), a circumstance which probably explains the allegation that he was of illegitimate birth (*Placita de quo warranto*, p. 749). Weever, however, says that he had seen a pedigree showing his descent from Philip de Mansel, who came over with the Conqueror (*Funerall Monuments*, p. 273), and Burke makes him a descendant of Henry Mansel, eldest son of Philip (*Dormant and Extinct Peerage*, p. 354), but these statements are opposed to the known facts. Mansel was brought up from early youth at court (*Fœdera*, i. 414), but the first mention of him is on 5 July 1234, when he was appointed to reside at the exchequer of receipt and to have one roll of the said receipt (Madox, *Exchequer*, ii. 51). The office thus created seems to have been a new one, and was probably that of chancellor of the exchequer, which is first spoken of by name a few years later. Soon after Easter 1238 Henry III despatched a force under Henry de Trubleville to aid the Emperor Frederick in his warfare with the cities of northern Italy. Mansel accompanied the expedition, and distinguished himself at the capture of various cities during the summer and in the warfare with the Milanese. After his return to England Mansel was in 1241 presented to the prebend of Thame by a papal provision, and in despite of the bishop, Robert Grosseteste. Grosseteste was highly indignant at the infringement of his rights, and Mansel rather than create trouble withdrew his claim, and obtained in recompense the benefices of Maidstone and Howden. Next year Mansel accompanied the king on his expedition to France, and distinguished himself in the fight at Saintes, on 22 July, when he unhorsed Peter Orige, seneschal of the Count of Boulogne. In the spring of 1243 Mansel was present at the siege of the monastery of Vérines, in the department of Charente-Inférieure; he again distinguished himself by his vigour and courage, and was severely wounded by a stone hurled from the wall. On his recovery after a long illness he rose yet higher in the royal favour, and in 1244 the king made him his chief counsellor. He had returned to England with the king in September 1243.

On 8 Nov. 1246 Mansel received custody of the great seal, which office he held till 28 Aug. 1247, when he surrendered it to go on an embassy for the king (*Rot. Pat.* 31 Hen. III, m. 2). He does not appear to have held the title of chancellor, for Matthew Paris speaks of him simply as 'having custody of the seal to fill the office and duty of chancellor' (iv. 601). The object of Mansel's foreign mission was to treat for a marriage between the king's son Edward and the daughter of the Duke of Brabant; the negotiations proved futile, and in 1248 Mansel returned to England. On 17 Aug. 1248 he again received custody of the great seal, and held it till 8 Sept. 1249. In October of the latter year he was taken ill, it was said from poison, at Maidstone. On 7 March 1250 he took the cross along with the king and many nobles. In June he was one of the entertainers of the general chapter of the Dominicans then being held in London.

As the foremost of the royal counsellors Mansel was employed by Henry to obtain the bishopric of Winchester for his half-brother Aymer [q. v.] in September 1250. His influence with the king enabled him to intercede successfully in behalf of Henry de Bathe [q.v.] and of Philip Lovel [q. v.], though in both cases his application was at first refused. He also interceded for Richard of Croxley, abbot of Westminster, and was appointed, together with Earl Richard of Cornwall, to arbitrate between the abbot and his convent. In these cases Mansel was acting on behalf of men who had been his colleagues in public life; more questionable was his support of his brother-in-law, Sir Geoffrey Childewike, in his quarrel with the abbey of St. Albans, which dispute was through his influence decided against the abbey (Matt. Paris, v. 129, 234; *Gesta Abbatum*, i. 315–20). Mansel himself was at this time (1251–2) engaged in a dispute with the abbey of Tewkesbury as to the tithes of Kingston Manor, he being then rector of Ferring, Sussex. The quarrel was decided by the arbitration of the bishop of Chichester (*Ann. Mon.* i. 147–9). In the autumn of 1251 he was employed on a mission to treat for peace with Scotland and arrange a marriage between Alexander III and Henry's daughter Margaret. In 1253 he accompanied the king to Gascony, and on 15 May was sent with William de Bitton, bishop of Bath and Wells, to treat with Alfonso of Castile; in this commission he is described as the king's secretary (*Fœdera*, i. 290). The object of the mission was to arrange for a marriage between the king's son Edward and Alfonso's sister; the mission was unsuccessful, but a second one in February 1254, in which Mansel also took part, fared better, and the treaty was signed on 1 April. In the following October Mansel was present at Burgos, on the occasion of Edward's marriage to Eleanor of Castile. During these negotiations he had obtained from Alfonso a charter renouncing any rights that he had in Gascony, and also the grant

of certain liberties for pilgrims going to Compostella. In September 1255, Mansel and Richard de Clare, earl of Gloucester, were sent to Edinburgh to inquire into the treatment of the young queen Margaret. This delicate mission was successfully performed, and Margaret and her husband were released from the tutelage of Robert de Ros and John de Baliol (*Cal. Docs. Scotl.* i. 381–8). As a consequence of his negotiations with the pope, Henry III had agreed to go to Apulia and prosecute his son Edmund's claims in person. For this purpose he desired a free passage through France, and on 24 Jan. 1256 Mansel was sent to treat with Louis IX (*Fœdera*, i. 335). On 30 Jan. Henry wrote a long letter to Mansel with reference to the affairs of Gascony and Castile, giving him full authority to decide the matter on account of his great knowledge of the subject (Shirley, ii. 110–11). In June Mansel was sent with the Earl of Gloucester to Germany, to negotiate with the electors as to the choice of Richard of Cornwall to be king of the Romans. After much bargaining and bribery their object was accomplished by the election of Richard on 13 Jan. 1257 (*Ann. Mon.* iv. 112). Mansel was back in England in time for the Lent parliament on 25 March. In June he was appointed, with Simon de Montfort and others, to treat with the pope as to Sicily, but does not appear to have left England (*Fœdera*, i. 359–60). During the summer both of this and the following year he was engaged in the north of England and in Scotland on missions to arrange the dispute between Alexander III and his rebellious subjects (*ib.* i. 347, 376; *Cal. Docs. Scotl.* i. 2131, 2133; *Chron. de Mailros*, p. 184). In January 1258 he held an examination of the civic officers of London at the Guildhall, and deposed several aldermen (*Lib. de Ant. Legibus*, pp. 30–7, Camden Soc.; *Ann. Lond.* in *Chron. Edw. I and II*, i. 50).

When at the parliament of Oxford in June 1258 Henry had to assent to a new scheme of government, 'the provisions of Oxford,' Mansel was named one of the royal representatives on the committee of twenty-four, and was likewise a member of the council of fifteen, having previously been one of the two royal electors appointed for its choice. In March he was associated with the Earls of Leicester and Gloucester and others in the mission to France, which led to the abandonment of the English king's claims on Normandy. In May he was employed with the Earl of Gloucester to arrange the marriage between Henry's daughter Beatrice and John of Brittany (*Fœdera*, i. 382, 386). In October he was with the queen at St. Albans, and in the following month accompanied the king to France (cf. Shirley, ii. 152, 155). When Edward quarrelled with his father in 1260, Mansel and Richard, earl of Gloucester, were the only royal counsellors who were admitted freely to the king's presence. In August 1260 the temporalities of Durham were entrusted to Mansel during the vacancy of the see, and while in charge of the bishopric he entertained the king and queen of Scotland in October (*Flores Hist.* ii. 455; *Cal. Docs. Scotl.* i. 2204).

Mansel is said to have advised Henry to withdraw from 'the provisions' (*Ann. Mon.* iv. 128), and in March 1261 Henry was compelled to dismiss him from his council. Mansel took refuge in the Tower, but when in May he learnt of the removal of the baronial justiciar and chancellor by the king, he left London by stealth and joined Henry at Winchester. Mansel was apparently alarmed for the consequences of Henry's action, and by his advice the king then came to London; no doubt he was Henry's adviser in his subsequent vigorous action with regard to the appointment of the sheriffs.

On 5 July he was one of the arbitrators to decide all grounds of dispute between the king and the Earl and Countess of Leicester (Shirley, ii. 175). In November he was one of the arbitrators appointed to decide the dispute as to the appointment of the sheriffs (*Ann. Mon.* iv. 129). On 1 Jan. 1262 the council charged Mansel with having stirred up strife between the king and his nobles, but Henry on the same day addressed a warm letter of defence to the Roman curia (*Fœdera*, i. 414). It was through Mansel's exertions that in the following month a papal bull was obtained, securing for Henry the fullest release from all his obligations (Shirley, ii. 206). In July he went over with the king to France as keeper of the great seal, but resigned the office on 10 Oct., and after that date is again called the king's secretary. He returned to England with the king on 20 Dec. When open war broke out in the following spring, Mansel was one of the chief objects of the barons' wrath. After sheltering for some time in the Tower, he proceeded stealthily with the king's son Edmund to Dover, and thence on 29 June crossed over to Boulogne, Henry of Almaine, then a supporter of De Montfort, pursuing him in hot haste. All his lands in England were bestowed on De Montfort's son Simon. Mansel never returned to England; he was present at the Mise of Amiens on 23 Jan. 1264, and in February was acting for Henry in his negotiations with Louis IX. After the battle of Lewes he was one of the royalists who

endeavoured to collect a force for the invasion of England (*Lib. de Antiquis Legibus*, pp. 67–69; *Chron. Edw. I and II*, i. 64). He died in France in great poverty, about the feast of St. Fabian, 20 Jan. 1265 (*ib.* i. 66; *Chron. de Mailros*, p. 214).

Mansel acquired an ill-name as the holder of numerous benefices; he is said to have had as many as three hundred, so that 'there was no wealthier clerk in the world.' Even in 1252 his annual rents were estimated at four thousand marks (Matt. Paris, v. 355), and another estimate puts them as high as eighteen thousand (*Chron. de Mailros*, p. 214). On 20 Aug. 1256 he entertained Henry and Eleanor, the king and queen of Scotland, and many nobles at a magnificent banquet, such as no clerk had ever given (Matt. Paris, v. 575). His chief preferments, with the dates of his appointment, were: chancellor of St. Paul's, 24 May 1243; dean of Wimborne Minster, 13 Dec. 1246; provost of Beverley, 1247; according to Dugdale he had resigned it by 1251, but he is still styled provost in 1258 (*Monast. Angl.* vi. 1307, 492–3; cf. *Fœdera*, i. 335); treasurer of York, January 1256. At various times he held prebends at London, Lincoln, Wells, Chichester, York, and Bridgnorth in Shropshire; he also held the benefices of Hooton, Yorkshire (*Chron. de Melsa*, ii. 112), Wigan, Howden, Ferring in Sussex, Sawbridgeworth in Dorset, and Maidstone in Kent. He is said to have refused more than one bishopric. The Melrose chronicler relates how when he had on one occasion obtained a fair benefice of 20*l.*, he exclaimed 'This will provide for my dogs.' He founded a priory for Austin canons at Bilsington, near Romney in Kent, in June 1253, according to his charter, but in 1258 according to Matthew Paris (v. 690–1; Dugdale, *Monast. Angl.* vi. 492–3). It is not clear that he is the John Mansel whom John of Pontoise, bishop of Winchester (*d.* 1305), in his bequest to the university of Oxford, desired to be held in remembrance (*Munimenta Academica*, i. 82, ii. 371, Rolls Ser.) As rector of Wigan he obtained the first charter for that town on 26 Aug. 1246.

Mansel incurred much odium as having been Henry's chief adviser during the long era of his unpopularity, and also on account of his vast accumulation of preferment. An ecclesiastic only from the custom of his time, he was no doubt more at home in the council chamber or even the battle-field than in the church. But whatever his demerits, he must certainly have been a capable and diligent administrator. He served his master with unswerving loyalty, and was a true friend to many of his colleagues.

In the inquisition of Mansel's estates held after his death it was reported that his nearest heir was unknown; there is, however, a reference to a cousin Amabilla de Rypun (*Cal. Gen.* i. 118). According to the statements in Burke, Mansel married Joan, daughter of Simon Beauchamp of Bedford, and left three sons: Henry, ancestor of the extinct baronets of that name and of Baron Mansell of Margam; Thomas, ancestor of Sir Richard Mansel of Muddlescombe, Carmarthenshire; and a third from whom descend the Maunsels of Limerick (*Dormant Peerage; Baronetage; Landed Gentry*). But it is extremely unlikely that an ecclesiastic in Mansel's position should have contracted any sort of marriage. More probably there has been some confusion with a namesake; another John Mansel is known to have held lands at Rossington, Yorkshire, in the reign of Henry III.

[Matthew Paris; Annales Monastici; Gervase of Canterbury; Chron. Edward I and II; Flores Historiarum; Shirley's Royal and Historical Letters (all these are in the Rolls Ser.); Rishanger's Chronicle and Liber de Antiquis Legibus (Camd. Soc.); Melrose Chronicle (Bannatyne Club); Rymer's Fœdera (Record ed.); Le Neve's Fasti Eccl. Angl.; Foss's Judges of England, ii. 391–7; Campbell's Lives of the Lord Chancellors, i. 135; Bridgeman's History of Wigan Church, i. 4–30 (Chetham Society); other authorities quoted.] C. L. K.

MANSEL, WILLIAM LORT (1753–1820), bishop of Bristol, born at Pembroke 2 April 1753, was son of William Wogan Mansel of Pembroke, who married Anne, daughter of Major Roger Lort of the royal Welsh fusiliers. He went to the grammar school at Gloucester, and was admitted as pensioner at Trinity College, Cambridge, on 2 Jan. 1770, graduating B.A. 1774, M.A. 1777, and D.D. 1798. His college appointments were scholar 26 April 1771, junior fellow 1775, full fellow 1777, sublector secundus 1777–8, lector linguæ Latinæ 1781, lector primarius 1782, lector linguæ Græcæ 1783, junior dean 1782–3 and 1785, and catechist 9 April 1787. His Latin letter to his relative, the Rev. Michael Lort [q. v.], soliciting his 'vote for the fellowship,' is printed in Nichols's 'Literary Anecdotes,' ii. 674–5. Mansel was ordained in the English church on 30 June 1783, was recommended by Trinity College to the Bishop of Ely for the sequestration of the living of Bottisham, near Cambridge, where he inserted in the registers a singular entry recording the death of Soame Jenyns (Wrangham, *English Libr.* p. 296), and was presented by his college, on 6 Nov. 1788, to the vicarage of Chesterton in Cambridgeshire. While tutor at Trinity

College he numbered among his pupils the Duke of Gloucester and Spencer Perceval, and was generally known as the chief wit and mimic of academic society. His popularity led to his election as public orator in 1788, and during his tenure of that office to 1798 he often preached before the university, and took part in county politics. Through Perceval's recommendation he was appointed by Pitt, on 25 May 1798, to the mastership of Trinity, in order that his strong discipline might correct some abuses which had crept into its administration; but it appears from the college records that there had been some informality in his admission, as a second grant was obtained from the crown, and he was admitted 'according to due form' on 4 July 1798. He was vice-chancellor of the university for the year 1799–1800. Perceval, the prime minister, selected Mansel for the bishopric of Bristol, to which he was consecrated on 30 Oct. 1808, and in his capacity of chancellor of the duchy of Lancaster the same 'friend' presented him to the rich rectory of Barwick-in-Elmet in Yorkshire. He died at the master's lodge, Trinity College, on 27 June 1820, aged 68, and was buried in the chapel on 3 July. His portrait, painted by T. Kirkby and engraved by W. Say, was published on 1 May 1812 by R. Harraden & Son of Cambridge. A second portrait, etched by Mrs. Dawson Turner from a sketch by G. H. H., a private plate, is dated in 1815 (W. Millar, *Biog. Sketches*, i. 43). His arms, impaling those of the see, are on the organ screen in Bristol Cathedral (Leversage, *Bristol Cathedral*, ed. 1888, p. 51).

Mansel was the author of two sermons (1810 and 1813), and Spencer Perceval addressed to him in 1808 a printed letter in support of his bill for providing additional curates. His jests and verses obtained great fame. Many of his epigrams and letters have appeared in 'Notes and Queries,' 2nd ser. ix. 483, x. 41–2, 283–4, xii. 221, 3rd ser. xii. 485; in Gunning's 'Reminiscences,' i. 55–56, 194–5, 317, ii. 101; and in Bishop Charles Wordsworth's 'Annals of my Early Life,' pp. 69–70. Rogers expressed the wish that some one would collect his epigrams, as they were 'remarkably neat and clever.' A manuscript collection of them is known to have been in the possession of Professor James Cumming [q. v.], rector of North Runcton, Norfolk, at his death in 1861. Some poems to him by T. J. Mathias are in the latter's 'Poesie Liriche,' 1810, and 'Odæ Latinæ.' One, supposed to be addressed to him by a parrot which he had neglected, was printed separately.

[Gent. Mag. 1820, pt. i. p. 637; Le Neve's Fasti, i. 221, iii. 611, 615, 670; Walpole's Perceval, i. 58, 285; Dyce's Table Talk of Rogers, p. 60; Annual Biography, vi. 440–1; Cooper's Annals of Cambridge, iv. 425, 451, 459, 462, 490; information from the Rev. Edward Peacock of Frome, and from Aldis Wright, esq., fellow of Trin. Coll. Cambridge.] W. P. C.

MANSELL, FRANCIS, D.D. (1579–1665), principal of Jesus College, Oxford, third son of Sir Francis Mansell, bart., and his first wife, Catherine, daughter and heir of Henry Morgan of Muddlescombe, Carmarthenshire, was born at Muddlescombe, and christened on Palm Sunday, 23 March 1578–9. He was educated at the free school, Hereford, and matriculated as a commoner from Jesus College, Oxford, 20 Nov. 1607. He graduated B.A. 20 Feb. 1608–9, M.A. 5 July 1611, B.D. and D.D. on 3 July 1624, and stood for a fellowship at All Souls in 1613 'as founder's kinsman, but that pretension being disliked, came in at the next election' (*Life*, by Sir Leoline Jenkins). On the death of Griffith Powell, 28 June 1620, Mansell was elected principal of Jesus College, and was admitted by the vice-chancellor in spite of protests from other fellows who had opposed the election. On 13 July Mansell expelled three of his opponents from their fellowships, and on the 17th, by the authority of the vice-chancellor, he proceeded against a fourth. His position does not, however, appear to have been secure, and before the expiration of the year he resigned the principalship and retired to his fellowship at All Souls. His successor, Sir Eubule Thelwall, having died on 8 Oct. 1630, Mansell was a second time elected principal. In the same year he became rector of Easington, Oxfordshire, and in 1631 of Elmley Chapel, Kent, prebendary of St. Davids, and treasurer of Llandaff.

Mansell's second tenure of office was marked by considerable extension of the college buildings. Thelwall's library, which does not seem to have been satisfactory, was pulled down, and the north and south sides of the inner quadrangle were completed. Mansell was indefatigable in collecting contributions, and from his own purse enriched the college with revenues and benefices. He was compelled to leave Oxford in 1643 to look after the affairs of his brother Anthony, who had been killed at the battle of Newbury, and for the next few years rendered efficient help to the royalist party in Wales. He returned to look after the college interests when the parliamentary visitation opened in 1647. He was ejected from the principalship and retired to Llantrithyd, Glamorganshire, where he was subjected to considerable persecution and annoyance at the hands of

the puritans. In 1651 he again returned to Oxford and took up his residence with a baker in Holywell Street; but during the next year was invited by the fellows, in return for his good offices, to take rooms in Jesus College, where he remained for eight years. His successors in the principalship were first Michael Roberts and then Francis Howell, but after the Restoration Mansell was reinstated on 1 Aug. 1660. 'The decayes of age and especially dimness of sight' induced him to resign in 1661, and, gradually becoming more infirm, he died on 1 May 1665. There is an inscription to his memory in Jesus College Chapel.

[Life of Mansell, by Sir Leoline Jenkins, printed but not published, 1854; Wood's Athenæ Oxonienses, iii. 993; Fasti, i. 416, ii. 232; History and Antiquities, ii. 318, 319; Life and Times, ed. Clark, i. 328, 382, ii. 35; Burke's Extinct and Dormant Baronetcies; Foster's Alumni Oxonienses, 1500–1714; Oxford Register, ed. Clark; Colleges of Oxford, ed. Clark, pp. 70–3; Williams's Eminent Welshmen; Burrows's Register of the Visitors of the Univ. of Oxford.] A. F. P.

MANSELL, Sir ROBERT (1573–1656), admiral, born in 1573, the fourth son of Sir Edward Mansell of Margam, Glamorganshire (*d.* 1595), and of his wife, the Lady Jane Somerset, youngest daughter of Henry, earl of Worcester (*d.* 1548). Through the Gamages of Coity he was related to Lord Howard, the lord admiral [see Howard, Charles, Earl of Nottingham], with whom, it is said, he first went to sea. This would seem to imply that he served against the 'Invincible' Armada in 1588; but nothing is distinctly mentioned till 1596, when he served in the expedition to Cadiz under Howard and the Earl of Essex, and was knighted. In 1597 he was captain of the Mer-Honour, carrying Essex's flag in 'the Islands' Voyage.' In January 1598–9 he went out in command of a small squadron on the coast of Ireland, and in August 1600 was commanding in the Narrow Seas. As his force was weak, Sir Richard Leveson [q. v.], coming home from the coast of Spain, was ordered to support him. It was only for a short time, and on 9 Oct. he fought a savage duel in Norfolk with Sir John Heydon (see under Heydon, Sir Christopher; *Gent. Mag.* new ser. xxxix. 481; *Brit. Mus. Addit. MS.* 27961, and *Eg. MS.* 2714, ff. 96, 100, 112–22, containing several letters about the business, some in Mansell's handwriting). A formal inquiry followed, but Mansell was held guiltless, and in the following February 1600–1 was active in arresting the accomplices or companions of Essex. In October, in company with Sir Amyas Preston, he captured six Easterlings, or Hansa ships, and brought them in as being laden with Portuguese merchandise (*Cal. State Papers*, Dom. 31 Oct. 1601; *Addit. MS.* 5664, f. 225).

In September 1602 he was sent out in command of a small squadron to intercept six galleys, which were reported on their way from Lisbon to the Low Countries. He posted himself with three ships off Dungeness, with two fly-boats to the westward. In the Downs and off Dunkirk were some Dutch ships. On the 23rd the galleys appeared and were at once attacked. After being very roughly handled by the English they dispersed and fled, but only to fall into the hands of the Dutch, by whom and by a gale which came on afterwards they were completely destroyed (*Cal. State Papers*, Dom. 27 Sept. 1602; Mansell, *A true Report of the Service done upon certaine Gallies*, 1602). In the following spring, with the recognised title of 'vice-admiral of the Narrow Seas,' he was stationed with a squadron of six English and four Dutch ships to guard the Channel, and appears to have made some rich prizes, among others a carrack laden with pepper. At the same time he had to escort the French and Spanish ambassadors from Calais and Gravelines. He himself attended on the Spaniard at Gravelines, while the Frenchman, embarking at Calais, hoisted the French flag. Halfway across Mansell met him, and compelled him to strike the flag. The French complained to James, and the matter was smoothed over; but Mansell had clearly acted according to his instructions. On 15 Nov. he escorted Sir Walter Ralegh from London to Winchester for his trial. On 20 April 1604 he had a grant of the office of treasurer of the navy for life, on the surrender of Sir Fulke Greville, afterwards Lord Brooke [q.v.] It was, however, ten years before he reaped the full benefit of it. In 1605 he accompanied the Earl of Nottingham on his embassy to Spain. The story is told that at an entertainment given by the king of Spain some of the plate was stolen, and suspicion seemed to be thrown on the English, till at another entertainment Mansell saw a Spaniard in the very act of secreting a cup, and proved his guilt in presence of the whole assembly. During the following years he continued to command the ships in the Narrow Seas, and to perform some of the duties of treasurer. The accounts of the Prince Royal, launched at Deptford on 25 Sept. 1610, show him acting in this capacity. In the fête and mock fight given on the Thames on 11 Feb. 1612–13, in honour of the marriage of the

Princess Elizabeth, Mansell and the lord admiral commanded the opposing sides. In June 1613, however, he was committed to the Marshalsea for 'animating the lord admiral' against a commission to reform abuses in the navy. His real offence was questioning and taking counsel's opinion as to the validity of the commission, which was held to be questioning the prerogative [cf. WHITELOCKE, SIR JAMES]. Notwithstanding his readiness to make submission, he was kept in confinement for a fortnight. In May 1618 he sold his office of treasurer of the navy, consequent, it would seem, on his being appointed vice-admiral of England, a title newly created for Sir Richard Leveson, and which had been in abeyance since his death. The administration of the navy was notoriously corrupt during James I's reign, but there seems no ground for charging Mansell while treasurer with any gross dishonesty. He made no large fortune in office (OPPENHEIM, 'The Royal Navy under James I,' in *English Hist. Rev.* July 1892).

On 20 July 1620 Mansell was appointed to the command of an expedition against the Algerine pirates. Sir Richard Hawkins [q. v.] was the vice-admiral, and Sir Thomas Button [q. v.] rear-admiral. The fleet, consisting of six of the king's ships, with ten merchantmen and two pinnaces, finally sailed from Plymouth on 12 Oct., and after touching at Cadiz, Gibraltar, Malaga, and Alicante, anchored before Algiers on 27 Nov. After some negotiation forty English captives were given up. These, it was maintained, were all that they had; but though Mansell was well aware that this was false, he was in no condition to use force. His ships were sickly and short of supplies. He drew back to Majorca and the Spanish ports. It was 21 May 1621 before he again anchored off Algiers. On the 24th he sent in five or six fireships, which he had prepared to burn the shipping in the Mole. They were, however, feebly supported—the ships stationed for the purpose were short of powder and could do nothing. The Algerines repelled the attack without difficulty and without loss, and, realising their danger, threw a boom across the mouth of the harbour, which effectually prevented a repetition of the attempt. Mansell drew back to Alicante, whence eight of his ships were sent to England. Before the end of July he was recalled with the remainder.

Some antagonism between him and the Duke of Buckingham prevented his being offered any further command at sea; and though he continued to be consulted as to the organisation and equipment of the navy, his attention was more and more devoted to his private interests in the manufacture of glass, in the monopoly of which he first obtained a share in 1615 (*ib.* iv. 9). As involving a new process for using sea-coal instead of wood, the monopoly was to a great extent of the nature of a legitimate patent; but it had to be defended equally against those who wished to infringe the patent, and against those who wished to break down the monopoly. He was M.P. for King's Lynn in 1601, Carmarthen in 1603, Carmarthenshire in 1614, Glamorganshire in 1623 and 1625, Lostwithiel in 1626, and Glamorganshire in 1627–8. In 1642 it was suggested to the king that the fleet should be secured by giving the command of it to Mansell, a man of experience and known loyalty. The king, however, judged him too old for so arduous a duty. He died in 1656, his will being administered by his widow on 20 June 1656.

He was twice married, first, before 1600, to Elizabeth, daughter of Sir Nicholas Bacon [q. v.] the lord keeper. In his correspondence in 1600 with Sir Bassingbourne Gawdy (*d.* 1606), who had married Dorothy, daughter of Sir Nicholas Bacon of Redgrave, Suffolk, son of the lord keeper, he signs himself 'your most assured loving frend and affectionat unckle.' Gawdy was a magistrate for Norfolk, and, though many years older than his 'unckle,' gave him valuable support in the matter of the duel. He married secondly, in 1617, Anne, daughter of Sir John Roper, and one of the queen's maids of honour (*Cal. State Papers*, Dom. 18 Nov. 1616, 15 March 1617). She died in 1663. By neither wife had he any children. His portrait is preserved at Penrice, the seat of the Mansells in Gower. It has not been engraved.

Mansell in his youth wrote his name Mansfeeld. It is so spelt in the letters to Gawdy (*Eg. MS.* 2714 u. s.) In later life he assumed or resumed the spelling Mansell. The present baronet, descended from his brother, spells it Mansel. Other branches of the family have adopted Maunsell or Maunsel (*Notes and Queries*, 2nd ser. ii. 430, 490).

[Clark's Some Account of Sir Robert Mansel, kt., 1883; Mansell's Account of the Ancient Family of Maunsell, &c., 1850; Eg. MS. 2439 (1754); Cal. State Papers, Dom.; Fortescue Papers (Camden Soc 1871); Chamberlain's Letters (Camden Soc. 1861); Howell's Epistolæ Ho-Elianæ; Gardiner's Hist. of England (see Index at end of vol. x.)] J. K. L.

MANSELL, SIR THOMAS (1777–1858), rear-admiral, son of Thomas Mansell of Guernsey, was born 9 Feb. 1777. He entered the navy in January 1793, on board the Cres-

cent frigate with Captain James Saumarez [q. v.], whom he followed to the Orion, in which he was present in Lord Bridport's action off Lorient, at the battle of Cape St. Vincent, and at the battle of the Nile; after which he was promoted by Nelson to be acting-lieutenant of the Aquilon, a promotion which was confirmed by the admiralty to 17 April 1799. He subsequently served in the Channel and on the French coast, and at the reduction of the Cape of Good Hope, whence he was sent home by Sir Home Popham in command of an armed transport. He was flag-lieutenant to Sir James Saumarez in the Diomede, Hibernia, and Victory, and on 17 Sept. 1808 was promoted to the command of the Rose sloop, in which he took part in the capture of Anholt in the Baltic, 18 May 1809, and was at different times engaged with the Danish gunboats. In 1812 he was presented by the emperor of Russia with a diamond ring, in acknowledgment of his having piloted a Russian squadron through the Belt; and by the king of Sweden with the order of the Sword, 'in testimony of the esteem in which he held his services.' In 1813 Mansell commanded the Pelican on the north coast of Spain, and on 7 June 1814 was advanced to post rank. It is stated that while in command of the Rose and Pelican he captured at least 170 of the enemy's vessels, some of them privateers of force. In 1837 he was nominated a K.C.H. and knighted. On 9 Oct. 1849 he became a rear-admiral on the retired list, and died in the early summer of 1858. In 1806 he married Catherine, daughter of John Lukis, a merchant of Guernsey, and by her had issue four daughters and four sons. These latter all entered the navy or marines. The second, Arthur Lukis, for some years commanded the Firefly, surveying ship, in the Mediterranean, and died, a retired vice-admiral, in 1890.

[O'Byrne's Nav. Biog. Dict.] J. K. L.

MANSFIELD, Earls of. [See Murray, William, 1705–1793, first Earl; Murray, David, 1727–1796, second Earl.]

MANSFIELD, CHARLES BLACHFORD (1819–1855), chemist and author, was born on 8 May 1819 at Rowner, Hampshire, where his father, John Mansfield, was rector. His mother was Winifred, eldest daughter of Robert Pope Blachford of Osborne House, Isle of Wight. He was educated first at a private school at Twyford, Berkshire, and afterwards at Winchester College. When sixteen his health broke down, and he passed a year with a private tutor in the country. On 23 Nov. 1836 he entered his name at Clare Hall, but did not begin residence till October 1839. Owing to frequent absences from ill-health he did not graduate B.A. till 1846 (M.A. 1849). Meanwhile he read widely, and his personal fascination rapidly gathered many friends round him. With Kingsley, who was his contemporary at Cambridge, Mansfield formed a lifelong friendship (*Memoir*, pp. xii–xiv). Medicine attracted him for a time, and while still at Cambridge he attended the classes at St. George's Hospital; but when he settled in London in 1846 he definitely devoted himself to chemistry, occupying his leisure with natural history, botany, mesmerism, and with abstruse studies in mediæval science. Chemistry, he satisfied himself, was a suitable starting-point for the system of knowledge which he had already more or less clearly outlined, whose aim, in his own words, was 'the comprehension of the harmonious plan or order upon which the universe is constructed—an order on which rests the belief that the universe is truly a representation to *our* ideas of a Divine Idea, a visible symbol of thoughts working in a mind infinitely wise and good.' In 1848, after completing the chemistry course at the Royal College, he undertook, at Hofmann's request, a series of experiments which resulted in one of the most valuable of recent gifts to practical chemistry, the extraction of benzol from coal-tar (see *Chemical Soc. Journal*, i. 244–68, for experiments), a discovery which laid the foundation of the aniline industry (Meyer, *Gesch. der Chimie*, 1889, p. 434). He published a pamphlet next year, indicating some of the most important applications of benzol, among others the production of a light of peculiar brilliancy by charging air with its vapour (*Benzol, its Nature and Utility*, 1849). Mansfield patented his inventions, then an expensive process, but others reaped the profits.

In the crisis of 1848–9 he joined Maurice, Kingsley, and others in their efforts at social reform among the workmen of London, and in the cholera year helped to provide pure water for districts like Bermondsey, where every drop was sewage-tainted. He also wrote several papers in 'Politics for the People,' edited by the Rev. Frederick Denison Maurice [q. v.] and Mr. J. M. Ludlow, and afterwards in the 'Christian Socialist.' In September 1850 the description of a balloon machine constructed at Paris led him to investigate the whole problem of aeronautics, and in the next few months he wrote his 'Aerial Navigation,' still after forty years one of the most striking and suggestive works on its subject. In the winter of 1851–2 he delivered in the Royal Institution a course of lectures on the chemistry of the metals, remarkable for some brilliant generalisations and for an at-

tempted classification upon a principle of his own represented by a system of triangles (*Chemical Soc. Journal*, viii. 110; Professor Maskelyne's Preface to Mansfield's *Theory of Salts*, pp. 23–7, where the principle is described). Next summer Mansfield, 'to gratify a whim of wishing to see the country, which I believed to be an unspoiled Arcadia' (*Letters from Paraguay*, Pref. p. 8), started for Paraguay. He arrived at Buenos Ayres in August, and having obtained permission from Urquiza, whom he describes as an 'English farmer-like, honest-looking man' (*ib.* p. 157), to go up the Parana, he reached Assumption on 24 Nov., and remained there two and a half months. Paraguay, under Francia and his successor Lopez, had been shut from the world for forty years, and Mansfield was, if not the first English visitor to the capital, certainly the first to go there merely to take notes. His letters, published after his death, contain bright and careful descriptions of Paraguayan society, the scenery, plant and bird life, and a scheme for the colonisation of the Gran Chaco, a favourite dream with him for the rest of his life. A sketch of the history of Paraguay, valuable for the period immediately preceding and following his arrival, forms the concluding chapter of the volume of 'Letters.' His earlier letters, printed in the same volume, deal in a similar manner with Brazil. These were translated into Portuguese by Pascual, and published along with elaborate critical essays on Mansfield's narrative at Rio Janeiro, the first volume in 1861, the second in 1862.

Mansfield returned to England in the spring of 1853, resumed his chemical studies, and began a work on the constitution of salts, based on the lectures delivered two years previously at the Royal Institution. This work, the 'Theory of Salts,' his most important contribution to theoretical chemistry, he finished in 1855, and placed in a publisher's hands. He had meanwhile been invited to send specimens of benzol to the Paris Exhibition, and on 17 Feb. 1855, while preparing these in a room which he had hired for the purpose in St. John's Wood, a naphtha still overflowed, and Mansfield, in attempting to save the premises by carrying the blazing still into the street, was so injured that nine days later he died in Middlesex Hospital. He had not completed his thirty-sixth year.

Mansfield's works, published at various intervals after his death, are fragments to which he had not added the finishing touch, yet each bears the unmistakable impress of a mind of the highest order, a constant attitude towards the sphere of knowledge more akin to that of Bacon or Leibnitz than of a modern specialist. The testimony, written or spoken, of many who knew him confirms Pascual's estimate, 'a great soul stirred by mighty conceptions and the love of mankind' (*Ensaio Critico*, p. 8). A portrait of Mansfield by Mr. Lowes Dickinson is in the possession of his brother, Mr. R. B. Mansfield. The engraving prefixed to the 'Letters from Paraguay' is from a photograph.

[Private information from Mr. R. B. Mansfield; Memoir by Kingsley, prefixed to Letters from Paraguay; Mrs. Kingsley's Life of Kingsley, 1877, pp. 216–18, 440–4; Preface by Professor Maskelyne to the Theory of Salts; Mr. J. M. Ludlow's Preface to Aerial Navigation; Chem. Soc. Journal, viii. 110–12; Pascual's Ensaio Critico sobre a viagem ao Brasil, 1861–2; Wurtz's Dictionnaire de Chimie, i. 527, 542–3, 545; Hofmann's Report on the Exhibition of 1862; Chemistry, p. 123; Study of Chemistry, p. 9; Timbs's Year-book of Facts, 1850, pp. 75–7; Fraser's Mag. liv. 591–601; New Quarterly Review, 1856, pp. 423–8.] J. A. C.

MANSFIELD, HENRY de (*d.* 1328), chancellor of Oxford University. [See Maunsfield.]

MANSFIELD (originally **MANFIELD**), **Sir JAMES** (1733–1821), lord chief justice of the court of common pleas, born in 1733, son of John James Manfield, attorney, of Ringwood, Hampshire, was elected a scholar of Eton in 1750 (Harwood, *Alumni Eton.* p. 339), and proceeded to King's College, Cambridge, where he obtained a fellowship in 1754, graduated B.A. in 1755 and M.A. in 1758 (*Grad. Cantabr.*) His grandfather is said to have been a foreigner, and to have held some post in Windsor Castle. Mansfield inserted the *s* in his name while still at Cambridge. In November 1758 he was called to the bar at the Middle Temple. He practised both at common law and in chancery, and was engaged in some state trials. He was one of Wilkes's advisers on his return to England in 1768, and argued in support of his unsuccessful application in the king's bench to be admitted to bail for the purpose of prosecuting a writ of error against his outlawry (20 April). He took silk in July 1772, and was afterwards appointed counsel to the university of Cambridge. Another of Mansfield's clients was the bigamous Duchess of Kingston, whose immunity from punishment he materially contributed to secure in 1776. The same year he appeared for the defence in the Hindon bribery case, the year following for the incendiary, James Aitkin [q. v.], and in 1779 for the crown (with Attorney-general Wedderburn [q. v.]), on the information exhibited against George Stratton

[q. v.] and his colleagues in the council of Fort St. George for their usurpation of the government of the settlement in 1776 [see Pigot, George, Baron Pigot of Patshull].

Mansfield entered parliament on 10 June 1779 as member for the university of Cambridge, and on 1 Sept. 1780 was appointed solicitor-general, in which capacity he took part in the prosecution of Lord George Gordon [q. v.] in February 1781, and in that of the spy De la Motte, convicted of high treason in the following July. He went into opposition with Lord North in March 1782, and returned to office on the coalition between North and Fox in November 1783. In parliament he made a poor figure, whether in office or in opposition, and after the dismissal of the coalition ministry, 18 Dec. 1783, hardly opened his mouth in debate. He lost his seat at the general election of April 1784 and never re-entered parliament.

Mansfield, with Attorney-general John Scott, afterwards Lord Eldon [q. v.], represented the Trinity Hall dons, June 1795, on the appeal of Francis Wrangham [q. v.] to Lord-chancellor Loughborough, as visitor of the university of Cambridge, against their refusal to elect him to a fellowship. The argument turned upon the proper construction of the words 'idoneus moribus et ingenio' in the college statutes, and Wrangham's counsel cited Terence, Horace, and other Latin authors to prove that 'mores,' as applied to an individual, could only mean morals —Wrangham's morals being unimpeachable. Mansfield, however, disposed of this contention by a single line from Ovid describing two mistresses, 'Hæc specie melior, moribus illa fuit;' and Lord Loughborough, accordingly, dismissed the appeal.

In July 1799 Mansfield was appointed to the chief-justiceship of Chester, whence in April 1804 he was transferred to that of the common pleas and knighted. On qualifying for office by taking the degree of serjeant-at-law, he chose for his ring the Horatian motto 'Serus in cœlum redeas,' in allusion to the lateness of his advancement. He was sworn of the privy council on 9 May. On the return of the whigs to power after Pitt's death, he was offered the great seal, but declined it.

Mansfield was a sound, if not a profound, lawyer, a good scholar, and a keen sportsman. On circuit it was his custom to rise at five to kill something before breakfast. He was a dull speaker, with an ungraceful delivery and a husky voice. His advancement to the bench came too late for his reputation. He presided, however, for nearly ten years in the court of common pleas without positive discredit, in spite of declining powers, and resigned in Hilary vacation 1814. He died on 23 May 1821 at his house in Russell Square.

[Gent. Mag. 1821, pt. ii. p. 572; Ann. Biog. 1821, p. 452; Foss's Lives of the Judges; Howell's State Trials, xix. 1075 et seq., xx. 403, 634, 1226 et seq., xxi. 486 et seq., 687 et seq., 1046 et seq.; Returns of Members of Parliament (Official); London Gazette, 29 Aug.–2 Sept. 1780, 15–18 Nov. 1783, 8–12 May 1804; Vesey, jun.'s Reports, ii. 609; Gunning's Reminiscences, ii. 23; Ormerod's Cheshire, ed. Helsby, i. 66; Haydn's Book of Dignities, ed. Ockerby; Diary of Lord Colchester, ii. 36; Taunton's Reports, v. 392; Wraxall's Hist. Mem. 1815, i. 555, ii. 475; Hist. MSS. Comm. 8th Rep. App. p. 233 *a*, 10th Rep. App. pt. iv. p. 26; Jesse's George Selwyn and his Contemporaries, pp. 167, 187; Add. MSS. 6402 f. 140, 21507 ff. 381–7, and Eg. MS. 2137, f. 215; Cooper's Annals of Cambridge, iv. 392, 399, 412.] J. M. R.

MANSFIELD, Sir WILLIAM ROSE, first Lord Sandhurst (1819–1876), general, born 21 June 1819, was fifth of the seven sons of John Mansfield of Diggeswell House, Hampshire, and his wife, the daughter of General Samuel Smith of Baltimore, U.S.A. He was grandson of Sir James Mansfield [q. v.], and among his brothers were Sir Samuel Mansfield, at one time senior member of council, Bombay, Colonel Sir Charles Mansfield of the diplomatic service, and John Mansfield, a London police-magistrate. He was educated at the Royal Military College, Sandhurst, and passed out in November 1835 at the head of the five most distinguished cadets of his half-year. He was appointed ensign 53rd foot 27 Nov. 1835, became lieutenant in the regiment in 1838, and captain in 1843. After serving with the 53rd in the Mediterranean and at home, he accompanied the regiment to India, and was present with it in the first Sikh war at Buddiwal, Aliwal, and Sobraon, on which latter occasion he acted as aide-de-camp to Lord Gough (medal and clasps). He became major 3 Dec. 1847, and was employed in command of a small detached force suppressing disturbances in Behar early in 1848 (Rogerson, p. 143). He afterwards commanded the regiment in the Punjáb war of 1849, and at the battle of Goojerat (medal and clasp). On 9 May 1851 he became junior lieutenant-colonel at the age of thirty-two, passing over the head of Henry Havelock [q. v.], and having purchased all his steps save the first. In 1851–2 he was constantly employed on the Peshawur frontier, either in command of the 53rd (see *ib.* pp. 143–6) or attached to the staff of Sir Colin Campbell, lord Clyde [q. v.], who was in command on the frontier, and who appears to have formed

a very high opinion of him (frontier medal and clasp).

At this period Mansfield is said to have had a taste for journalism, and desired to become a bank director. To the end of his life he believed himself better fitted to conduct grand financial operations than anything else. On 28 Nov. 1854 he became colonel by brevet. At the outbreak of the Russian war he addressed a letter to Lord Panmure, then secretary of war, which was afterwards published as a pamphlet, advocating greater facilities for enabling militiamen with their company officers of all ranks to volunteer into the line. In April 1855 he exchanged to the unattached list, and was appointed deputy adjutant-general in Dublin, and in June the same year was sent to Constantinople, with the local rank of brigadier-general in Turkey, to act as responsible military adviser to the British ambassador, Lord Stratford de Redcliffe [see Canning, Sir Stratford, Viscount Stratford de Redcliffe, 1786–1880].

He arrived in Constantinople when the plan for relieving Kars with the Turkish contingent was under consideration. Mansfield was in constant communication with the Turkish authorities on the subject (see Poole, *Life of Stratford de Redcliffe*, ii. 352). He afterwards accompanied the ambassador to the Crimea, and is said to have rendered valuable services, which from their very nature have remained unknown to the public. At the close of the war in 1856 he received the quasi-military appointment of consul-general at Warsaw, with the rank of brigadier-general in Poland. With the summer of 1857 came the tidings of the outbreak of the mutiny, and the appointment of Sir Colin Campbell (Lord Clyde) to the chief command in India. In an entry in his diary on 11 July 1857, Colin Campbell wrote: 'Before going to the Duke of Cambridge I had settled in my mind that my dear friend Mansfield should have the offer made to him of chief of the staff. His lordship (Panmure) proposed the situation of military secretary, but that I told his lordship was not worth his acceptance, and I pressed for the appointment of chief of the staff being offered to him, with the rank of major-general and the pay and allowances of that office in India' (Shadwell, *Life of Clyde*, i. 405). Mansfield was appointed chief of the staff in India, with the local rank of major-general, 7 Aug. 1857. Clyde's biographer states that when passing through London to take up his appointment Mansfield was consulted by the government, and submitted a plan of operations based on the same principles as that communicated in confidence by Clyde to the Madras government on his way to Calcutta (*ib.* ii. 411). Mansfield was Clyde's right hand, his strategetical mentor, it was said, throughout the eventful period that followed. He was in the advance on Lucknow and the second relief in October 1857 (for which he was made K.C.B.), and at the rout of the Gwalior contingent at Cawnpore on 6 Nov. following. On the afternoon of the battle he was sent by Clyde to occupy the Soubahdar's Tank, a position on the line of retreat of the enemy's right wing. Mansfield halted rather than push through about a mile of ruined buildings, in which the mutineers were still posted, after dark, by which the enemy were enabled to get off with all their guns. His conduct on this occasion has been sharply criticised (Malleson, iv. 192; cf. Shadwell, ii. 41). With Clyde, Mansfield was in the advance on Futtehgur and the affair at Kalee Nuddee, at the siege of Lucknow (promoted to major-general for distinguished service in the field), in the hot-weather campaign in Rohilcund, the battle of Bareilly and the affairs at Shahjehanpore, the campaign in Oude in 1858–9, and the operations in the Trans-Gogra (medal and clasp). When the peril was past, on Mansfield fell the chief burden of reorganising the shattered fragments of the Bengal native army, dealing with the European troops of the defunct company, and conducting the overwhelming mass of official correspondence connected therewith. Some of his minutes at this period are models of lucidity. In December 1859 he was offered the command of the North China expedition, which he refused, and Sir James Hope Grant [q. v.] was appointed. He remained chief of the staff in India until 23 April 1860. He held the command of the Bombay presidency, with the local rank of lieutenant-general, from 18 May 1860 to 14 March 1865. During this period he was appointed colonel 38th foot in 1862, and became lieutenant-general in 1864. He also published a pamphlet 'On the Introduction of a Gold Currency in India,' London, 1864, 8vo. On 14 March 1865 he was appointed commander-in-chief in India and military member of council, a position he held up to 8 April 1870. In the supreme council he was a warm supporter of John, lord Lawrence [q. v.] (cf. Mansfield's Calcutta speech reported in the *Times*, 9 Feb. 1869).

Mansfield's independent military commands in India cannot be said to have been successful. He was unpopular, and sometimes wanting in temper and judgment. He had painful and discreditable quarrels, the most damaging of which was the court-martial on a member of his personal staff, against whom he brought a string of charges of peculation and falsi-

fying accounts, not one of which, after most patient investigation, could be substantiated or justified, although the officer was removed from the service on disciplinary grounds (see reports of the Jervis court-martial in the *Times*, July–September 1866, and the scathing leader in the same paper of 3 Oct. 1866). Mansfield, who became a full general in 1872, commanded the forces in Ireland from 1 Aug. 1870 to 31 July 1875. In Ireland, too, he was unpopular, and in some instances showed lamentable failure of judgment.

Mansfield was raised to the peerage on 28 March 1871, during Mr. Gladstone's first administration, under the title of Baron Sandhurst of Sandhurst, Berkshire, in the peerage of the United Kingdom. He took an active part in the House of Lords in the debates on army reorganisation, and predicted that abolition of the purchase system would result in 'stagnation, tempered by jobbery.' He was a good speaker, but is said never to have carried his audience with him in the house or out of it. He was a G.C.S.I. 1866, G.C.B. 1870, P.C. Ireland 1870, and was created D.C.L. of Oxford in 1870. He died at his London residence, 18 Grosvenor Gardens, 23 June 1876, aged 57, and was buried at Digswell Church, near Welwyn, Hertfordshire.

His character has been impartially drawn by Malleson: 'Tall and soldierly in appearance, it was impossible for any one to look at him without feeling certain that the man before whom he stood possessed more than ordinary ability. Conversation with him always confirmed this impression. He could write well; he could speak well; he was quick in mastering details; he possessed the advocate's ability of making a bad cause appear a good one. He had that within him to procure success in any profession but one. He was not and could not become a great soldier. Possessing undoubted personal courage, he was not a general at all except in name. The fault was not altogether his own. Nature, kind to him in many respects, had denied him the penetrating glance which enabled a man on the instant to take in the exact lay of affairs in the field. His vision, indeed, was so defective that he had to depend for information regarding the most trivial matters upon the reports of others. This was in itself a great misfortune. It was a misfortune made irreparable by a haughty and innate reserve, which shrank from reliance on any one but himself. He disliked advice, and, although swayed perhaps too easily by those he loved and trusted, he was impatient of even the semblance of control from men brought into contact with him only officially and in a subordinate position. Hence it was that in an independent command, unable to take a clear view himself, he failed to carry out the idea which to so clever a man would undoubtedly have suggested itself had he had leisure to study it over a map in the leisure of his closet' (Malleson, iv. 192–3).

He married, 2 Nov. 1854, Margaret, daughter of Robert Fellowes of Shottesley Park, Norfolk, by whom he left four sons and a daughter. His eldest son, William, second and present lord Sandhurst, succeeded him in the peerage. From 1886 till her death in 1892, his widow took a prominent part as a member of the Women's Liberal Federation in the agitation in favour of Home Rule and other measures advocated by Mr. Gladstone.

[Foster's Peerage under 'Sandhurst;' Army Lists; Rogerson's Hist. Rec. 53rd Foot, now 1st Shropshire L.I., London, 1890; Malleson's Hist. Sepoy Mutiny, cab. ed.; Parl. Debates, 1871–6. Among the obituary notices may be mentioned that in the Times, 24 June 1876, and the leader in the Army and Navy Gazette, 1 July 1876. For will (personalty 60,000*l.*) see Times, 29 July 1876.]

H. M. C.

MANSHIP, HENRY (*fl.* 1562), topographer, was a native of Great Yarmouth, and carried on business as a merchant there. He was elected a member of the corporation in 1550, and soon took an active part in public affairs. The old haven having become obstructed, Manship was, in 1560, named as one of a committee of twelve persons on whom was devolved the responsibility of determining where the new haven should be cut. He says that he 'manye tymes travayled in and about the business,' and it was chiefly through his influence that Joas or Joyce Johnson, the Dutch engineer, was brought from Holland, and the present haven constructed under his direction. On 11 Feb. 1562 Manship was appointed a collector of the 'charnel rents' with George King. He compiled a brief record of all the most remarkable events in the history of the borough, under the title, 'Greate Yermouthe: a Booke of the Foundacion and Antiquitye of the saide Towne,' which was printed for the first time by Charles John Palmer, [q. v.], in 1847, with notes and appendix. The manuscript then belonged to James Sparke of Bury St. Edmunds, but it was sold (lot 234) at Palmer's sale in 1882.

Henry Manship (*d.* 1625), topographer, son of the above, born at Great Yarmouth, was educated at the free grammar school there. He became one of the four attorneys of the borough court. On 4 Nov. 1579 he was elected town clerk, but resigned the office on 2 July 1585. He continued to be a

member of the corporation until 1604, when he was dismissed for saying that Mr. Damett and Mr. Wheeler, two aldermen who then represented the borough, 'had behaved themselves in parliament like sheep, and were both dunces.' Thereafter he appears to have devoted himself to the compilation of a history of the borough. In 1612 he obtained leave to go to the Hutch and peruse and copy records for forty days. Finding that many of the documents were missing and the remainder uncared for, he persuaded the corporation to appoint a committee to inquire into the matter. Their labours are recorded in a book containing a repertory of the documents, which was engrossed by Manship and delivered to the corporation, in whose possession it still remains, though almost every document enumerated in it is now destroyed or lost. Manship appears to have regained the favour of the corporation, for he was appointed to ride to London about a license to 'transport herrings in stranger-bottoms,' and to endeavour to get the 'fishers of the town discharged from buoys and lights.' In 1614, when Sir Theophilus Finch and George Hardware were returned to parliament for the borough, Manship acted as their solicitor, with a salary of forty shillings per week, and in 1616 he was again sent to London to manage the town's business, but on this occasion he was accused of improperly 'borrowing money in the town's name,' and fell into disgrace. His 'History of Great Yarmouth' was completed in 1619, and the corporation voted him a gratuity of 50*l.*, but his expectations of fame and profit were apparently not realised, for he circulated in 1620 a pamphlet wherein, say his enemies, he 'extolled himself and defamed the town.' He afterwards deemed it expedient to apologise. Manship died in 1625 at an advanced age and in great poverty. The corporation granted a small annuity to his widow Joan, daughter of Henry Hill of King's Lynn.

Manship was indebted in some part of his curious history to that compiled by his father. A contemporary copy, with an appendix containing a transcript of the charters made by him, was deposited in the Hutch, but is believed to have ultimately found its way into the library of Dawson Turner. Several other copies are extant, from one of which the book was first published, under the editorship of C. J. Palmer, in 1854. A catalogue of the charters of Great Yarmouth, compiled by Manship in 1612, is in the British Museum, Addit. MS. 23737.

[Palmer's Perlustration of Great Yarmouth, i. 116–18; Rye's Norfolk Topography (Index Soc.)] G. G.

MANSON, DAVID (1726–1792), schoolmaster, son of John Manson and Agnes Jamieson, was probably born in the parish of Cairncastle, co. Antrim, in 1726. His parents being poor, he began life as a farmer's servant-boy, but was allowed by his employer to attend a school kept by the Rev. Robert White in the neighbouring town of Larne. There he made such good progress that in a short time he himself opened a school in his native parish, tradition says in a cowhouse. By-and-by he became tutor to the Shaw family of Ballygally Castle, and later on taught a school in Ballycastle. In 1752 he removed to Belfast, where he started a brewery, and in 1755 announced in the 'Belfast Newsletter' that 'at the request of his customers' he had opened an evening school in his house in Clugston's Entry, where he would teach, 'by way of amusement,' English grammar, reading, and spelling. His school increased, so that in 1760 he removed to larger premises in High Street, and employed three assistants. In 1768 he built a still larger school-house in Donegall Street, where he had fuller scope for developing his system of instruction, 'without the discipline of the rod,' as he described it. For the amusement of his pupils he devised various machines, one a primitive kind of velocipede. To carry out his ideals of education he wrote and published a number of school-books, which long enjoyed a high reputation in the north of Ireland and elsewhere. These were 'Manson's Spelling Book;' an 'English Dictionary,' Belfast, 1762; a 'New Primer,' Belfast, 1762; a 'Pronouncing Dictionary,' Belfast, 1774. He also published a small treatise in which he urged hand-loom weavers, of whom there were then many in Ireland, to live in the country, where they could relieve their sedentary task by cultivating the soil, appending directions as to the most profitable methods of doing so. He invented an improved machine for spinning yarn. In 1775 he was among the seatholders in the First Presbyterian Church, Belfast, and in 1779 he was admitted a freeman of the borough (*Town Book of Belfast*, p. 300). He died on 2 March 1792 at Lillyput, a house which he had built near Belfast, and was buried at night by torch-light, in the churchyard at the foot of High Street, the graves in which have all long since been levelled.

Manson married a Miss Lynn of Ballycastle, but had no children. An oil-painting of him hangs in the board-room of the Royal Academical Institution, Belfast.

[Ulster Biog. Sketches, 2nd ser. by Classon Porter; Belfast Newsletter, 1755, 1760, 1768; Benn's History of Belfast.] T. H.

MANSON, GEORGE (1850–1876), Scottish artist, son of Magnus Manson, an Edinburgh merchant, was born at Edinburgh on 3 Dec. 1850. After he had left school he spent some months in the workshop of a punch-cutter, where he was engaged in cutting dies for printers' types. In May 1866 he entered the wood-engraving department of Messrs. W. & R. Chambers, publishers, and during an apprenticeship of five years with that firm produced a number of woodcuts, including some tailpieces for 'Chambers's Miscellany.' He found time to attend the School of Art, to copy in the Scottish National Gallery, and to contribute to a Sketching Club; and he spent his summer holiday of 1870 in London, making studies in the national collections. His indentures having been cancelled by his request in August 1871, he devoted himself more assiduously to the work of the Edinburgh School of Art, and in the following year he gained a free studentship and a silver medal for a water-colour study. In 1873 he travelled in France, Belgium, and Holland, visiting Josef Israels at the Hague. Shortly after his return his health failed, and he was compelled, early in 1874, to go south to Sark, where he made some of his best sketches. He returned to Scotland for a short time, and in January 1875 went to Paris, to take lessons in etching in the studio of M. Cadart. He was back in England in April, and he settled for a few months at Shirley, near Croydon. In September he sought change at Lympstone in Devonshire, where he died on 27 Feb. 1876. He is buried in the neighbouring churchyard of Gulliford. He has left a small water-colour portrait of himself when an apprentice, and another executed in 1874, and hung in 1876 in the exhibition of the Royal Scottish Academy. A good photograph (1873) is reproduced in Mr. Gray's 'Memoir.'

In his engraving Manson was an acknowledged disciple of Bewick, copying his simple and direct line effects, and preferring to work 'from the solid black into the white, instead of from the white into grey by means of a multiplicity of lines.' His paintings, which deal with homely and simple subjects, are realistic transcripts from nature, and are chiefly notable for their fine schemes of colour. Many of his works are reproduced in the 'Memoir.'

[George Manson and his Works, Edinb. 1880, containing a biographical preface by J. M. Gray, founded on material given by the artist's friends; information kindly supplied by J. R. Pairman, esq., and W. D. McKay, R.S.A.; Hamerton's Graphic Arts, pp. 311–12; Scotsman, 1 March 1876.] G. G. S.

MANT, RICHARD (1776–1848), bishop of Down, Connor, and Dromore, eldest son and fifth child of Richard Mant, D.D., was born at Southampton on 12 Feb. 1776. His father, the master of King Edward's Grammar School, and afterwards rector of All Saints, Southampton, was the son of Thomas Mant of Havant, Hampshire, who had married a daughter of Joseph Bingham [q.v.] the ecclesiastical archæologist. Mant was educated by his father and at Winchester School, of which he was elected scholar in 1789. In April 1793 he was called on with other scholars to resign, in consequence of some breach of discipline. Not being (as was admitted) personally in fault, he refused, and was deprived of his scholarship. He entered as a commoner at Trinity College, Oxford, in 1793, and in 1794 obtained a scholarship. In 1797 he graduated B.A., and in 1798 was elected to a fellowship at Oriel, which he held to the end of 1804. His essay 'On Commerce' (included in 'Oxford English Prize Essays,' 1836, 12mo, vol. ii.) obtained the chancellor's prize in 1799. In 1800 he began his long series of poetical publications by verses in memory of his old master at Winchester, Joseph Warton, D.D. He graduated M.A. in 1801, was ordained deacon in 1802, and, after acting as curate to his father, took a travelling tutorship, and was detained in France in 1802–3 during the war. Having been ordained priest in 1803, he became curate in charge (1804) of Buriton, Hampshire. After acting as curate at Crawley, Hampshire (1808), and to his father at Southampton (December 1809), he became vicar of Coggeshall, Essex (1810), where he took pupils. In 1811 he was elected Bampton lecturer, and chose as his topic a vindication of the evangelical character of Anglican preaching against the allegations of methodists. The lectures attracted notice. Manners-Sutton, archbishop of Canterbury, made him his domestic chaplain in 1813, and on going to reside at Lambeth he resigned Coggeshall. In 1815 he was collated to the rectory of St. Botolph's, Bishopsgate, and commenced D.D. at Oxford. He was presented in 1818 to the rectory of East Horsley, Surrey, which he held with St. Botolph's.

In February 1820 Mant was nominated by Lord Liverpool for an Irish bishopric. He is said to have been first designed for Waterford and Lismore (though this was not vacant), but was ultimately appointed to Killaloe and Kilfenoragh, and was consecrated at Cashel on 30 April 1820. He at once took up his residence at Clarisford House, bringing English servants with him,

a proceeding so unpopular that he soon dismissed them. He voted against Roman catholic emancipation in 1821, and again in 1825. On 22 March 1823 he was translated to Down and Connor, succeeding Nathaniel Alexander, D.D. (*d.* 22 Oct. 1840), who had been translated to Meath. There was then, as now, no official residence connected with his diocese; Mant fixed his abode at Knocknagoney (Rabbit's Hill), in the parish of Holywood, co. Down, a few miles from Belfast. He had come from a diocese which was largely Roman catholic to a stronghold of protestantism, mainly in its presbyterian form, and he succeeded in doing much for the prosperity of the then established church. Mant was on the royal commission of inquiry into ecclesiastical unions (1830); the publication of its report in July 1831 was followed by considerable efforts of church extension in his diocese. He found Belfast with two episcopal churches, and left it with five. He took an active part in connection with the Down and Connor Church Accommodation Society, formed (19 Dec. 1838) at the suggestion of Thomas Drew, D.D. (*d.* 1859), which between 1839 and 1843 laid out 32,000*l.* in aid of sixteen new churches. In 1842, on the death of James Saurin, D.D., bishop of Dromore, that diocese was united to Down and Connor, in accordance with the provisions of the Church Temporalities Act of 1833. The united diocese is a large one, being 'a sixteenth of all Ireland.' The last prelate who had held the three sees conjointly was Jeremy Taylor, to whose memory a marble monument, projected by Mant, and with an inscription from his pen, had been placed in 1827 within the cathedral church at Lisburn, co. Antrim.

Mant was an indefatigable writer; the bibliography of his publications occupies over five pages in the British Museum Catalogue. His poetry is chiefly notable for its copiousness. Four of his hymns are included in Lord Selborne's 'Book of Praise,' 1863; about twenty others, some being metrical psalms, are found in many hymnals. Many of his hymns were adapted from the Roman breviary. The annotated Bible (1814) prepared by George D'Oyly, D.D. [q.v.], and Mant, at the instance of Archbishop Manners-Sutton, and at the expense of the Society for Promoting Christian Knowledge, was largely a compilation; it still retains considerable popularity. It was followed by an edition of the prayer-book (1820), on a somewhat similar plan, by Mant alone.

His best work is his 'History of the Church of Ireland' (1840), the fruit of much research into manuscript as well as printed sources. It was undertaken to meet a want, felt all the more from the conspicuous ability which marked the first two volumes (1833–1837) of Reid's 'History of the Presbyterian Church in Ireland.' No one was so well equipped for the task as Charles Richard Elrington, D.D. [q.v.]; but on his failure, owing to ill-health, to fulfil the design, Mant came forward. His style is very readable, and if his comments are those of a partisan, his facts are usually well arranged and ascertained with care. The earlier church history of Ireland is ignored, and the period immediately preceding the Reformation is treated too much in the manner of a protestant pamphlet; but the real topic of the book, the post-Reformation annals of the Irish establishment to the union, could hardly have enlisted a more judicious narrator. A copious index by Mant himself adds to the book's value.

Mant was taken ill on 27 Oct. 1848 while staying at the rectory-house, Ballymoney, co. Antrim, and died there on 2 Nov. 1848. He was buried on 7 Nov. in the churchyard of St. James's, Hillsborough, co. Down. He married, on 22 Dec. 1804, Elizabeth Wood (*d.* 2 April 1846), an orphan, of a Sussex family, and left Walter Bishop Mant [q.v.], another son, and a daughter.

His publications may be thus classified: I. Poetical. 1. 'Verses to the Memory of Joseph Warton, D.D.,' &c., Oxford, 1800, 8vo. 2. 'The Country Curate,' &c., Oxford, 1804, 8vo. 3. 'A Collection of Miscellaneous Poems,' &c., Oxford, 1806, 8vo (3 parts). 4. 'The Slave,' &c., Oxford, 1806, 8vo. 5. 'The Book of Psalms . . . Metrical Version,' &c., 1824, 8vo. 6. 'The Holydays of the Church . . . with . . . Metrical Sketches,' &c., 1828–31, 8vo, 2 vols. 7. 'The Gospel Miracles; in a series of Poetical Sketches,' &c., 1832, 12mo. 8. 'Christmas Carols,' &c., 1833, 12mo. 9. 'The Happiness of the Blessed,' &c., 1833, 12mo; 4th ed. 1837; 1870, 8vo. 10. 'The British Months: a Poem, in twelve parts,' &c., 1835, 8vo, 2 vols. 11. 'Ancient Hymns from the Roman Breviary . . . added, Original Hymns,' &c., 1837, 12mo. 12. 'The Sundial of Armoy,' &c., Dublin, 1847, 16mo. 13. 'The Matin Bell,' &c., Oxford, 1848, 16mo. 14. 'The Youthful Christian Soldier . . . with . . . Hymns,' &c., Dublin, 1848, 12mo. II. Historical: 15. 'The Poetical Works of . . . Thomas Warton . . . with Memoirs,' &c., 1802, 8vo. 16. 'Biographical Notices of the Apostles, Evangelists, and other Saints,' &c., Oxford, 1828, 8vo. 17. 'History of the Church of Ireland,' &c., 1840, 8vo, 2 vols. III. Theological: 18. 'Puritanism Revived,' &c., 1808,

8vo. 19. 'A Step in the Temple . . . Guide to . . . Church Catechism,' &c. [1808], 8vo; repriuted, 1840, 12mo. 20. 'An Appeal to the Gospel,' &c., Oxford, 1812, 8vo (Bampton lecture); 6th edit. 1816, 8vo. (Extracts from this were issued as 'Two Tracts . . . of Regeneration and Conversion,' &c., 1817, 12mo.) 21. 'Sermons,' &c., Oxford, 1813–15, 8vo, 3 vols. 22. 'Sermons . . . before the University of Oxford,' &c., 1816, 8vo (against Socinianism). 23. 'The Truth and the Excellence of the Christian Religion,' &c., 1819, 12mo. 24. 'The Christian Sabbath,' &c., 1830, 8vo. 25. 'The Clergyman's Obligations,' &c., Oxford, 1830, 12mo, 2 parts; 2nd edit. same year (referred to by Newman as 'a twaddling—so to say—publication'). 26. 'A Letter to . . . H. H. Milman . . . Author of a History of the Jews,' &c., 1830, 8vo. 27. 'A Second Letter,' &c., 1830, 8vo. 28. 'The Churches of Rome and England compared,' &c., 1836, 12mo; 1884, 12mo. 29. 'Does the Church of Rome agree with the Church of England in all the Fundamentals?' &c., Dublin, 1836, 8vo. 30. 'Extemporaneous Prayer,' &c., Dublin, 1837, 8vo. 31. 'The Church and her Ministers,' &c., 1838, 8vo. 32. 'Romanism and Holy Scripture,' &c., new edit. 1839, 12mo; 1868, 16mo. 33. 'Primitive Christianity,' &c., 1842, 8vo. 34. 'A Churchman's Apology,' &c., Dublin, 1844, 8vo. 35. 'Horæ Ecclesiasticæ,' &c., 1845, 16mo. 36. 'Horæ Liturgicæ,' &c., 1845, 16mo. 37. 'Religio Quotidiana,' &c., 1846, 8vo. 38. 'Feriæ Anniversariæ,' &c., 1847, 16mo, 2 vols. 39. 'The Scotch Communion Office,' &c., Oxford, 1857, 8vo. 40. 'A short Tract for Revivalists,' &c., 1859, 8vo. IV. Miscellaneous: 41. 'A Parsing . . . of some of the Colloquies of Cordery,' &c., 1801, 12mo. 42. 'Reflections on . . . Cruelty to Animals,' &c., 1807, 8vo. 43. 'Church Architecture considered,' &c., Belfast, 1843, 8vo. Also single sermons, 1813–40, and charges, 1820–42.

[Memoir by Berens, 1849; Memoirs by Walter Bishop Mant, 1857; Biog. Dict. of Living Authors, 1816, p. 220; Ewart's Handbook of the United Diocese of Down, Connor, and Dromore [1886]; Newman's Letters, 1891, i. 218; Julian's Dict. Hymnology, 1892, pp. 713 sq.; Notes and Queries, 5th ser. x. 86.] A. G.

MANT, WALTER BISHOP (1807–1869), divine, eldest son of Richard Mant [q.v.], was born on 25 June 1807 at Buriton, Hampshire. He matriculated at Oriel College, Oxford, on 6 Feb. 1824, and graduated B.A. 1827, M.A. 1830. In 1831 he took orders, and was appointed archdeacon of Connor by his father. In October 1834 he was preferred to the rectory of Hillsborough, co. Down, and was appointed archdeacon of Down. For many years he was provincial grand master, and afterwards provincial grand chaplain, of the freemasons of Down and Antrim. Like his father, whose biographer he became, he wrote verse. In antiquarian subjects he took considerable interest, and contributed to the 'Proceedings' of local societies. He preached on Sunday, 4 April 1869, and died of influenza two days later at the archdeaconry, Hillsborough; he was buried on 10 April at Hillsborough.

He published: 1. 'Horæ Apostolicæ,' &c., 1839, 8vo. 2. 'The Man of Sorrows . . . five Discourses,' &c., Oxford, 1852, 8vo. 3. 'Memoirs of . . . Richard Mant,' &c., Dublin, 1857, 8vo. 4. 'Christophoros and other Poems,' &c., 1861, 8vo. 5. 'Bible Quartetts,' &c. [1862], 32mo (three numbers). 6. 'Scientific Quartetts,' &c. [1862–3], 32mo (six numbers).

[Belfast Newsletter, 7 April and 12 April 1869; Guardian, 14 April 1869, p. 400; Ewart's Handbook of Diocese of Down, Connor, and Dromore, 1886, p. 49; Foster's Alumni Oxon. 1715–1886.] A. G.

MANTE, THOMAS (*fl.* 1772), military writer, describes himself as having served as an assistant engineer at the siege of Havana in 1762, and as major of brigade to Colonel Dudley Bradstreet in the campaigns against the Indians in 1764. His name does not appear in any British 'Army List,' nor in Porter's 'History of the Royal Engineers.' Mante wrote several military works, the most important being his 'History of the late War in America, including the Campaigns against His Majesty's Indian Enemies,' London, 1772, a handsome quarto, praised by the American historians Sparks and Bancroft, and now scarce (cf. Lowndes, *Bibl. Manual*, Bohn; Winsor, *Hist. of America*, v. 616, footnote). Mante obtained, but did not take out, a license to print and vend the work for a term of fourteen years (*Home Office Warrant Book*, vol. xxxiv. f. 195). The book was published in the ordinary way. Mante also wrote a 'Treatise on the Use of Defensive Arms, translated from the French of Joly de Maizeray, with Remarks,' London, 1771; 'System of Tactics, translated from the French of Joly de Maizeray,' and dedicated to Guy Carleton, lord Dorchester, London, 1781; and 'Naval and Military History of the Wars of England, including those of Scotland and Ireland,' London, 1795?–1807. The last two volumes are described as 'completed by an impartial hand,' presumably after the author's death.

[Allibone's Dict. vol. ii.; Drake's American Biog.; Watt's Bibl. Brit.; Mante's Works. The

note from a Mr. Thomas 'Mant' about an acceptance in 1754, among the Caryll Papers in the British Museum (Add. MS. 28232, f. 372), may suggest a clue to his origin.] H. M. C.

MANTELL, GIDEON ALGERNON (1790–1852), geologist, was born in 1790 in the parish of St. John-sub-Castro, Lewes, Sussex, being one of a family of six—four sons and two daughters. His father was a shoemaker in good business, noted for his shrewdness, integrity, and whig principles. Gideon was sent first to a dame's school, next to one kept by a Mr. Button on the Cliffe (for his father's principles practically excluded him from the grammar school), then to a private school in Wiltshire. He was next articled to James Moore, a surgeon in Lewes, by whom he was so much esteemed that, on the completion of his medical education by becoming a licentiate of the Apothecaries' Hall, he was taken into partnership. Mantell was very successful in his profession at Lewes, making midwifery a special study. He contributed to the 'Lancet' several papers on this and other medical subjects, and, with the help of his brother Joshua [q. v.], a member of the same profession, was instrumental in arresting the death penalty, and procuring an ultimate pardon, for a woman who had been condemned for poisoning her husband with arsenic, since he succeeded in showing that the tests relied upon by the medical witnesses for the crown were untrustworthy. As a result of this, he published in 1827 a treatise entitled 'Observations on the Medical Evidence necessary to prove the Presence of Arsenic in the Human Body in cases of supposed Poisoning by that Mineral.'

But, while actively following his profession, Mantell lost no opportunity of indulging his taste for natural history and geology, and of collecting specimens, first from the chalk about Lewes, then from the Weald of Sussex. 'A Description of a Fossil Alcyonium from the Chalk Strata near Lewes,' read before the Linnean Society in 1814, and printed in their 'Transactions' (xi. 401–7), was the first of a long series of publications. His reputation rapidly grew, especially after his discovery of the iguanodon in the sandstone of Tilgate Forest, an account of which was read before the Royal Society early in 1825, and is printed in the 'Philosophical Transactions,' cxv. 179. His collection of fossils became noted, for he spared neither time nor money in augmenting it, and in 1835, by the advice, backed by liberal pecuniary help, of the Earl of Egremont, he removed it and his family (for he had married a Miss Woodhouse, the daughter of one of his patients) to Brighton. But here he was less successful in his profession than he had been at Lewes, and, after a vain effort had been made in the district to raise a fund sufficient to retain the collection for Sussex, Mantell sold it to the British Museum for 5,000*l*. In 1839 he removed to a house on Clapham Common, and after a few years there moved into London, living at 19 Chester Square. But, while his scientific repute increased, his medical practice declined. In his later years he devoted himself mainly to literature and lecturing, in both of which, in the words of Lord Rosse (president of the Royal Society), 'he was eminently successful,' owing to 'the singular ability, the felicitous illustration, and the energetic eloquence that characterised all his discourses.' He was also a zealous antiquary, opening many tumuli about Lewes. In the later years of his life Mantell suffered from a spinal complaint, the result of an accident. Though at times in acute pain, he bore it bravely, continuing to join scientific meetings and deliver lectures. The end was unexpected. After a lecture to the Clapham Athenæum, he took opium to allay pain. The dose, though not in itself a fatal one, proved so to his exhausted frame, and he died 10 Nov. 1852. He was buried in St. Michael's Church, Lewes, where there is a brass tablet to his memory. He left two sons: Walter, who discovered the fossil remains of the gigantic dinornis; and Joshua; besides one daughter.

Mantell was a facile and prolific writer. Under his name sixty-seven books and memoirs appear in Agassiz and Strickland's 'Bibliographia Zoologiæ,' and forty-eight scientific papers in the Royal Society's Catalogue. Of the latter, ten were communicated to that society and printed in the 'Philosophical Transactions,' and nineteen were published by the Geological Society. Of these papers, the majority deal with the geology and palæontology, vertebrate and invertebrate, not forgetting plants, of the south-east of England; but Mantell also wrote on the fossil fox of Œningen, and on the 'Dinornis' and 'Notornis' of New Zealand, the remains of which had been sent over by his son Walter. His last paper was on 'Telerpeton Elginense,' a fossil reptile discovered in Moray, in strata considered (erroneously) to be of old red sandstone age, together with some remarks on supposed fossil ova of batrachians from the lower Devonian of Forfarshire. 'The Fossils of the South Downs,' 4to, 1822, was his first book, the plates of which were executed by his wife; others were 'The Geology of the South-East of England,' 1833; 'Thoughts on a Pebble,' 1836; 'The Wonders of Geology,' 2 vols., 1838; 'The Medals of Creation,'

2 vols., 1844; 'Thoughts on Animalcules,' 1846; 'Geological Excursions round the Isle of Wight and along the adjacent Coast of Dorsetshire,' 1847—all 8vo. Most of these went through more than one edition; of the 'Wonders' six were published in the first ten years.

Mantell was elected into the Linnean Society in 1813, and into the Geological Society in 1818; from the latter he received the Wollaston medal in 1835; he was one of its secretaries in 1841–2, and a vice-president in 1848–9. He was elected F.R.S. in 1825, and received a royal medal in 1849; he was enrolled an honorary fellow of the Royal College of Surgeons in 1844, having become M.R.C.S. in 1841, and was granted, in the last year of his life, a pension from the crown.

Mantell was not only a popular lecturer and writer, but also the first to demonstrate the fresh-water origin of the Wealden strata, and by his researches among them to discover four out of the five genera of Dinosaurs known at the time of his death. But his chief service to science was 'as a working geologist, as a discoverer, as a collector, and as one who, in the infancy of geological science, placed before the world the means by which others could write a thesis or found a system.' The Royal Society possesses a portrait of Mantell by J. J. Masquerier.

[Obituary notices in Presidential Addresses (Lord Rosse) to the Royal Society, 1852, pp. 26–31, and to the Geological Society (Quart. Journ. Geolog. Soc. vol. ix. pp. xxii–v); Gent. Mag. 1852, pt. ii. pp. 644–7; Lower's Sussex Worthies, pp. 158–9; Agassiz and Strickland's Bibliographia Zoologiæ et Geologiæ, pp. 539–42; Royal Soc. Catalogue of Scientific Papers, iv. 219–20.]

T. G. B.

MANTELL, JOSHUA (1795–1865), surgeon and writer on horticulture, born in 1795, was younger brother of Gideon Algernon Mantell [q. v.] He adopted the medical profession, was admitted a licentiate of the Apothecaries' Company, London, in 1828 (*Med. Direct.* 1845), and practised as a surgeon at Newick in Sussex.

He was devoted to floriculture, and founded the Newick Horticultural Society. About 1834 he was thrown from his horse, and received an injury to his brain which necessitated his removal to an asylum at Ticehurst, where he died in 1865.

Mantell was the author of an article on 'Floriculture,' issued both separately and in Baxter's 'Library of Agricultural and Horticultural Knowledge,' 2nd edit. 8vo, Lewes, 1832 (4th edit. 1846), of which work and 'The Farmer's Annual' he is said to have been the principal editor.

[Brit. Mus. Cat.; Gent. Mag. 1865, pt. i. p. 800.]

B. B. W.

MANTELL, SIR THOMAS (1751–1831), antiquary, born in 1751, was the only son of Thomas Mantell, surgeon, of Chilham, Kent, by Catharine, daughter of John Nichols, rector of Fordwich. He belonged to the Kentish branch of the Mantells. Pegge the antiquary was his godfather. Early in life he settled at Dover in his father's profession, but retired on being appointed agent for prisoners of war and transports at Dover. In 1814 he was appointed agent for packets at Dover, a post at that time demanding unremitting attention. He was for many years a magistrate at Dover, and six times its mayor. He was knighted on 13 May 1820 during his mayoralty. He died at his house in Dover on 21 Dec. 1831, aged 80, and was buried in the family vault at Chilham. He married Anne, daughter of William Oakley, but left no family.

Mantell was elected fellow of the Society of Antiquaries in 1810. He investigated the tumuli in various parts of Kent, and was a collector of antiquities. His publications are: 1. 'Short Directions for the Management of Infants,' 1787. 2. 'Case of Imperforate Anus successfully treated' in 'Memoirs of Medicine,' vol. iii. 1792. 3. 'An Account of Cinque Ports Meetings, called Brotherhoods and Guestlings,' Dover, 1811, 4to.; reissued with additions as 'Cinque Ports, Brotherhoods, and Guestlings,' Dover, 1828, 4to. 4. 'Coronation Ceremonies . . . relative to the Barons of the Cinque Ports,' &c., Dover, 1820, 4to.

[Gent. Mag. 1832, pt. i. pp. 88, 89, 651; Brit. Mus. Cat.]

W. W.

MANTON, JOSEPH (1766?–1835), gunmaker, was, according to the specification of a patent granted to him in April 1792, then established in business in Davies Street, Berkeley Square, London; his name does not appear in the 'Directory' until two years afterwards. He remained in Davies Street until 1825, and his shop, No. 25, became widely known to shooters. Colonel Peter Hawker [q. v.] was a great friend and admirer of 'Joe Manton,' as he was almost universally called, and his 'Instructions to Young Sportsmen' abounds with references to Manton's skill. Blaine (*Encyclopædia of Sports and Pastimes*, 1840, p. 748) is more cautious, but admits that 'had he never done more than invent his *breech* and his *elevated rib* his name would have been associated with the fowling-piece as long as fowl remained to be killed.' The possession of one of his guns was an object of ambition to sportsmen.

Praed writes in his 'Chaunt of the Brazen Head:'—

Still brokers swear the shares will rise,
Still Cockneys boast of Manton's gun.

He took out several patents between 1792 and 1825 for an improved hammer and breeching; a spring to prevent the rattling of the trigger; cartridges; a perforated hammer to allow air to escape when the charge is being rammed down; the 'elevated rib,' by which the barrels of double guns are connected together; the 'gravitating stop' to prevent accidental discharge, and the 'musical sear,' by which a musical sound was produced on cocking the piece. According to Daniel (*Rural Sports*, iii. 440), Manton applied for a patent in 1790 for a machine for rifling cannon, and for an improved shot with a base of soft wood to take into the grooving. He was offered a sum of 500*l.* for these inventions, which he declined. The patent was refused, in consequence of the interposition of the board of ordnance, although the king's warrant for the sealing of the patent had been issued. In his best guns he introduced platinum touch-holes for preventing corrosion, and his barrels were proved by hydraulic pressure. He used to say that none of his guns were ever known to burst. His inventions unconnected with gunmaking comprised a method of enclosing clocks in exhausted cases; air-tight sliding tubes for telescopes; and a tool for boring holes in horses' feet, so that shoes might be attached by screws instead of by nails. Hawker claims for Manton the introduction of the copper percussion-cap, but this is hardly borne out by the evidence. He unquestionably had something to do with the introduction of the percussion system, as is proved by his patents of 1818 and 1825 for priming tubes, but these inventions fall far short of the simplicity of the copper cap. Notwithstanding Manton's great reputation and the high prices he received for his guns he did not succeed in business, and in January 1826 he became bankrupt (*London Gazette*, p. 194). His certificate was eventually allowed, 20 July, but he never seems to have recovered himself. At the time of his bankruptcy he was carrying on business at 11 Hanover Square, but the next year he was in the New Road, then in Burwood Place, and subsequently in Holles Street. He died at Maida Hill, 29 June 1835, aged 69, and was buried in Kensal Green cemetery, his epitaph being from the pen of Colonel Hawker, who prints it in his 'Instructions.' Manton's business was carried on by his sons at 6 Holles Street until 1840, when it was acquired by Messrs. Charles and Henry Egg, also a name of repute in the gun trade. Manton married, on 17 Jan. 1792, at St. George's, Hanover Square, Marianne Aitkens, and the baptism of several of their children is recorded at that church.

His brother, John Manton (*d.* 1834), was also a gunmaker, with a reputation little inferior to that of Joseph. His shop was at No. 6 Dover Street, Piccadilly, where he carried on business down to the time of his death. He took out four patents, but none were of much importance. The business was continued by his sons for some years afterwards.

The patent indexes also contain the names of George Henry Manton (son of John Manton) and John Augustus Manton, both of whom were gunsmiths. Charles Manton, brother to John Augustus, was appointed master furbisher at the Tower about 1829. Some of his inventions are described in a volume lettered 'Percussion Arm Papers, 1836 to 1847,' preserved among the ordnance papers at the Public Record Office. The same volume contains reports of trials of several inventions by the Mantons.

[Colonel Hawker's Instructions to Young Sportsmen, 11th ed. 1859, pp. 1, 6, 20, 76, 80; Blaine's Encyclopædia of Sports and Pastimes, 1840, pp. 747, &c.; Daniel's Rural Sports, iii. 440, 480, Suppl. p. 447.] R. B. P.

MANTON, THOMAS, D.D. (1620–1677), presbyterian divine, baptised at Lydeard St. Lawrence, Somerset, 31 March 1620, was son of Thomas Manton, probably curate of that place at the time. He was educated at the free school, Tiverton, and was an 'apt scholar, ready at fourteen for the university.' On 11 March 1635 he entered Wadham College, Oxford, and applied himself to divinity; he graduated B.A. from Hart Hall 15 June 1639, and was ordained by Bishop Hall of Exeter at the age of twenty (Harris). This premature step he afterwards speaks of (*Exposition of James*) as a 'rash intrusion.' Wood conceives that he was not ordained until the beginning of 1660, by Bishop Galloway at Westminster, which is unlikely. Hill of Rotterdam says that he only took deacon's orders from Bishop Hall, and that he never would submit to any other ordination (*Athenæ Oxon.* iii. 1135 *n.*) Manton preached his first sermon at Sowton, near Exeter. He was in that city during the siege by the royalists, and upon its surrender (4 Sept. 1643) went to Lyme. Soon afterwards he was chosen lecturer at Cullompton, Devonshire. About the end of 1644, or early in 1645, he was appointed by Colonel Alexander Popham, M.P., and lessee of the manor, to the living of Stoke Newington, on the sequestration of William Heath. Manton soon became ex-

tremely popular, and an acknowledged leader of the presbyterians in London.

He was one of the three scribes to the Westminster Assembly, and signed the preface to the 'Confession,' adding an 'Epistle to the Reader' of his own (see ed. Edinb. 1827). On at least six occasions Manton was called to preach before the Long parliament, the first being 30 June 1647, a fast day (*Commons' Journals*). He strongly disapproved of the king's execution, but remained in favour with Cromwell and his parliament, and again preached before them on thanksgiving and fast days until 4 Feb. 1658. He attended Christopher Love [q. v.] on the scaffold (22 Aug. 1651), and afterwards, in spite of threats of shooting from the soldiers, preached a funeral sermon (printed 1651) in Love's church of St. Lawrence Jewry, though 'without pulpit-cloth or cushion.' Manton was incorporated B.D. on 20 April 1654 at Oxford, on the ground that 'he is a person of known worth, and a constant preacher in London.' In 1656 he was presented by William Russell, earl of Bedford, to the rectory of St. Paul's, Covent Garden, a new church built and endowed by Francis, fourth earl (Newcourt, i. 707). Although he was not legally admitted until 10 Jan. 1660 (Kennett, *Register*), he attracted to the church, under the Commonwealth, crowds of the nobility, both Scottish and English. Evelyn was there (*Diary*, i. 327) on 23 May 1658, when Manton had collections made for the sequestrated ministers. On another occasion Baxter and Dr. Wilkins, afterwards bishop of Chester, assisted him in a service for the Piedmontese protestants. He was nominated by the committee of parliament, with Baxter and others, to draw up the 'Fundamentals of Religion' (Baxter, *Reliquiæ*, pt. ii. p. 197). He was also appointed one of the 'triers' or inquisitors of godly ministers. Wood derisively calls him the 'prelate of the Protectorate.' On 26 June 1657 Manton was present in Westminster Hall, and 'recommended his Highness, the Parliament, the council, the forces by land and sea, and the whole government and people of the three nations to the blessing and protection of God' (Whitelocke, p. 662).

Manton was anxious for the Restoration, and was one of the deputation to Breda, where Charles II promised to make subscription easier for the presbyterians. In June or July 1660 he was sworn one of the twelve chaplains to the king, but never preached before him, or received or expected any pay (Baxter). He sat on the commission for the revision of the liturgy, which met in the first instance at Calamy's house 2 April 1660, and diligently attended the Savoy conference (convened 25 March 1661). He accompanied Baxter, Calamy, and others to an audience of the king, who desired them 'to set down what they would yield to.' The presbyterians met at Sion College for two or three weeks, and attended at Lord-chancellor Manchester's when their declaration was read before the king (22 Oct. 1660).

On 19 Nov. 1660 Manton was created D.D. at Oxford, and was offered the deanery of Rochester, but he declined to subscribe. He continued at St. Paul's, Covent Garden, not reading the liturgy nor having it read, until a petition was presented by his congregation at the end of 1661. On 24 Aug. (St. Bartholomew's day) 1662 he left his living, but disclaims having preached any farewell sermon (Kennett, p. 779). He attended the services of his successor, Dr. Patrick, afterwards bishop of Ely, until Patrick charged him with circulating a libel about him in the church (*Bodl. MSS.* Cod. Tann. xxxiii. fol. 38). Manton then held frequent services in his own house in King Street, Covent Garden, until the numbers grew too large, and the meetings were moved successively to White Hart Yard, Brydges (now Catherine) Street, and to Lord Wharton's in St. Giles's. It is a sign of his popularity that the Earl of Berkshire, 'a Jansenist papist,' who lived next door, offered egress 'over a low wall' if trouble arose (Harris). Among those who regularly came were the Countesses of Bedford and Manchester, Lady Clinton, Sir William Lockier, and Lady Seymour (*Hist. MSS. Comm.* 2nd Rep. App. vi. p. 15). In September 1668 Manton, 'being next the court and of great name among the presbyterians,' drew up, at the suggestion of Sir John Baber [q. v.], an address to the king acknowledging the clemency of his majesty's government. Manton described his own and his companion's reception at Lord Arlington's, the secretary of state, in a letter to Baxter (*Reliquiæ*, iii. 37). His meetings were connived at until about 1670, when he was arrested on a Sunday afternoon just as he was finishing his sermon. He was committed to the Gatehouse, but was treated leniently, Lady Broughton being the keeper. Baxter 'judges him well at ease.' On being released, six months after, Manton began preaching in a room in White Hart Yard, and only escaped a second arrest by a timely warning, which enabled James Bedford, who had taken the Oxford oath, to occupy his place. In 1672 he was chosen one of the first six preachers for the merchants and citizens of London at the weekly lecture in Pinners' Hall, where he continued to preach occasionally until his death. Two years

later, Manton, with Baxter and Bates, met Tillotson and Stillingfleet, 'to consider of an accommodation.' A draft was agreed upon and laid before the bishops, who rejected it. About 1675 his health failed. A visit to Lord Wharton's country seat at Woburn did him little good. He fell into a lethargy painful to the many friends who visited him, and died 18 Oct. 1677, in the fifty-seventh year of his age. He was buried in the chancel of St. Mary's, Stoke Newington, on 22 Oct. His funeral sermon was preached by William Bates (printed London, 1678). John Collinges [q. v.] preached at the merchants' lecture, and Thomas Case [q. v.], then above eighty, also commemorated his death. 'Words of Peace,' Manton's dignified and spiritual utterances on his deathbed, was published as a broadside a month or two after.

Manton was the most popular of the presbyterians, and used his influence 'for the public tranquillity.' Bates says 'his prudent, pacific spirit rendered him most useful in these divided times.' According to Neal, he was 'a good old puritan, who concerned not with the politics of the court,' only with its religion. He made no enemies. His portrait, engraved by White, is prefixed to most of his works. His place was, above all, in the pulpit. Archbishop Ussher called him 'a voluminous preacher,' and the six folio volumes published after his death contain 589 sermons. Lord Bolingbroke, writing to Swift (Swift, *Letters*, ed. 1767, ii. 172), says: 'Manton taught my youth to yawn, and prepared me to be a high churchman, that I might never hear him read or read him more.' Besides the public occasions mentioned above, Manton preached the second sermon to the Sons of the Clergy, several times before the lord mayor and aldermen at St. Paul's, and took part in the morning exercises at Cripplegate and elsewhere.

Manton married Mary Morgan of Sidbury, Devonshire, who survived him twenty years. They had several children. A daughter Ann married a Mr. Terry, and died 16 March 1689. Some commemorative verses by her nephew, Henry Cutts, are to be found in 'Advice to Mourners, &c., a Sermon long since preached by J. Manton,' published by Matthew Silvester, 1694, with a short account of the two wives of Mr. Terry. A son Thomas was baptised at Stoke Newington 7 Oct. 1645, and a son James was buried there 18 June 1656. Another son, Nathaniel, born 4 March 1657, was a bookseller at the Three Pigeons in the Poultry (see note at end of Preface to vol. iv. of the folio edition of his sermons). Another daughter, Mary, was born 9 Dec. 1658.

Dr. Manton's extremely valuable library was sold at his house in King Street, Covent Garden, 25 March following his death. The catalogue was the fourth printed. A copy, with the prices in manuscript, is in the British Museum Library.

Manton published: 1. 'Meate out of the Eater, &c.,' London, 1647. 2. 'England's Spirituall Languishing, &c.,' London, 1648. Both fast sermons preached before the commons. 3. 'A Practical Commentary, or an Exposition, with Notes, upon the Epistle of James,' London, 1651; reprinted 1653, 1657, 1840, 1842, and 1844. 4. 'The Blessed Estate of them that Die in the Lord,' London, 1656. 5. 'A Practical Commentary on the Epistle of Jude,' 1658, being weekly lectures delivered at Stoke Newington. 6. 'Smectymnuus Redivivus,' with a preface of his own, being a reprint of the 1641 edition (see Calamy), 1669. He also wrote a number of prefaces or recommendatory epistles to the works of Case, Chetwynd, Clifford, Hollingworth, Gray, Strong, Sibbes, and others.

Immediately after Manton's death Bates published a volume of his sermons, with portrait, 1678, 4to. A second was published by Baxter, 1679, 8vo. 'A Practical Exposition of the Lord's Prayer' appeared in 1684, and 'Several Discourses tending to Promote Peace and Holiness among Christians,' 1685; 'Christ's Temptation and Transfiguration Practically Explained and Improved,' 1685; 'A Practical Exposition on Isaiah liii.,' 1703. Vol. i. of the folio complete edition of his sermons, with memoir by William Harris, D.D. [q. v.], and 190 sermons on Psalm cxix., appeared in 1681; 2nd edit., corrected, 1725; a later edition, in 3 vols. 8vo, 1842. Vol. ii. pt. i., dedicated to William, earl of Bedford, by Bates, Collins, and Howe, 1684; pt. ii., dedicated to Lord and Lady Wharton, by Bates and Howe, 1684. Vol. iii. pt. i., containing a treatise on the Lord's Supper, 1688. Vol. iv. 1693. They are supplied with a curious but most complete index. 'The Morning Exercises at Cripplegate, St. Giles, and Southwark,' edited by Nichols, 6 vols. 1844, contains four of Manton's sermons.

[Authorities mentioned above; Gardiner's Registers of Wadham, p. 129; Wood's Athenæ Oxon. ed. Bliss, iii. 1134–9; Calamy and Palmer, i. 175, 426; Harris's Memoir, 1725; Eachard's Hist. p. 936; Mitchell's Westminster Assembly, pp. xx, 124, 469; Neal's Puritans, iv. 445 *n.*; Robinson's Hist. and Antiquities of Stoke Newington, pp. 140–3; Lysons's Environs of London, pp. 291–2; Burnet's Hist. of his own Time, i. 259, 308; Clarendon's Rebellion, xvi. 242, ed. 1849; Marsden's Later Puritans, 1st edit. p. 418; Baxter's Biographical Collections, 1768, pp. 199–226; Kennett's Hist. of England,

iii. 281; Wilson's Hist. of Dissenting Churches, iii. 545–66; Darling's Encyclop. Bibliograph. 1854; Administration at Somerset House; Registers of Lydeard St. Lawrence per Rev. F. L. Hughes, of Stoke Newington per Rev. L. E. Shelford, and of Covent Garden per Rev. S. T. Cumberlege.] C. F. S.

MANWARING or MAYNWARING, ROGER (1590–1653), bishop of St. Davids, born at Stretton in Shropshire in 1590, was educated at the King's School, Worcester, and entered as a bible-clerk at All Souls' College, Oxford, in 1602. He is stated, somewhat doubtfully, to be descended through younger sons from John Manwaring or Mainwaring (*d.* 1410), sheriff of Cheshire under Henry IV (see BURKE, *Extinct Baronetcies*, p. 334). He graduated B.A. in 1608, M.A. on 5 July 1611, and accumulated the degrees of B.D. and D.D. on 2 July 1625. He was collated to the rectory of St. Giles's-in-the-Fields, London, on 3 June 1616, and about 1626 was appointed chaplain in ordinary to Charles I. In this capacity he preached before the king on 4 July 1627 at Oatlands on 'Religion,' and on the 29th following at Alderton on 'Allegiance.' In the first sermon he asserted that the king's royal command imposing taxes and loans without consent of parliament did 'so far bind the conscience of the subjects of this kingdom that they could not refuse the payment without peril of damnation,' an illustration of their probable fate being supplied by the case of Korah, Dathan, and Abiram; in the second sermon he maintained that the authority of parliament was not necessary for the raising of aids and subsidies. The sermons were printed in August 1627, by I. H. for R. Badger, London, 4to, ostensibly 'by command of his majesty,' though the license and order for printing were subsequently assigned to the maleficent influence of Laud. They were reprinted in 1667 and 1709 (cf. FORSTER, *Eliot*, i. 387 *n.*; LOWNDES, *Bibl. Man.* 1469). In the following May he repeated the substance of these sermons in his parish church. Phelips, in the House of Commons, had already in memorable language protested against the absolutist tendency of Manwaring's sermons (GARDINER, vi. 237). Rouse and other more prominent members took the matter up, and on 9 June 1628 Pym carried up to the lords the charges which had been gradually collected against the preacher. He was charged with trying 'to infuse into the conscience of his majesty the persuasion of a power not bounding itself with law,' with seeking 'to blow up parliamentary powers, not much unlike Faux and his followers,' or, in the words of Pym, with 'endeavouring to destroy the king and kingdom by his divinity.' Manwaring's condemnation followed, and he was sentenced to be imprisoned during the pleasure of the house, to pay a fine of 1,000*l.*, and to be suspended for three years. He was also disabled from holding any ecclesiastical dignity or secular office. On 23 June Manwaring, with tears in his eyes, humbly repented and acknowledged his errors and indiscretions at the bar of the upper house, after which he was removed to the Fleet, where he remained until the dissolution. A few days after the sentence the king, at the request of parliament, issued a proclamation for the suppression of Manwaring's book, in which, although 'the grounds were rightly laid, yet in divers passages, inferences, and applications trenching upon the law of the land . . . he [Manwaring] hath so far erred that he hath drawen upon himselfe the most just censure and sentence of the high court of Parliament' ('Proclamation' in British Museum, also printed in RYMER, *Fœdera*, xviii. 1025). Charles is said to have remarked with regard to the sentence: 'He that will preach more than he can prove, let him suffer for it; I give him no thanks for giving me my due.' He nevertheless directed Heath, the attorney-general, to prepare Manwaring's pardon as early as 6 July, and in the course of the same month he presented Manwaring to the living of Stanford Rivers, Essex, with a dispensation to hold it together with St. Giles's-in-the-Fields. He held the former living down to 1641, and in the meantime was collated rector of Muckleston, Staffordshire, in 1630, and of Mugginton, Derbyshire, in 1631. On 28 Oct. 1633 he was appointed dean of Worcester (LE NEVE, *Fasti*, iii. 71), and in December 1635 he was consecrated by Laud to the bishopric of St. Davids, a proceeding which subsequently found a place among the numerous charges brought against the archbishop. No sooner did the Short parliament meet in March 1640 than the lords proceeded to question Manwaring's appointment. On 27 April the king could with difficulty prevent them from passing a fresh censure upon him, and on the following day he was deprived of his vote in the upper house (NALSON, ii. 336). Fresh charges were preferred against him concerning his conduct while dean of Worcester. He was accused of popish innovations in directing that the king's scholars, forty in number, 'usually coming tumultuously into the choir,' should come in 'bimatim,' and of exhibiting a sociability and joviality ill befitting his office. By the Long parliament he was in consequence imprisoned, losing all his preferments, and relapsing into poverty and obscurity, when he was greatly befriended

by Sir Henry Herbert [q. v.] 'For the last two years of his life,' says Lloyd, 'not a week passed over his head without a message or an injury, which he desired God not to remember against his adversaries, and adjured all his friends to forget.' He died at Carmarthen on 1 July 1653, 'after he had endured many miseries,' and was buried by the altar in the collegiate church at Brecknock, where a long Latin inscription commemorates his virtues.

Wood says of him that he had some curiosity in learning, but greater zeal for the church of England. 'It is said,' he adds, 'that he was much resolved on three things: 1. The redemption of captives. 2. The conversion of recusants. 3. The undeceiving of seduced sectaries. . . . Mr. [William] Fulman [q. v.], who married this bishop's granddaughter, used to report a remarkable story concerning a loving dog which he kept several years before he died, that after his master was dead sought for him in all the walks that he used to frequent, at length finding the church door open, went to his grave, not covered, and there he remain'd till he languished to death.'

Manwaring's name is usually thus spelt by his contemporaries, though on the titlepage of his printed sermons it is given Maynwayring. He was probably connected, but remotely, with the Maynwarings or Mainwarings of Over Peover and Ightfield, whose name, according to Lower, assumes 131 different forms (*Patronym. Brit.*)

[Wood's Athenæ Oxon. ed. Bliss, iv. 811; Foster's Alumni Oxon. 1500–1714; Lansdowne MS. 985, f. 101 (White Kennett's collections); Harl. MS. 980, f. 326; Freeman and Jones's St. Davids, p. 332; Manby's Hist. and Antiq. of St. Davids, p. 160; Theophilus Jones's Hist. of Brecknockshire; Lloyd's Memoires, 1677, pp. 272–6; Walker's Sufferings of the Clergy, pt. ii. p. 16; Hacket's Life of Williams, 1714, p. 174; Chambers's Biog. Illustr. of Worcestershire, p. 194; Prynne's Canterburie's Doome, p. 352; Sanderson's Hist. of Charles I, 1658, p. 115; Newcourt's Repertorium, i. 612, ii. 547; State Papers, Dom. 1628, passim; State Trials, iii. 335–58; Ranke's Hist. of England, i. 586; Gardiner's Hist. of England, 1603–40, vols. vi. vii. and ix.; Parl. Hist. ii. 377; The Proceedings of the Lords and Commons in the year 1628 against Roger Manwaring, D.D., the Sacheverell of his day, for two Seditious, High-flying Sermons, London, 1709.] T. S.

MANWOOD, JOHN (*d.* 1610), legal author, a relative of Sir Roger Manwood [q. v.], was a barrister of Lincoln's Inn, gamekeeper of Waltham Forest, and justice of the New Forest. He died in 1610. Manwood married Mary Crayford, of a Kentish family, by whom he had issue. His estate of Priors, part of the dissolved priory of Blackmore, in the parish of Bromfield, Essex, remained in his posterity till the last century, when the male line became extinct.

Manwood compiled and printed in 1592 (at first for private circulation) a compendium of forest law entitled 'A Brefe Collection of the Lawes of the Forest; collected and gathered together as well out of the Statutes and Common Lawes of this Realme as also out of sundrie auncient Presidents and Records, concerning Matters of the Forest. With an Abridgment of all the principall Cases, Judgments, and Entres, contained in the Assises of the Forestes of Pickering and of Lancaster,' 4to. The first published edition of this excellent work, much enlarged and improved, appeared in 1598, London, 4to; 2nd edit. 1599, 4to. A new and enlarged edition was published in 1615 with the title: 'A Treatise of the Lawes of the Forest: wherein is declared not only those Lawes, as they are now in Force, but also the Originall and Beginning of Forests: And what a Forest is in his owne proper Nature, and wherein the same doth differ from a Chase, a Parke, or a Warren, with all such Things as are incident or belonging thereunto, with their severall proper Tearmes of Art. Also a Treatise of the Pourallee, declaring what Pourallee is, how the same first began, what a Pourallee man may do, how he may hunt and use his owne Pourallee, how farre he may pursue and follow after his Chase, together with the Limits and Bounds, as well of the Forest as the Pourallee. Collected as well out of the Common Lawes and Statutes of this Land, as also out of sundrie Learned Auncient Authors, and out of the Assises of Pickering and Lancaster,' London, 4to; reprinted, London, 1665, 4to; 4th edit. London, 1717, 8vo; 5th edit. London, 1741, 8vo, both revised by William Nelson of the Middle Temple. An abridgment by N. Cox is dated 1696. Manwood is also the author of a brief 'Project for Improving the Land Revenue by inclosing Wasts,' submitted to Sir Julius Cæsar, 27 April 1609, first printed in John St. John's 'Observations on the Land Revenue of the Crown,' App. No. 1, London, 1787, 4to.

[Lansd. MS. 90, ff. 19–25; Addit. MS. 26047, ff. 161–4; Morant's Essex, ii. 77; Wright's Essex, i. 187; Boys's Sandwich, pp. 187, 481; Cal. State Papers, Dom. 1603–10, pp. 418, 645; Dugdale's Orig. p. 60; Bridgman's Legal Bibliography; Nichols's Lit. Anecd. viii. 298.] J. M. R.

MANWOOD, SIR PETER (*d.* 1625), antiquary, was eldest son of Sir Roger Manwood [q. v.] In 1583 he became a student

of the Inner Temple (Cooke, *Admissions*, 1547–1660, p. 106). On 10 Dec. 1591 he had assigned to him, his wife Frances, and his son Roger, the lease of Lidcourt Meadows, Eastry, Kent, for their three lives (*Cal. State Papers*, Dom. 1591–4, p. 142), and in 1595, 1596, and 1597 had other small grants arising out of lands in Kent (*ib.* 1598–1601, pp. 527, 528, 531). He was M.P. for Sandwich in 1588–9, 1592–3, 1597, and 1601; for Saltash, Cornwall, in March 1603–4; for Kent in 1614; and for New Romney in January 1620–1. On 12 Dec. 1598 he had license granted him to travel beyond seas 'for his increase in good knowledge and learning' (*ib.* 1598–1601, p. 132). He was appointed sheriff of Kent in 1602 (*ib.* 1601–1603, p. 268), and at the coronation of James I, on 25 July 1603, was made knight of the Bath (Metcalfe, *Book of Knights*, p. 150). He was also a commissioner of sewers for Kent (*Cal. State Papers*, Dom. 1619–23, p. 281). Manwood was not only learned himself, but a patron of learned men, whom he liked to gather round him at his seat at St. Stephen's, otherwise Hackington, near Canterbury. He is mentioned with great respect by Camden (*Britannia*, ed. 1607, p. 239), and was a member of the Society of Antiquaries in 1617, when application was made for a charter (*Archæologia*, i. xxi). His lavish style of living involved him in difficulties, and he had to quit the country in August 1621. Broken in health he ventured back as far as Dover in April 1624, hoping to persuade his creditors to accept some arrangement whereby he might be suffered to end his days in his own country. His lifelong friend, Lord Zouch, wrote to Secretary Conway begging him to use his influence with the king for Manwood's protection (*Cal. State Papers*, Dom. 1623–5, p. 213).

Manwood died in 1625, and was buried in St. Stephen's Church, leaving a large family by his wife Frances (1573–1638), daughter of Sir George Hart of Lullingstone, Kent. (Berry, *County Genealogies*, 'Kent,' p. 356). John Manwood (*d.* 1653), his second son and ultimate successor to the estates, was one of the gentlemen of the king's privy chamber, and was knighted on 3 April 1618 (Metcalfe, p. 173). In 1639 he was lieutenant-governor of Dover Castle, and in April 1640 was elected M.P. for Sandwich. About 1637 he sold the estate of St. Stephen's to Colonel Sir Thomas Colepeper, and, having married a Dutch lady as his second wife, resided thenceforth a good deal in Holland (Hasted, *Kent*, fol. ed., iii. 595). Another son, Thomas Manwood, student of the Inner Temple 1610, and B.A. Lincoln College, Oxford, 1611, was drowned in France in 1613 (Foster, *Alumni Oxon.* 1500–1714, iii. 968). His premature death was gracefully commemorated by William Browne of Tavistock in the fourth eclogue of 'The Shepherd's Pipe' (1614). A daughter, Elizabeth, married Sir Thomas Walsingham [q. v.]

Part of the manuscript of Sir Roger Williams's 'The Actions of the Lowe Countries' having fallen into Manwood's hands, he gave it to Sir John Hayward for revision, and published it in 1618, 4to, prefixing an epistle dedicatory to Sir Francis Bacon. He hoped that the publication might prove 'a meane of drawing the residue into light.'

Two of Manwood's letters to Lord Zouch, dated 1620, are in Egerton MS. 2584, ff. 98, 129. A register of documents relating to his estates, dated 1551–1619, is Additional MS. 29759.

[Boys's Sandwich, 1792, p. 249; Notes and Queries, 3rd ser. iv. 477; Lansd. MS. 109, art. 97.] G. G.

MANWOOD, Sir ROGER (1525–1592), judge, second son of Thomas Manwood, a substantial draper of Sandwich, Kent, by Catherine, daughter of John Galloway of Cley, Hundred of South Greenhow, Norfolk, was born at Sandwich in 1525. Educated at St. Peter's school, Sandwich, he was admitted in 1548 to the Inner Temple, where he was called to the bar in 1555. The same year he was appointed recorder of Sandwich, and entered parliament as member for Hastings. In 1557–8 he exchanged Hastings for Sandwich, which he continued to represent until 1572. He resigned the recordership of Sandwich in 1566, but acted as counsel for the town until his death. Manwood was also, for some years prior to his elevation to the bench of the common pleas, steward, i.e. judge, of the chancery and admiralty courts of Dover.

At the Inner Temple revels of Christmas 1561 Manwood played the part of lord chief baron in the masque of 'Palaphilos' [cf. Hatton, Sir Christopher, 1540–1591]. He early attracted the favourable notice of the queen, who in 1563 granted him the royal manor of St. Stephen's, or Hackington, Kent, which he made his principal seat, rebuilding the house in magnificent style. He was reader at the Inner Temple in Lent 1565; his reading on the statute 21 Hen. VIII, c. 3, is extant in Harleian MS. 5265 (see also Thoresby, *Ducat. Leod. Cat. of MSS.* in 4to, No. 119). He was a friend of Sir Thomas Gresham and Archbishop Parker,

and steward of the liberties to the latter, in concert with whom he founded at Sandwich a grammar school. It took the place of St. Peter's school, which had been suppressed in 1547 with the chantry of St. Thomas, to which it was attached. The school was built on a site near Canterbury Gate, and endowed partly out of Manwood's own funds and money bequeathed him for the purpose, partly by public subscription between 1563 and 1583, and long continued to send scholars to the universities, but has been in abeyance since the middle of the present century. Manwood was called to the degree of serjeant-at-law on 23 April 1567. In parliament he supported the Treason Bill of 1571, was a member of the joint committee of lords and commons to which the case of the queen of Scots was referred in May 1572, and concurred in advising her execution. On 14 Oct. he was rewarded with a puisne judgeship of the common pleas. He was one of the original governors of Queen Elizabeth's grammar school, founded at Lewisham in 1574, and in 1575 obtained an act of parliament providing for the perpetual maintenance of Rochester bridge, which, however, did not prevent its demolition in 1856, to make way for the present iron structure. Manwood was joined with the Bishops of London and Rochester in a commission of 11 May 1575 for the examination of foreign immigrants suspected of anabaptism. The inquisition resulted in the conviction of two Flemings, John Peters and Henry Twiwert, who were burned at West Smithfield. On 23 April 1576 Manwood was placed on the high commission. As a judge he was by no means disposed to minimise his jurisdiction, advised that the Treason Act did not supersede, but merely reinforced the common law, and that a lewd fellow, whom neither the pillory nor the loss of his ears could cure of speaking evil of the queen, might be punished either with imprisonment for life 'with all extremity of irons, and other strait feeding and keeping,' or by burning in the face or tongue, or public exposure, 'with jaws gagged in painful manner,' or excision of the tongue. He also held that non-attendance at church was punishable by fine, and favoured a rigorous treatment of puritans. Nevertheless, he seems to have been popular on circuit, Southampton conferring upon him its freedom on 28 March 1577. By the influence of Walsingham and Hatton, Manwood was created lord chief baron of the exchequer on 17 Nov. 1578, having been knighted at Richmond two days before. He took his seat in the following Hilary term (*Add. MS.* 16169, f. 67 *b*). As lord chief baron Manwood was a member of the court of Star-chamber which on 15 Nov. 1581 passed sentence of fine and imprisonment upon William, lord Vaux of Harrowden [q.v.], and other suspected harbourers of the jesuit Edmund Campion [q.v.] for refusing to be examined about the matter. His judgment, in which he limits the legal maxim, 'Nemo tenetur seipsum prodere,' to cases involving life or limb, is printed in 'Archæologia,' xxx. 108 et seq. (see also *Hist. MSS. Comm.* 11th Rep. App. pt. vii. pp. 163–5).

In 1582, on the death of Sir James Dyer [q.v.], chief justice of the common pleas, Manwood offered Burghley a large sum for his place, which, however, was given to Edmund Anderson [q.v.] In February 1584–5 he helped to try the intended regicide Parry, and in the following June he took part in the inquest on the death of the Earl of Northumberland in the Tower [see PERCY, HENRY, eighth EARL OF NORTHUMBERLAND]. He was a member of the special commission which, on 11 Oct. 1586, assembled at Fotheringay for the examination of the queen of Scots, and concurred in the verdict afterwards found against her in the Star-chamber (25 Oct.) He also sat on the commission which, on 28 March 1587, found Secretary Davison guilty of 'misprison and contempt' for his part in bringing about her execution [see DAVISON, WILLIAM, 1541–1608].

In 1591 he was detected in the sale of one of the offices in his gift, and sharply censured by the queen. A curious letter, in which he attempts to excuse himself by quoting precedents, is extant in Harleian MS. 6995, f. 49. This was but one of several misfeasances of various degrees of gravity with which Manwood was charged during his later years. Thomas Digges [q.v.] and Richard Barry, lieutenant of Dover Castle, charged him with deliberate perversion of justice, in the chancery and admiralty courts of Dover, and the exchequer; Sir Thomas Perrott [q.v.] and Thomas Cheyne, with covinous pleading in the court of chancery; and Richard Rogers, suffragan bishop of Dover, with selling the queen's pardon in a murder case for 240*l*. According to Manningham (*Diary*, Camden Soc., p. 91), he even stooped to appropriate a gold chain which a goldsmith had placed in his hands for inspection, and on the privy council intervening by writ at the suit of the goldsmith, returned the scornful answer, 'Malas causas habentes semper fugiunt ad potentes. Ubi non valet veritas, prævalet auctoritas. Currat lex, vivat Rex, and so fare you well my Lords.' 'But,' adds the diarist, 'he was commit.' This strange story is confirmed by extant

letters of Manwood, from which it appears that he was arraigned before the privy council in April 1592, refused to recognise its jurisdiction in a contemptuous letter containing the words 'fugiunt ad potentes,' was thereupon confined in his own house in Great St. Bartholomew's by order of the council, and only regained his liberty by apologising for the obnoxious letter, and making humble submission (14 May). His disgrace, however, did not prevent his offering Burghley five hundred marks for the chief justiceship of the queen's bench, vacant by the death of Sir Christopher Wray [q.v.] The bribe was not taken, and on 14 Dec. 1592 Manwood died. The letters above referred to will be found in Lansdowne MS. 71, arts. 5, 6, 7, and 68; Harleian MS. 6995, art. 62; and Strype, 'Annals' (fol.), iv. 119–23. Other of Manwood's letters are preserved in Egerton MS. 2713, f. 193, Additional MS. 12507, f. 130, Lansdowne MS. arts. 24 and 31, and the 'Manwood Papers' in the Inner Temple Library. His hand is one of the least legible ever written. A note of some of the charges against him in Burghley's handwriting is in Lansdowne MS. 104, art. 32 (see also *Lansd. MSS.* 24 art. 39, 26 art. 7). Some eulogistic Latin hexameters on his death are ascribed to Marlowe (cf. *Works of Christopher Marlowe*, ed. Dyce, iii. 308).

Manwood was buried beneath a splendid marble monument, erected during his lifetime, in the south transept of St. Stephen's Church, near Canterbury. Coke calls him a 'reverend judge of great and excellent knowledge in the law, and accompanied with a ready invention and good elocution.' Of the four high courts of justice he wittily said: 'In the common pleas there is all law and no conscience, in the queen's bench both law and conscience, in the chancery all conscience and no law, and in the exchequer neither law nor conscience.' His opinion 'as touching corporations, that they were invisible, immortal, and that they had no soul, and therefore no subpœna lieth against them, because they have no conscience nor soul,' is recorded by Bulstrode, 'Reports,' pt. ii. p. 233.

If an unscrupulous judge, Manwood was a munificent benefactor to his native county. Besides his school, he built a house of correction in Westgate, Canterbury, gave St. Stephen's Church a new peal of bells and a new transept—that under which he was buried—and procured in 1588 a substantial augmentation of the living. He also built seven almshouses in the vicinity of the church, and by his will left money to provide work and wages for the able-bodied poor of Hackington and the adjoining parishes in bad times.

Manwood married twice, in both cases a widow. By his first wife, Dorothy, daughter of John Theobald of Sheppey, he had issue three sons and two daughters; by his second wife, Elizabeth, daughter of John Copinger, of Allhallows, near Rochester, he had no issue. Of his sons one only survived him, Peter [q.v.] His posterity died out in the male line during the seventeenth century. Both Manwood's daughters married; Margaret, the elder, Sir John Leveson of Horne, Kent; Ann, the younger, Sir Percival Hart of Lillingston. Fuller (*Worthies*, 'Kent') erroneously ascribes to the judge a treatise on 'Forrest Law' [see MANWOOD, JOHN]. A portrait of Manwood by an unknown hand is in the National Portrait Gallery; it is a sketch in water-colours from an ancient picture.

[Lambard's Perambulation of Kent, 1596, p. 394; Holinshed's Chronicles, anno 1584; Berry's County Genealogies, 'Kent;' Camden's Britannia, ed. Gough, i. 217; Addit. MSS. 5507 p. 329, 12507 f. 130, 29759, 33512 ff. 5–16; Eg. MS. 2713, f. 193; Lansd. MSS. 24 art. 39, 26 art. 7, 27 art. 48, 50 art. 24 and 31, 104 art. 32; Harl. MSS. 6993 ff. 7, 17, 6994 ff. 21,154, 7567 art. 15; Inner Temple Books; Returns of Members of Parliament (Official); Boys's Sandwich, pp. 199–269, 484, 744–5; Hasted's Kent, ii. 20, 621, iii. 598, 600, iv. 273; Hasted's Kent, ed. Drake, pt. i., 'Hundred of Blackheath,' pp. 268, 271*n*., 284; Dugdale's Orig. p. 150; Chron. Ser. pp. 93, 94; Cal. State Papers, Dom. 1547–80, pp. 441, 521, 556, 1581–90 p. 648, 1591–4 pp. 219–20; Burgon's Life of Sir Thomas Gresham, ii. 478; Nicolas's Life of Sir Christopher Hatton, p. 67; D'Ewes's Journ. of Parliaments during the Reign of Queen Elizabeth, 1682, pp. 160, 165, 167, 178, 180, 183, 206, 222, 223; Parl. Hist. i. 745; Hist. MSS. Comm. 11th Rep. App. pt. iii. p. 20; Analytical Index to the Remembrancia, p. 117; Rymer's Fœdera (Sanderson), xv. 718, 740; Cobbett's State Trials, i. 1095, 1114, ii. 62 et seq.; Somers Tracts, i. 220; Narratives of the Reformation (Camden Soc.), p. 339; Trevelyan Papers (Camden Soc.), ii. 84, 86; Camden Miscellany (Camden Soc.), vol. iv.; Lodge's Illustrations, ii. 382; Parker Corresp. (Parker Soc.), pp. 187–92, 338, 405; Becon's Prayers (Parker Soc.), p. 601; Strype's Whitgift, fol., i. 285, ii. 360–73, iii. 138 et seq.; Strype's Aylmer, 8vo, p. 91; Strype's Grindal, fol., pp. 208, 232–3; Strype's Parker, fol., i. 274 et seq., ii. 377, iii. 337, 343; Strype's Annals, fol., vol. iii. pt. i. pp. 62, 138, 270, 364; Coke's Reports, fol., pt. iii. p. 26*a*; Croke's Reports, 4th ed., p. 290; Froude's Hist. of England, xi. 88 *a*; Carlisle's Endowed Grammar Schools, i. 595 et seq.; Parl. Papers, 1865, vol. xliii.; Murray's Handbook to Kent; Kelly's Directory to Kent and Sussex; Foss's Lives of the Judges.]

J. M. R.

MAP or **MAPES, WALTER** (*fl.* 1200), mediæval author and wit, was from his name of Welsh descent, and he speaks of the Welsh as his fellow-countrymen (*De Nugis*, ii. 20). Map, which is Welsh for 'son,' and which has been shortened to Ap in forming modern patronymics, seems to have been used by the Saxons as a nickname for a Welshman. Walter himself was almost certainly a native of Herefordshire; he calls himself 'a marcher of Wales' (*ib.* ii. 23), and his 'De Nugis Curialium' abounds in legends relating to that county; moreover, he was throughout his life more or less closely connected with the city of Hereford. It is known that there was a succession of Walter Maps at Wormsley, about eight miles north of that city, between 1150 and 1240 (cf. citations from *Harl. MSS.* 3586 and 6726, ap. Ward, *Cat. of Romances*, i. 736-8). Walter may have been a member of this family, but there is no certain evidence, although he is known to have held land at Ullingswick, at no great distance (*Cart. S. Peter Gloucester*, ii. 156, Rolls Ser.) It has, however, been argued, though on very insufficient grounds, that Map was a native of Pembrokeshire (*Notes and Queries*, 3rd ser. xi. 386; Hardy, *Cat. Brit. Hist.* ii. 487). All that we know of his parents is that they were of sufficient position to have been of service to Henry II, both before and after he became king (*De Nugis*, v. 6). Map was probably born about 1140, and went to study at Paris soon after 1154, for Louis VII had lately married Constance of Castile, and he was there at least as late as 1160, for he studied under Girard la Pucelle, who began to teach in or about that year (*ib.* v. 5, ii. 7). He was, however, back in England before 1162, for he was present at the court of Henry II, while Thomas Becket was still chancellor (*ib.* ii. 23). Map says that he had earned Henry's favour and affection through his parent's merits (*ib.* v. 6). He was one of the clerks of the royal household, and thus was frequently employed as a justice itinerant (Giraldus Cambrensis, *Opera*, iv. 219); his name occurs in this capacity at Gloucester in 1173 (Madox, *Hist. Exchequer*, i. 701), and as a justice in eyre for Herefordshire and the neighbouring counties in 1185 (Eyton, *Itinerary of Henry II*, pp. 176, 265). Giraldus says that Map always excepted the Jews and Cistercians from his oath to do justice to all men, since 'it was absurd to do justice to those who were just to none.' Map was with Henry at Limoges in 1173, when he had care of Peter of Tarentaise. In 1179 Henry sent him to the Lateran Council at Rome (cf. *ib.* p. 223); on his way he was hospitably entertained by Henry of Champagne. At the council he was deputed by the pope to argue with the representatives of the Waldensians, who were present there (*De Nugis*, ii. 3, v. 5, i. 31). In 1176 he received the prebend of Mapesbury at St. Paul's; apparently he was already canon and precentor of Lincoln, and parson of Westbury, Gloucestershire, a living in the gift of the vicars choral at Hereford (Le Neve, ii. 82, 406). In 1183 he was with Henry II in Anjou, and at the time of the young king's death in June was at Saumur (*De Nugis*, iv. 1, v. 6). Before 1186 he had become chancellor of Lincoln (*Cart. S. Peter Glouc.* ii. 156). His connection with the court seems to have ceased at the death of Henry II (*De Nugis*, iv. 2). In 1197 (not 1196 as often stated) he was made archdeacon of Oxford, and at the same time resigned his precentorship (R. de Diceto, ii. 150). Two years later, on a vacancy in the see of Hereford, the chapter wished to have Walter for bishop; he held at this time one of the prebends. Walter accompanied a deputation from the chapter to Angers in March 1199, when they attempted to gain their end with the aid of Bishop Hugh of Lincoln (*Vita S. Hugonis Lincolniensis*, p. 281, Rolls Ser.) Their mission was unsuccessful, and John, on his accession soon after, gave the see to Giles de Braos [q.v.] In January 1202 Walter, as archdeacon of Oxford, was ordered to seize all the property of his old friend Giraldus within his archdeaconry (Giraldus Cambrensis, *Opera*, iii. 20). In November 1203 he was one of the candidates whom Giraldus, not very sincerely, suggested for the see of St. Davids (*ib.* i. 306, iii. 321). Map was still alive on 15 March 1208, when an order was made for a payment to him (*Cal. Rot. Litt. Claus.* i. 106), but apparently he was dead when Giraldus wrote the prœmium to the second edition of his 'Hibernica' about 1210, for, in referring to Map, Giraldus says, 'cujus animæ propitietur Deus' (*Opera*, v. 410). The date of his death is given as 1 April in a calendar printed from a Hereford missal in the 'History of Hereford,' London, 1717.

In the only extant charter granted by Map, his nephew, Philip Map, is mentioned as a witness (*Cotton Charter*, xvi. 40, printed ap. *Latin Poems*, p. xxix). Map had other nephews (*De Nugis*, p. 13), but nothing further is known of them. There is no doubt that Map is the right spelling of his name; it is the form invariably used by his contemporaries, and is given by Walter himself (*ib.* v. 6, 'cui agnomen Map'). Mapes is the latinised and inaccurate form, though it has been most popularly used. Map is to be carefully distinguished from his predecessor

in the archdeaconry of Oxford, Walter Calenius [q.v.], with whom he has been often confused.

Walter Map's undoubted literary remains are scarcely commensurate with the reputation which he has almost continuously enjoyed. A man of the world, with a large circle of courtly acquaintances—he bears witness himself to his familiarity with the two Henrys of England, Henry II and his son, with Louis of France, and Henry of Champagne—actively engaged in public affairs from his youth up, he was probably more familiar to his contemporaries as a wit than as a writer; to this Giraldus Cambrensis bears witness in the record that he has preserved of his friend's 'courtly jests' (*Opera*, iii. 145, iv. 219, &c.) It is possible also that this is all that Giraldus alludes to in his repeated references to Map's French 'dicta,' though this is susceptible of another explanation. Map himself says expressly to Giraldus, 'Nos multa diximus; vos scripta dedistis et nos verba,' and that his 'dicta' had brought him a considerable reputation (Giraldus, *Opera*, v. 410–411). However, Giraldus is also our witness that Map was a scholar, well versed in law and theology, and a man of poetic taste, well read in literature (*ib.* i. 271–89, iv. 140). Much of this might be inferred from his one undoubted work, the 'De Nugis Curialium' (Courtiers' Trifflings). This curious book, although devoid of any visible arrangement, made up largely of legends from his native county, gossip and anecdotes of his court life, also displays his interest in and acquaintance with the ancient classics, the Christian fathers, and contemporary history. In its form hardly more than the undigested reminiscences and notes of a man of the world with a lively sense of humour, there is yet a deeper purpose underlying it; it is, indeed, in some sense a keen satire on the condition of church and state in the writer's own day. It incorporates much historical information, chiefly of a traditional and anecdotal character, but of considerable interest; especially noticeable are his accounts of the Templars and Hospitallers, and his sketch of the English court and kings from the reign of William II to his own time. To the 'De Nugis' we also owe nearly all our knowledge of Map's own life. The work appears to have grown out of a request made by a friend called Geoffrey, that he would write a poem on 'his sayings and doings that had not been committed to writing' (*De Nugis*, pp. 14, 19). Elsewhere he implies that he wrote at the wish of Henry II, and tells us that the book was composed in the court by snatches (*ib.* p. 140). It is sufficiently clear from the work itself that it was composed at various times between 1182 and 1192 (*ib.* pp. 176 and 230; see also pp. 20, 22, 39, 209, 228, 232). Moreover, the same stories or incidents are sometimes related more than once. The only manuscript of the 'De Nugis Curialium' is Bodl. MS. 851, a manuscript of the fifteenth century, once the property of John Wellys, monk of Ramsey and sometime student of Gloucester Hall, Oxford (inscription in *Bodl. MS.* 851, and Wood, *City of Oxford*, ii. 260, Oxf. Hist. Soc.) There is a transcript made from this manuscript by Richard James [q.v.] in James MSS. 31 and 39, in the Bodleian Library. It was edited by Mr. T. Wright for the Camden Society in 1850. A discussion of some of the folk-tales contained in the 'De Nugis' will be found in 'Germania,' v. 47–64. In the 'De Nugis' (*Distinctio*, iv. c. iii.) is incorporated a little treatise, 'Dissuasio Valerii ad Rufinum ne uxorem ducat,' which seems to be a work of Map's earlier years, and of which many anonymous copies exist (e.g. Bodl. MS. Add. A 44, early thirteenth century with a fourteenth-century commentary, and Arundel MS. 14, and Burney MS. 360 in the British Museum). It is printed among the supposititious works of St. Jerome in Migne's 'Patrologia,' xxx. 254.

In the 'De Nugis Curialium' there are incorporated various stories of a romantic character. But there is nothing which, for its style or matter, would lead us to attribute to Map that share in the composition of the Arthurian romances with which he has in varying proportions been credited. The manuscripts of the great prose romance of 'Lancelot' commonly ascribe the authorship to Map. Of the four parts of this work the first two compose the 'Lancelot' proper, the other two being the 'Quest of the S. Graal,' and the 'Morte Arthur.' All four parts are in several manuscripts, attributed specifically to Walter Map (e.g. Royal, 19 C xiii. thirteenth century, in the British Museum). But in Egerton MS. 989—which is a copy of the 'Tristram'—the writer, who passes under the name of Hélie de Borron, tells us that Map wrote 'le propre livre de M. lancelot du lac.' The same writer in the 'Meliadus' (cf. *Add. MS.* 12228) gives the usual ascription of the 'Lancelot' to Map, with the significant addition 'qui etoit le clerc le roi henri.' The constancy of the tradition would in itself point to there being some foundation of fact; it is therefore interesting to find Hue of Rotelande, who was himself a native of Herefordshire, and wrote about 1185, after describing the threefold appearance of

his hero at the tournament in white, red, and black armour, excuse his romance-writing with these words :—

> Sul ne sai pas de mentir lart,
> Walter Map reset ben sa part.
> (*Ipomedon.*)

('I am not the only one who knows the art of lying, Walter Map knows well his part of it.') The incident of the tournament figures of course in the 'Lancelot,' and it is almost incredible that we have not here a conscious allusion to that romance, and to Map as its author. With this corroborative evidence we may take the statement by the so-called Hélie de Borron in the 'Meliadus.' Hélie lived about 1230, and was an 'arrangeur' of older and shorter romances, from which he probably derived his assertion of Map's share in the composition of the 'Lancelot.' If Hélie was merely endeavouring to father the 'Lancelot' on an eminent man, it is strange that he should not have given Map his later designation of archdeacon, instead of going back fifty years to the time when he was a simple clerk of the king. That Hélie or his authorities should have known that Map was a royal clerk is in itself perhaps a little peculiar, and the assertion that he translated the 'Lancelot' into French at Henry's request is a further coincidence, when compared with Map's own statement in the 'De Nugis' that he engaged in literature at the king's wish (p. 140). Taking the analogy of the great prose 'S. Graal,' which was asserted to be a translation from the Latin by Robert de Borron, but which has proved to be founded on a short poem by that writer, we may not unfairly conclude that the foundation of the prose 'Lancelot' was an Anglo-French poem by Walter Map. Map wrote poetry and wrote in French, and it is possible that this is what he refers to as his 'dicta,' using that word in the sense of the French 'dites,' and 'dicere' in the sense of composing in the spoken language as opposed to 'scribere' (to compose in Latin). That such Anglo-French poems on this subject did exist we know from Ulrich of Zatzikhoven, who partly founded his romance of 'Lanzelet' on a book which he borrowed from Hugh de Morville [q.v.], when a hostage in Germany for Richard I. M. Paulin Paris and Dr. Jonckbloët even favour Map's claim to be the author of the prose 'Lancelot,' including the 'S. Graal' and 'Morte Arthur.' On the other hand, M. Gaston Paris would deprive him of any share whatever in its composition. On the whole it seems probable that Map did contribute in a considerable degree towards giving the Arthurian romances their existing shape, but how far any of his work has survived must be a matter of dispute. It is perhaps worth notice that M. Paulin Paris hazarded a theory that Map wrote his romances in defence of Henry's opposition to the Roman court, and that the legend of Joseph of Arimathea constituted a claim for pontifical supremacy in defiance of the pope (*ib.* i. 472 et sqq.) This theory, though perhaps far fetched, is enticing when viewed in connection with Map as the satirist of Roman corruption.

It is as a satirist, rather than as the author of the 'De Nugis Curialium' or the 'Lancelot,' that Walter Map has enjoyed so lasting a reputation. To his pen has been ascribed much of the Goliardic verse, in which the later twelfth and early thirteenth centuries were so prolific. These Latin poems consist of satires on the corruptions of the ecclesiastical order generally, and above all on the church of Rome. A 'Goliardus' was a clerk of loose life, who made a living by his coarse and satirical wit (on the derivation of the word see Wright, *Latin Poems attributed to Walter Map*, or Ducange, sub voce). From this we have the pretended Bishop Golias, the burlesque representative of the clerical order, whose 'Confession' and 'Apocalypse' are the chief among the poems of this class attributed to Map. But Giraldus Cambrensis was familiar with the 'Confession,' and criticises its writer severely under the name of Golias; it would therefore appear that he at any rate did not suspect his intimate friend of the authorship (*Speculum Ecclesiæ*, ap. *Opera*, iv. 291–3). Giraldus also cites the poem entitled 'Golias in Romanam Curiam' (*ib.*; cf. *Latin Poems*, pp. 36–9). Of the other poems the 'Metamorphosis Goliæ' (*ib.* pp. 21–30) appears to have been written about 1140 (art. by M. Hauréau in *Mém. Acad. Inscr. et Belles-Lettres*, xxviii. ii. 223–38). A collection of these poems was edited by Mr. T. Wright for the Camden Society, 'Latin Poems attributed to Walter Map,' 1841. There is no sure ground for ascribing any of this extant poetry to Map, and the ascriptions of them to him in manuscripts, though common in the fifteenth century, are in no case older than the fourteenth century. We do, however, know that Map wrote verses against the Cistercians, and some of his jests preserved by Giraldus are made at the expense of the clergy (cf. *Opera*, iii. 145, 'vir linguæ dicacis et eloquentiæ grandis illorum et similium sugillans avaritiam episcoporum'). The 'De Nugis Curialium' moreover contains some unfavourable criticisms of the monastic orders, and comments on the avarice of the court of Rome (cf. pp. 37, 44–

58, 87). It was probably the knowledge of these sentiments and his fame as a satirist that earned Map the repute of being the true Golias. Of his poems against the Cistercians, one line appears to have been preserved:—

Lancea Longini grex albus ordo nefandus.

This occurs in a reply by W. Bothewald, subprior of St. Frideswide's, Oxford, dating from the twelfth century (printed in *Latin Poems*, p. xxxv). In one place Bothewald seems to allude to the 'De Nugis' (*ib.* p. xxxvii). It is noticeable that the metre of this line is different from that of any of the poems commonly attributed to Map. Giraldus says that Map's hostility to the Cistercians arose out of a dispute with the Cistercians of Flixley as to the rights of his church of Westbury (*Opera*, iv. 219–24, 140). He also refers to Map's poetic tastes in a long letter which he addressed to him (*ib.* i. 271–89), and preserves a poem which he sent to Map with a stick, and Map's reply in twelve elegiacs (*ib.* i. 362–363). The latter appears to be the only undoubted product of Map's muse which is now extant.

The famous so-called 'Drinking-Song'—

Meum est propositum in taberna mori,
Vinum sit appositum morientis ori,
Ut dicant cum venerint angelorum chori,
Deus sit propitius huic potatori—

which more than all else has secured Map a popular repute in modern times, consists of two separate extracts from the 'Confessio Goliæ,' lines 45–52, and 61–76. The first four of these lines form the opening verse of another drinking-song given in Sloane MS. 2593, f. 78, which dates from the fifteenth century (printed in *Latin Poems*, p. xlv). It is therefore probable that before that date the well-known song had been constructed out of the 'Confessio.' There have been many modern translations of this song (cf. *Notes and Queries*, 7th ser. viii. 108, 211, 252). Among these are versions by Leigh Hunt, Sir Theodore Martin, and Mr. J. A. Symonds (*Wine, Women, and Song*). Its supposed authorship must in all probability be abandoned, and in any case the titles of 'the jovial archdeacon' and 'the Anacreon of his age' which it has earned for Map are utterly inappropriate.

Many specimens of Map's wit are preserved by Giraldus (cf. *Opera*, iii. 145, iv. 140, 219–24). A version of the fable of the hind in the ox-stall is given as 'ex dictis W. Map,' in C.C.C. MS. 139. It is printed in Wright's edition of the 'De Nugis,' p. 244.

[Almost all our knowledge of Map's life is due to the De Nugis Curialium and the frequent references in the works of Giraldus Cambrensis; the latter are quoted from the edition in the Rolls Series; there are two passages relating to him in the life of S. Hugh of Lincoln by Adam of Eynsham in the Rolls Ser.; there are also a few references in the Pipe Rolls and Calendars of Patent and Close Rolls. The most valuable modern account is to be found in Ward's Catalogue of Romances in the British Museum, i. 218, 345–66, 734–41; see also Wright's prefaces to the De Nugis Curialium, and Latin Poems attributed to Walter Map, and his Biographia Britannica Literaria, ii. 295–310; Foss's Judges of England, i. 275–8. For various points in connection with Map's supposed share in the Arthurian romances see Paulin Paris's Romans de la Table Ronde, esp. v. 351–67, and Manuscrits François de la Bibliothèque du Roi; Gaston Paris's Littérature Française au Moyen Age, §§ 60, 62, 63; Jonckbloët's Le Roman de la Charrette par Gauthier Map et Chrestien de Troyes, The Hague, 1850; Maertens's 'Lanzelotsage, eine litterarhistorische Untersuchung,' in Romanische Studien, v. 557–706; Romania, i. 457–72, 'De l'origine et du développement des romans de la Table Ronde,' by Paulin Paris, x. 470, on the Lanzelet of Ulrich of Zatzikhoven by Gaston Paris, and xii. 459–534, 'Le Conte de la Charrette,' by Gaston Paris; Nutt's Studies in the Legend of the Holy Graal. The writer has to thank Mr. H. L. D. Ward of the British Museum for some valuable assistance.]

C. L. K.

MAPLET, JOHN (*d.* 1592), miscellaneous writer, matriculated as a sizar of Queens' College, Cambridge, in December 1560, proceeded B.A. in 1563–4, was a fellow of Catharine Hall in August 1564, and commenced M.A. in 1567. On 26 Nov. 1568 he was instituted, on the presentation of Sir Thomas Mildmay, to the rectory of Great Leighs, Essex, which he exchanged for the vicarage of Northall (now Northolt), Middlesex, on 30 April 1576 (Newcourt, *Repertorium*, i. 222, 703, ii. 385). He was buried in the chancel of Northolt Church on 7 Sept. 1592 (parish register), leaving issue: John, Thomas (*b.* 1577), Margaret, Ellen (*b.* 1575–6), and Mary (*b.* 1581). His wife was apparently a widow named Ellen Leap. A few weeks after Maplet's death she married Matthew Randall, servant on her husband's glebe, and died at Ealing in 1595 (*Probate Act in Vic. Gen. Book*, Bp. London, 1595, f. 32 *b*). Randall, who became a prosperous yeoman at Ealing, survived until 1630 (*Act Book, Comm. Court of Lond.* 1627–30, f. 115 *b*).

To Northolt Church Maplet left his 'Byble of the greatest vollome' and some small benefactions to the parish (will registered in P. C. C. 70, Scott).

Maplet wrote: 1. 'A Greene Forest, or a Naturall Historie. Wherein may bee seene

first the most sufferaigne vertues in all the whole kinde of stones & mettals: next of plants, as of herbes, trees, & shrubs; lastly of brute beastes, foules, fishes, creeping wormes, & serpents,' 8vo, London, 1567, dedicated to Thomas, earl of Sussex. 2. 'The Diall of Destinie . . . wherein may be seen the continuall . . . course, . . . effectes, and influence of the seven planets upon all kyndes of creatures here below: and unto the severall . . . situation of countryes and kingdomes. Compiled and discussed briefly, as well astrologically as poetically,' 12mo, Lond. 1581 (8vo, 1582), dedicated to Sir Christopher Hatton. Both these curious treatises are very rare.

[Information from J. Challenor Smith, esq., and W. H. L. Shadwell, esq.; Cooper's Athenæ Cantabr. iii. 135–6; Tanner's Bibl. Brit.-Hib. 1748, p. 508.] G. G.

MAPLET, JOHN (1612?–1670), physician, probably born in 1612 in the parish of St. Martin-le-Grand, London, was son, according to Wood, of 'a sufficient shoemaker.' According to the 'Register of the Parliamentary Visitors to Oxford' (ed. Burrows, p. 488) he was twenty in 1632. He was educated at Westminster, whence in 1630 he was elected to Christ Church, Oxford. He graduated B.A. on 8 July 1634, M.A. on 17 April 1638, and M.D. 24 July 1647. On 9 Dec. 1643 he was elected junior proctor upon the death of William Cartwright, and served for the remainder of the year; and in the autumn of 1647 he was nominated principal of Gloucester Hall, now Worcester College. He was a delegate of the university appointed to receive the parliamentary visitors, and is said to have submitted to their authority. But he quickly left the university. About 1648 he became tutor to Lucius Cary, third lord Falkland, with whom he travelled in France for two years, staying chiefly at Orleans, Blois, and Saumur. During the tour he made many observations, which he committed to writing, 'in a neat and curious hand, with a particular tract of his travels in an elegant Latin style' (Guidott). He afterwards went to Holland and the Low Countries, where an uncle seems to have resided. On 5 March 1651 it was certified to the committee for reformation of the universities that he was 'absent upon leave' (Burrows, p. 329), but while still abroad he appears to have been ejected from his offices at Oxford. On his return he settled as a physician at Bath, practising there in the summer and at Bristol in the winter 'with great respect and veneration from all people in those parts.' He was acquainted with the chief physicians of his time, and helped Guidott in his early days [see Guidott, Thomas]. At the Restoration he resumed the principalship of Gloucester Hall, but retired in 1662. He died at Bath on 4 Aug. 1670, aged 55; his wife died in the following February. In the north aisle of Bath Abbey, where they were buried, an elaborate monument, with a black marble tablet with a Latin inscription to Maplet's memory, was erected by Guidott. Under it is another small tablet with an inscription to his wife, aged 35, and his children, a son John, aged three years, and a daughter Mary, aged three months. Of Maplet Guidott says: 'He was of a tender, brittle constitution, inclining to feminine, clear skinn'd and of a very fresh complexion.' Wood says 'he was learned, candid, and ingenious, a good physician, a better Christian, and an excellent Latin poet.'

Besides 'Familiar Epistles,' Maplet left in manuscript 'Mercurial Epistles,' 'Consultation with Dr. Edmund Meara [q. v.], Dr. Samuel Bave, and others,' 'Cosmetics,' the 'Treatise of his Travels into the Low Countries and France,' and 'Poems and Epitaphs on Several Occasions and Persons' (in the Oxford collection), all in Latin. In 1694 Guidott published in quarto Maplet's 'Epistolarum Medicarum Specimen de Thermarum Bathoniensium Effectis,' which was dedicated to the leading contemporary physicians. Guidott also preserves some Latin verses by him on catarrh in the eyes, some lines headed 'De Catarrhi Fugâ' and 'In Primum Canitiem,' with a rhymed translation of the latter. He considers his patron's style terse and his words choice, but his periods a little too elaborate.

[Guidott's Lives and Characters of the Physicians of Bathe, pp. 151–63; Wood's Athenæ Oxon. ed. Bliss, iii. 71, iv. 733, vii. 900–1, Fasti, pt. i. pp. 473, 506, ii. 56, 104; Welch's Alumni Westmonast. pp. 102–3; Foster's Alumni Oxon. 1500–1714; Chalmers's Biog. Dict. xxi. 269–70, which is also copied by Rose.] G. Le G. N.

MAPLETOFT, JOHN (1631–1721), physician and divine, was descended from an old Huntingdonshire family. His father was Joshua Mapletoft, vicar of Margaretting and rector of Wickford, Essex, and his mother Susanna, daughter of John Collet by Susanna, sister of Nicholas Ferrar [q. v.] of Little Gidding. She afterwards married James Chedley, and, dying on 31 Oct. 1657, was buried at Little Gidding. John was born at Margaretting on 15 June 1631. On the death of his father in 1635 he was taken to Little Gidding, where he was brought up by Nicholas Ferrar, his godfather. In 1647 he was sent by his uncle, Robert Mapletoft [q. v.], to Westminster School, was entered as a pensioner at Trinity College, Cam-

bridge, on 21 May 1648, and was elected to a Westminster scholarship there in 1649. He graduated B.A. in January 1651–2, M.A. in 1655, and became fellow of his college on 1 Oct. 1653. He was incorporated B.A. at Oxford on 11 July 1654. On 12 May 1652 he was admitted a student of Gray's Inn. From 1658 to 1660 he was tutor to Jocelyne, son of Algernon, earl of Northumberland. He then went abroad to study physic. His fellowship expired in 1662, and in 1663 he re-entered the earl's family in England (Letters from Lord Percy to Mapletoft are preserved at Alnwick Castle). In 1667 he took his M.D. degree at Cambridge, and was incorporated M.D. at Oxford on 13 July 1669.

While practising in London he made the acquaintance of many of the noted men of the time, both physicians and theologians, and came much into contact with the Cambridge latitudinarians at the house of his kinsman, Thomas Firmin [q. v.] With John Locke, whom he had known at Westminster School, he was for many years on terms of great intimacy. He is said to have introduced him to both Sydenham and Tillotson. With Sydenham Mapletoft was for seven years closely associated in medical practice.

In 1670 he attended Lord Essex in his embassy to Denmark, and in 1672 was in France with the Dowager Duchess of Northumberland. In 1675 he was chosen professor of physic in Gresham College, and in 1676 was again in France with the dowager duchess, then the wife of the Hon. Ralph Montague. He retained his professorship at Gresham College till 10 Oct. 1679, when he retired from medical practice and prepared himself for ordination. He had some scruples about subscribing to the Thirty-nine Articles, and consulted his friend Dr. Simon Patrick [q. v.] (see Dr. Patrick's letter of 8 Feb. 1682–3 in *Addit. MS.* 5878, f. 151, and in Evanson, *Three Discourses*, p. 79). But on 3 March 1682–3 he took both deacon's and priest's orders, having previously been presented to the rectory of Braybrooke in Northamptonshire. This living he held until 1685–6, and though non-resident was a benefactor to the place. A letter from Mapletoft, written in 1719, complaining of the misuse of his charity (founded in 1684) and giving some details respecting the parish during his rectorship, is preserved in Braybrooke Church. On 4 Jan. 1684–5 he was chosen lecturer at Ipswich, and on 10 Jan. 1685–6, on his resigning Braybrooke, vicar of St. Lawrence Jewry in London, where he continued to preach till he was over eighty years of age. He also held the lectureship of St. Christopher for a short time from 1685. In 1689–90 he took the degree of D.D. at Cambridge, and henceforth devoted his life to religious and philanthropic objects (cf. *Cod. Rawlinson*, C. 103).

Mapletoft was an original member of the Company of Adventurers to the Bahamas (4 Sept. 1672), but, being abroad at the time, transferred his share to Locke. In the same year he was using his influence and purse in support of Isaac Barrow's scheme for building a library at Trinity College. He was elected a fellow of the Royal Society on 10 Feb. 1675–6, was member of council in 1677, 1679, 1690, and 1692, and as long as he practised the medical profession took part in the discussions and experiments. He joined the Society for Promoting Christian Knowledge in July 1699, early in the second year of its existence. In this connection he was brought into contact with Robert Nelson [q. v.], with whom he corresponded for some years. He was an original member and active supporter of the Society for the Propagation of the Gospel in Foreign Parts (incorporated by charter in 1701), a benefactor to the library and buildings of Sion College, of which he was president in 1707, and one of the commissioners of Greenwich Hospital.

The last ten years of Mapletoft's life were spent with his daughter, partly in Oxford and partly in Westminster. His mental and bodily health remained excellent till nearly the end (*Lansdowne MS.* 990, f. 107). He died in Westminster on 10 Nov. 1721, in the ninety-first year of his age, and was buried in the chancel of the church of St. Lawrence Jewry.

On 18 Nov. 1679 Mapletoft married Rebecca, daughter of Lucy Knightley of Hackney, a Hamburg merchant, and younger brother of the Knightleys of Fawsley in Northamptonshire. His wife died on 18 Nov. 1693, the fourteenth anniversary of their wedding-day. By her he had two sons and one daughter: Robert, born in 1684, became fellow of Trinity Hall, Cambridge (LL.B. 1702, LL.D. 1707), advocate of Doctors' Commons (12 July 1707), and commissary of Huntingdon; died on 3 Dec. 1716, and was buried in St. Edward's Church, Cambridge. John, born in 1687, became rector of Broughton in Northamptonshire in 1718, and of Byfield in November 1721, holding both livings till 1753, when he resigned Broughton in favour of his son Nathaniel; he married, on 23 Nov. 1721, Ann, daughter of Richard Walker of Harborough, and died at Byfield on 25 May 1763. Elizabeth, married, 20 Aug. 1703, Francis Gastrell [q. v.], bishop of Chester, and died on 2 Feb. 1761.

In 1715 Mapletoft gave to his son John a copy of Nicholas Ferrar's 'Harmonies' (formerly in the possession of his aunt, Mary Collet), to be 'preserved in the family as long as may be.' It now belongs to his descendant, Mr. H. Mapletoft Davis of New South Wales. Another copy which had belonged to his mother is now in the possession of Miss Heming of Hillingdon Hill, Uxbridge, daughter of Mapletoft's great-nephew.

Of Mapletoft's disinterestedness and humanity Ward gives a beautiful picture. His learning was considerable. Besides a knowledge of the classical languages, he was acquainted with French, Italian, and Spanish. He is said to have translated from English into Latin his friend Sydenham's 'Observationes Medicæ,' published in 1676 (which was dedicated to him by the author), and all that is contained in the edition of Sydenham's works published in 1683, with the exception of the treatise 'De Hydrope.' The extent of his share in Sydenham's works has been questioned. Watt (*Bibl. Brit.*) places the 'Observationes Medicæ' among Mapletoft's works, while on the other hand it has been denied that Sydenham originally wrote in English (cf. *Gent. Mag.* 1742 pp. 634–5, 1743 pp. 528–9; and in Picard, *Sydenham*, pp. 119–26).

Mapletoft's published works, apart from single sermons, include: 1. 'Select Proverbs' (anon.), London, 1707. 2. 'The Principles and Duties of the Christian Religion . . . with a Collection of suitable Devotions' [also issued separately], London, 1710, 1712, 1719. 3. 'Wisdom from Above' (anon.), London, 1714, 2nd part, 1717. 4. 'Placita Principalia, seu Sententiæ perutiles è Dramaticis ferè Poetis,' London, 1714. 6. 'Placita Principalia et Concilia, seu Sententiæ perutiles Philosophorum,' London, 1717, 1731. The last two are selections from Greek authors with Latin translations, and were reprinted in 1731.

In Appendix xv. to Ward's 'Lives' (p. 120) are printed three Latin lectures by Mapletoft on the origin of the art of medicine and the history of its invention, under the title 'Prælectiones in Collegio Greshamensi, Anno Dom. 1675,' and in the Cambridge University Library (MS. 3185) is 'The Inaugural Lecture of a Gresham Professor' (Latin), probably Mapletoft's. He wrote the epitaph for the monument to his friend Isaac Barrow in Westminster Abbey.

[Ward's Lives of the Professors of Gresham College (copy in Brit. Mus. with manuscript additions), ii. 273–9; Newcourt's Repertorium, i. 388, ii. 406, 656; Welch's Alumni Westmonasterienses, pp. 26, 130–1; Trin. Coll. Reg. and Bursar's books, per the Master; Foster's Alumni Oxon. 1500–1714; Foster's Admissions to Gray's Inn; Addit. MSS. 5846 ff. 241, 266, 316, 461, 6194 f. 242 (account of election to Gresham College), 5876 f. 29, 15640; Hist. MSS. Comm. 3rd Rep. App. pp. 92–3; Fox Bourne's Life of Locke, i. 211–12, 310; Letters from Locke and Nelson to Mapletoft, in Addit. MS. 6194, ff. 245–9, and in European Mag. 1788 and 1789; Names of Commissioners of Greenwich Hosp.; Picard's Sydenham, pp. 39, 61; Sydenham's Works, ed. Swan, 1763, pp. ix, 227; Bridges's Northamptonshire, i. 487, ii. 13–14; Birch's Hist. of Royal Soc. iii. 271 et seq.; Lists of the Royal Soc.; McClure's Chapter in English Church Hist. pp. 5, 6, 28–63; Humphreys's Hist. Account of Soc. for Propagation of the Gospel, pp. xix, 18, 19; Reading's Hist. of Sion College, pp. 25, 29, 33, 44, 48, 49; will (206, Buckingham) in Somerset House; Blomefield's Collect. Cantabr. p. 80; Harleian Soc. Publications, xxiv. 148, 246; MS. Act Book and Entries of Doctors' Commons, in Lambeth Palace Library; Peckard's Memoirs of Ferrar; Mayor's Cambridge in the 17th Cent. i. 293–4, 383; Archæologia, 1888, li. 193–4; Halkett and Laing's Dict. of Anon. and Pseudon. Lit.; Coxe's Cat. of MSS. in Bodleian Libr.; parish reg. of Broughton; information from the Rev. J. Ridgway Hakewill of Braybrooke, the Rev. F. H. Curgenven of Byfield, and Captain J. E. Acland.] B. P.

MAPLETOFT, ROBERT (1609–1677), dean of Ely, son of Hugh Mapletoft, rector of North Thoresby, Lincolnshire, was born at that place on 25 Jan. 1609, and educated at the grammar school at Louth. He was admitted a sizar of Queens' College, Cambridge, on 25 May 1625, and graduated B.A. in 1628, M.A. 1632, B.D. 1639, D.D. 1660. He was elected fellow of Pembroke College on 8 Jan. 1630–1, and became chaplain to Bishop Matthew Wren, who till his death was his firm friend and patron. On Wren's recommendation he was presented to the rectory of Bartlow, Cambridgeshire, by Charles I in 1639, the king exercising the patronage by reason of the outlawry of the patron, H. Huddleston (Rymer, xx. 296). At the parliamentary visitation of the university in 1644 he was ejected as a malignant and a loyalist. After his ejection, we are told, he 'lived as privately and quietly as he could,' finding shelter at one time in the house of Sir Robert Shirley in Leicestershire, where he made the acquaintance of Sheldon, afterwards archbishop of Canterbury. During the protectorate he officiated for some time to a private congregation in Lincoln, according to the ritual of the church of England. 'Being discovered, he was like to come into some trouble, but came off safe when it became known that his congregation had made a considerable purse for him, which he would not accept' (*Baker*

MSS. xxxvi. 103). At the Restoration he received the degree of D.D. by royal mandate, 28 Jan. 1660, 'on account of his sufferings and his services to the church during the recent troubles' (KENNETT, *Register*, p. 213), and on 23 Aug. he was presented by the crown to the subdeanery of Lincoln Cathedral and the prebendal stall of Clifton, and on 8 Dec. received the mastership of the Spital Hospital. While subdean he was involved in a tiresome dispute with the precentor of the cathedral, John Featley [q. v.], with regard to some capitular appointments, and was attacked by him in a virulent tract entitled 'Speculum Mapletoftianum,' which exists in manuscript among the chapter documents. As master of the Spital Hospital he exerted himself vigorously for the revival of that sorely abused and practically defunct charity, in conjunction with Dean Michael Honywood [q. v.] A bill in chancery was exhibited in 1662 against Sir John Wray for the restoration of the estates, and Mapletoft at his own expense rebuilt the demolished chapel and increased its revenues, making the office rather one of expense than emolument (*Reports and Papers of the Associated Architectural Soc.* for 1890, pp. 285–8, 298). He also received from the crown the living of Clayworth, Nottinghamshire, which in 1672 he exchanged for the college living of Soham, near Ely, resigning his fellowship. He was nominated master of his college (Pembroke), but he waived in favour of Mark Frank [q. v.], whom he succeeded as master in 1664. He held the office, together with the benefice of Soham, till his death. He served as vice-chancellor in 1671. He was made dean of Ely on 7 Aug. 1667, holding the subdeanery of Lincoln with the deanery till 1671. When in 1668 Anne Hyde, duchess of York [q.v.], began to waver in her allegiance to the church of England, Mapletoft was recommended as her chaplain by his old friend Sheldon, as 'a primitive and apostolical divine,' whose influence might prevent her secession. Feeling himself 'unfit for court life,' he was reluctant to undertake the office, and in 1670 the duchess openly joined the church of Rome. He died on 20 Aug. 1677 in the master's lodge at Pembroke, and, by his desire, was buried in the chapel, near the grave of his patron, Bishop Wren. It is recorded of him that 'wherever he resided he kept a good table, and had the general reputation of a pious and charitable man.' In person he was exceedingly thin, 'vir valde macilentus.' He was cousin to Nicholas Ferrar [q. v.], and was 'one that had a long and special intimate acquaintance with him.' He was a frequent visitor at Little Gidding, Huntingdonshire, and on Ferrar's death he preached the funeral sermon and officiated at the funeral. His brother, Joshua Mapletoft, married Susanna Collett, Ferrar's niece, and was father of John Mapletoft [q. v.] Mapletoft himself was unmarried. By his will he bequeathed his library, the 'small reserves from the late plundering times,' and 100*l.* to Ely Cathedral, and the same sum to poor widows of clergy in the diocese. He also founded a catechetical lecture at the colleges of Queens' and Pembroke, Cambridge, and 'petty schools' at his native parish of Thoresby and at Louth, to prepare boys for the grammar school at that town, now converted into scholarships at those places.

[Cole MSS. xix. 127*a*; Baker MSS. xxxvi. 103, xxxviii. 191; Lansdowne MSS. 986, No. 98, f. 214; Harl. MS. 7043, pp. 229, 243.] E. V.

MAR, EARLS OF. [See COCHRANE, ROBERT, EARL OF MAR, *d.* 1482; ERSKINE, JOHN, first or sixth EARL of the Erskine line, *d.* 1572; ERSKINE, JOHN, second or seventh EARL, 1558–1634; ERSKINE, JOHN, sixth or eleventh EARL, 1675–1732; STEWART, JOHN, EARL OF MAR, *d.* 1479.]

MAR, DONALD, tenth EARL OF (*d.* 1297), was the son of William, ninth earl [q. v.], and Elizabeth Comyn, his first wife. He was knighted by Alexander III at Scone in 1270, and succeeded as earl before 25 July 1281, when he took oath at Roxburgh to observe the treaty for the marriage of Princess Margaret of Scotland and Eric, king of Norway. At Scone in 1284 he similarly undertook to acknowledge their daughter, the Maid of Norway, as queen of Scotland in the event of Alexander's death, and in 1289 he united with the community of Scotland in recommending to Edward I of England the marriage of the Prince of Wales and the Maid of Norway. This was agreed to, and the marriage arranged at Birgham, Berwickshire, in July 1290, in a treaty to which Mar was a party. After the death of the Maid of Norway, when different claimants appeared for the Scottish crown, Mar united in the Scots' appeal to Edward to be their arbiter. Personally he supported the claim of Robert Bruce, whose son, the future king, married his daughter Isabel, and whose daughter, Christian, married his son, Gratney. He swore allegiance to Edward at Upsettington, Berwickshire, on 13 June 1291, and was a witness to Edward's protest at Berwick as to his claim to be lord superior of Scotland. Under Edward's suzerainty he held the office of bailie of Aboyne. In 1294 Mar, with other Scottish nobles, was summoned to London to attend Edward on foreign service. Rather than obey they revolted. But after the battle of Dunbar, in

1296, Mar came to Edward at Montrose, and afterwards swore fealty again at Berwick. He was, notwithstanding, carried prisoner to England, but was released on parole, 23 June 1297, in order to visit Scotland, Edward at the same time exacting from him a pledge that he would serve him against France. He died about this time, leaving a son and successor, Gratney, eleventh earl of Mar, and father of Donald, twelfth earl of Mar [q. v.]; he also left two daughters, Isabel, wife of Robert the Bruce, and Mary, who married Kenneth, earl of Sutherland.

[Bain's Calendar of Documents relating to Scotland, vol. ii. passim; Antiquities of Aberdeenshire (Spalding Club), iv. 198, 600, 698–704; Rymer's Fœdera, i. 596, 638, 730–74, 791, 804.] H. P.

MAR, DONALD, twelfth EARL OF (1293?–1332), was the son of Gratney, eleventh earl, and Lady Christian Bruce, sister of King Robert Bruce. He was probably born about 1293 (FRASER, *Red Book of Menteith*, vol. i. p. lxxx), and, as his father died about 1305, he was but a young boy at the time of his succession. After the defeat of Bruce at Methven in 1306, along with others, Mar was brought to Edward in token of submission, and was carried prisoner to England, where, in respect of his tender age, he was entrusted to the custody of the Bishop of Chester, first in the castle of Bristol, and afterwards at the bishop's own house, with suitable attendants (PALGRAVE, *Documents and Records, Scotland*, pp. 353–6). He spent nearly all the remainder of his life in England, taking service with Edward III, for which he received fifteen pence per day as wages. During this time he is never styled earl, but simply Donald of Mar. He was the owner of a trading vessel there called La Blithe.

After the battle of Bannockburn, in 1314, Mar and his mother, with Bruce's wife and daughter, and Wishart, bishop of Glasgow, were exchanged for the Earl of Hereford, Edward's brother-in-law, who had been taken prisoner by the Scots at Bothwell. But when Newcastle was reached in their journey to Scotland Mar turned back, preferring to remain in England (*Chronicon de Lanercost*, p. 229). He paid visits to Scotland in 1318 and 1323. But to encourage him to remain in his service Edward conferred upon him various grants of lands and wardships, including the manor of Longbynington in Lincolnshire, and in 1321 appointed him keeper of Newark Castle (some call it Bristol Castle), which he held for the king till 1326, when he delivered it up to Queen Isabella and Lord Mortimer (*Scalacronica*, p. 151). He went to Scotland in 1327 for assistance to replace Edward III upon his throne, but instead of bringing help he joined the Scots in their raid of that year to Byland Abbey in Yorkshire, and was declared a rebel by Edward. Mar now remained in Scotland, and assumed his position as one of the seven earls. He had grants of lands from Bruce there in 1328 and 1329, and after the death of Randolph, 30 July 1332, he was chosen regent of Scotland. But he only held the honour ten days. Edward Baliol landed in Scotland the very day of his appointment, and Mar took command of the Scottish force which was raised to meet him, a post for which he was no way qualified. The battle was fought on 9 Aug. at Dupplin Moor in Perthshire, and Mar's army of thirty thousand was routed by Baliol's of three thousand, and himself slain. He left a widow, Isobel Stewart, who had two other husbands, Geofrey de Moubray, whom she divorced, and Sir William Carswell; also a son, Thomas, who succeeded as thirteenth earl of Mar [q. v.], and a daughter, Margaret, who succeeded as Countess of Mar after her brother's death, and married William, first earl of Douglas [q. v.]

[Bain's Calendar of Documents relating to Scotland, vol. iii. passim; Antiquities of Aberdeenshire (Spalding Club), iv. 698–725; Acts of the Parliaments of Scotland, i. 13–97.] H. P.

MAR, THOMAS, thirteenth EARL OF (*d.* 1377), was the son of Donald, twelfth earl [q. v.], and succeeded on his father's death in 1332, though probably still under age. He was one of the Scottish commissioners sent to Newcastle in 1351 to treat for peace with England, and for the release of David II, and was also one of the hostages for the payment of his ransom. In 1358 he was appointed great chamberlain of Scotland, but held the office only about a year. He entered into an agreement with Edward III of England at Westminster (24 Feb. 1359) whereby he promised to remain with and faithfully serve the king of England against all the world (David, king of Scots, excepted) in return for a pension of six hundred merks sterling yearly, with compensation if on account of this agreement he should lose his Scottish estates (*Rotuli Scotiæ*, i. 836). After this date he only occasionally appears in Scotland.

David II in 1361 seized Mar's castle of Kildrummy (WYNTOWN, *Cronykil*, lib. viii. cap. xlv. ll. 113–28). According to 'Scalacronica' (pp. 202, 203), the seizure was due to a quarrel arising out of a single combat between Mar and Sir William Keith (*d.* 1407?) [q. v.] at Edinburgh, when Mar ac-

cused the king of unduly favouring Keith. He was to receive back the castle upon payment of 1,000*l.* Scots at the expiry of five years, and during that period, at least, it remained in the hands of the king (*Exchequer Rolls of Scotland*, ii. 164, 166).

Between 1357 and 1373 Mar had numerous passports from Edward for journeys through England and pilgrimages to France and elsewhere, and also for the transit of horses and cattle, in which he seems to have trafficked (*Rotuli Scotiæ*, i. 471, 807–960 passim). He attended so little to his Scottish duties that the parliament in 1369 declared him to be contumaciously absent (*Acts of the Parliaments of Scotland*, i. 149), and on his next visit to Scotland, in the following year, he was arrested and imprisoned in the Bass (*Exchequer Rolls*, ii. 357). In that year (1370), however, David II died, and Mar was present at Scone on 27 March 1371, when Robert II was crowned, and he affixed his seal to the deed of that date, which settled the order of succession (*Acts of Parliament*, i. 181). He founded an altar in the cathedral church of Aberdeen in honour of St. James (*Antiquities of Aberdeenshire*, i. 151).

In 1352 the earl married Lady Margaret Graham, countess of Menteith, and widow of Sir John Moray of Bothwell. He received a dispensation from Pope Clement VI in that year, and another from Pope Innocent VI in 1354 (Fraser, *Red Book of Menteith*, i. 121–30). But he divorced this lady 'at the instigation of the devil,' says Fordun's 'Continuator,' and upon entirely false pretences (Fordun, ed. Goodall, ii. 150). She had no children by him. He married, secondly, Lady Margaret Stewart, countess of Angus, but neither had he any issue by her, and on his death in 1377 the male line of the Celtic earls of Mar ended. He was succeeded in the earldom by his sister Margaret, countess of Douglas.

[Rymer's Fœdera, iii. 630–969; Bain's Calendar of Documents relating to Scotland, vol. iii. No. 1629, vol. iv. Nos. 27, 90, 101, 154; Antiquities of Aberdeenshire, vols. i–iv. passim.]

H. P.

MAR, WILLIAM, ninth Earl of (*d.* 1281?), was the son of Duncan, eighth earl of Mar, and grandson of Morgrund, fifth earl. He succeeded his father in or before 1237, when he attested at York the agreement between Henry III of England and Alexander II of Scotland. His right of succession was contested by Alan Durward, who asserted that William's father and grandfather were both of illegitimate birth, and that he ought to succeed as lawful heir. But apparently the case was arranged on the footing of an agreement which had been made about 1228 with Thomas Durward, father of Alan, who received a large accession of territory in Mar; and the earldom remained with William de Mar. In 1249, during the minority of Alexander III, he was appointed one of the regents of Scotland. He held the office of great chamberlain of Scotland from 1252 to 1255, in which year, owing to political dissensions, he was removed from the government, and received permission from Henry to sojourn for a time in England. In 1258 he was a party to the treaty between some of the Scots and Llewellyn, prince of Wales, not to make peace with Henry without each other's consent (Rymer, *Fœdera*, i. 370). But in the same year he was reappointed one of the Scottish regents, and they received the promise of Henry's support so long as they acted righteously. He again became great chamberlain of Scotland in 1262, and continued in the office till 1267. He was also sheriff of Dumbartonshire. After the battle of Largs in 1263 he was sent by Alexander III with a military force to reduce the chiefs of the Western Isles who had supported Haco, king of Norway. He was still alive in 1273, but must have died in or before 1281. He married Elizabeth, daughter of William Comyn, earl of Buchan, by whom he had two sons, Donald, tenth earl [q. v.], who succeeded, and Duncan; and after her death he married an English lady, Muriel, granddaughter and one of the heiresses of Robert de Muschaump, whose barony lay in the see of Durham, but had no issue by her. She died in 1291 (Raine, *North Durham*, p. 267).

[Bain's Calendar of Documents relating to Scotland, vol. i. passim, vol. ii. Nos. 201, 477, 544; Antiquities of Aberdeenshire, vols. i–iv. passim; Exchequer Rolls of Scotland, i. lxv, 10, 11, 30, ii. cxxi; Rymer's Fœdera, i. 329, 353, 378, 402.]

H. P.

MARA, Mrs. GERTRUDE ELIZABETH (1749–1833), vocalist, daughter of Johann Schmeling, musician, was born at Cassel on 23 Feb. 1749. At a very early age she played the violin, and her father, after exhibiting her at Frankfort, Vienna, and other places, as a prodigy, brought her when only ten to London, and she there attracted great attention. To the early practice of the violin she afterwards attributed her wonderful justness of intonation (Bacon); but by the advice of some English ladies, who thought the instrument 'unfeminine,' she gave it up in favour of singing. She was placed under an Italian master named Paradisi, with whom she made great progress, but whose profligate character soon rendered

her removal necessary. Returning to Cassel, the father tried to get her an engagement at the Berlin court, but Frederick II, having an antipathy to German singers, declined to entertain the application. After spending five years at Hiller's academy at Leipzig, she emerged with a voice 'remarkable for its extent and beauty, a great knowledge of music, and a brilliant style of singing.' She was the first great singer that Germany had produced. Her compass extended from the middle G to E *in alt.*

Fräulein Schmeling made a successful *début* at Dresden in an opera by Hasse, and Frederick, being persuaded to hear her on her return to Berlin in 1771, was so pleased with the performance that he engaged her for life to sing at court, at a salary of 11,250 francs. A violoncello-player named Johann Mara came to Berlin at this time, and the two meeting professionally at the court concerts, she married him in spite of the king's warnings and protests. Mara was a man of dissipated and vicious character, and her married life was extremely unhappy. Frederick proved an exacting master, and the story is told that a body of soldiers acting under his orders dragged her from her bed on one occasion and compelled her to sing at the opera, though she was complaining, truly or untruly, of illness (Edwards). After seven years in Berlin, she was offered an engagement in London, and the king declining to annul her contract, she made her escape with her husband, and with some difficulty reached Vienna, where she remained for two years, singing frequently in public. She then began a tour in Germany, Holland, and Belgium. Mozart heard her at Munich, but records in a letter that 'she had not the good fortune to please me.' After another brief sojourn in Vienna, she reached Paris in 1782. There she found a rival in the celebrated Todi, and society was soon divided into factions over the pair.

Madame Mara arrived in London in the spring of 1784, and made her first appearance at the Pantheon, where she sang for six nights. She was one of the vocalists at the Handel Commemoration at Westminster Abbey in 1784, and again in 1785; and in 1786 she made her *début* on the London stage in a pasticcio by Hoare, entitled 'Didone Abbandonata.' In March 1787 she took the part of Cleopatra in Handel's 'Giulio Cesare' with such success that the opera was frequently repeated during the season. Appearing again in the Handel festival of 1787, she was in the following year at the carnival at Turin, and in 1789 at Venice. Returning to London in 1790, she was again at Venice in 1791, after which she came once more to England, and remained for ten years. During this period she confined herself mainly to concert and oratorio engagements. When she left, in 1802, she took with her over 1,000*l.* as the result of a benefit concert. Her voice was now gradually losing strength, and she settled at Moscow. Through the improvidence and dissipation of her husband and his friends she was soon without means, and had to take to teaching. The burning of Moscow in 1812 ruined her. Removing first to Revel, she in 1816 returned to London as a vocalist, although sixty-eight years old. She was announced as 'a most celebrated singer,' whom her agents 'were not at liberty to name;' but when she appeared at the King's Theatre it was found that her voice was entirely gone, and she was never heard again. She returned to Revel, where she died on 20 Jan. 1833. In 1831 Goethe sent her a poem for her birthday, 'Sangreich war dein Ehrenweg.'

Madame Mara's abilities as a singer were of the very first order. Her voice, clear, sweet, distinct, was sufficiently powerful, though rather thin; and 'its agility and flexibility rendered her excellent in bravura' (Mount-Edgcumbe). She was an indifferent actress, and had a bad figure for the stage. When quite a child her father used to bind her to an armchair while he attended to his affairs, and to this cause was attributed her weakly constitution. There is a caricature in which she is shown singing at a 'Wapping Concert' seated, and also a letter, in which she apologises for not being able to sit on a platform throughout a concert (see Grove). The best portrait of her was engraved by Collyer after P. Jean; an engraving of this forms the frontispiece to Hogarth's 'Memoirs of the Musical Drama,' vol. i.

[A biography by G. C. Grosheim was published at Cassel in 1823, and another by Rochlitz in his Für Freunde der Tonkunst, vol. i. See also Hogarth's Memoirs of the Musical Drama, ii. 185, 216, 447; Lord Mount-Edgcumbe's Musical Reminiscences of an Old Amateur, pp. 59, 80; Gilliland's Dramatic Mirror, ii. 839, which is inaccurate in some particulars; Grove's Dictionary of Music, ii. 208; Edwards's History of the Opera, i. 200, ii. 4; Bacon's Elements of Vocal Science.] J. C. H.

MARA, WILLIAM de (*fl.* 1280), Franciscan, probably studied at Oxford before he went to Paris, where he came under the influence of Bonaventura and Roger Bacon. In 1284 he published a criticism of Thomas Aquinas, called 'Correctorium,' or 'Reprehensorium,' the substance of which has been printed several times (at Strasburg, 1501; Cordova, 1701, &c.) with the reply to it under the name of Ægidius Colonna. Wil-

liam argues that, as the 'principium individuationis' is, according to the Thomists, matter, and not form, individuality, according to them, ceases to exist as soon as the soul leaves the body; in other words, the Dominican school supported the Averroistic heresy of the universal soul. William also wrote in favour of a strict observance of the rule of St. Francis. He died before 1310, when he was classed with Bonaventura, Peckham, and others among the 'solemn masters' of the order. Among his extant works are: 'Quæstiones de Natura Virtutis,' Burney MS. Brit. Museum, 358; and 'Commentaries on the first three books of the Sentences,' manuscripts of which are in the Laurentian Library at Florence, formerly in the Franciscan library of Santa Croce.

[Hist. Litt. de France, xxi. 299; Hauréau's Philosophie Scolastique, ii. 99, 1880; Bartholomew of Pisa's Liber Conformitatum, fol. 81; Wadding's Supplementum ad Scriptores, p. 323; Charles's Roger Bacon, p. 240; Analecta Franciscana, ii. 115.] A. G. L.

MARBECK or **MERBECK, JOHN** (*d.* 1585?), musician and theologian, was a lay-clerk and afterwards, in 1541, organist at St. George's Chapel, Windsor. On 9 Sept. 1540 he wrote out the will of William Tate, canon of Windsor, and signed his name 'John Merbeck' (*Notes and Queries*, 5th ser. x. 55). From an early age he studied Calvin's writings and adopted Calvin's religious views. On 16 March 1542-3 (the Thursday before Palm Sunday) commissioners arrived at Windsor to search for heretical books. In Marbeck's house were found not only writings against the Six Articles but materials for a concordance of the Bible in English, upon which he had been engaged for six years. He was consequently sent in custody to London and lodged in the Marshalsea (cf. *Acts of the Privy Seal*, 1542-7, p. 98). Between the date of his arrest and Whitsuntide he was five times examined by Gardiner, bishop of Winchester, or his agents; and Gardiner sharply reprimanded him for endeavouring to supersede the Latin language in religious worship by translating his concordance into English. His wife with difficulty obtained permission to visit him in prison. On 26 July 1544 he was sent to Windsor to be tried at 'a session specially procured to be holden.' The indictment charged Marbeck with having denounced the mass in writing, but Marbeck pointed out that the suspected paper was copied out of one of Calvin's epistles some years before the promulgation of the Six Articles, which, it was alleged, it controverted. The jury, composed of farmers who were tenants of the collegiate church at Windsor, at first disagreed respecting Marbeck's guilt, but finally declared against him. He was condemned to suffer at the stake on the following day, but Gardiner, on account, it is said, of his regard for Marbeck's musical talents, obtained a royal pardon for him, and he was set at liberty. Anthony Peirson, Robert Testwood, and Henry Filmer, three of Marbeck's Windsor friends and fellow-prisoners who were convicted at the same time, were duly executed. Marbeck supplied an account of his persecution to Foxe who described the proceedings at length in his 'Acts and Monuments,' but by a curious error in the first edition of 1563 Foxe omitted mention of Marbeck's pardon, and described him as dying in the company of Peirson and Testwood. Foxe made the needful correction of 'Filmer' for 'Marbeck' in a concluding list of 'Faultes and oversightes escaped.' The error, although it was removed in the second and later editions, long excited the ridicule of Foxe's enemies, and helped to diminish his reputation for historical accuracy (cf. *Acts and Monuments*, ed. Townsend, vi. 474–98, and see art. Foxe, John).

Marbeck cautiously abstained from any further display of his religious views till the accession of Edward VI. At length, in July 1550, appeared his 'Concordãce: that is to saie, a worke wherein by the ordre of the letters of the A. B. C. ye maie redely finde any worde conteigned in the whole Bible so often as it is there expressed or mencioned.' It was printed by Richard Grafton, and was dedicated to Edward VI. Although Marbeck asserts that he had abbreviated his manuscript at the printer's request, the published volume reaches nearly nine hundred folio pages, and each page is divided into three columns. Every word is followed by its Latin equivalent, and the quotations are brief. It was the earliest concordance to the whole English Bible, although Thomas Gibson had produced in 1536 a concordance to the New Testament (cf. Townley, *Bibl. Illustrations*, iii. 118–120).

There followed in the same year the book by which Marbeck is best known, 'The Boke of Common Praier noted' (Richard Grafton, 4to). It is an adaptation of the plain chant of the earlier rituals to the first liturgy of Edward VI, issued in 1549. Two copies are at Lambeth; one is in the British Museum. Maskell noted in the church accounts of Stratton, Cornwall, the expenditure in 1549 of 16*d.* on 'new books notyd for matens and evensong yn ynglyssh,' and suggested that the 'new books notyd' formed an edition of Marbeck's work earlier

than any now extant (*Monumenta Ritualia Eccl. Anglic.* vol. i. p. xxv), but the conjecture cannot be substantiated. Marbeck's intention seems to have been to prevent 'the great diversity in saying and singing' of which the compilers of 'Edward VI's First Prayer Book' had expressed disapproval in their preface, and to follow out their suggestion that 'the whole realm' should 'have but one use.' But his book received no authorisation from the ecclesiastical authorities, and was not in sufficient demand in his day to render a second edition needful (Maskell, *Ancient Liturgy of the Church of England*, 1882, p. xi). It was reprinted by Whittingham for Pickering in 1844, in facsimile; by Rimbault in 1845; and in Jebb's 'Choral Responses for Litanies,' 1857.

About the date of the appearance of his 'Book of Common Prayer' Marbeck is said to have supplicated for the degree of Bachelor of Music at Oxford, but the university register of the time is defective, and the result of his supplication is not known. He continued his musical and theological studies for more than thirty years later, and was still organist in 1565. Foxe notes that he was alive in 1583, when the second English edition of the 'Actes and Monuments' appeared. He is said to have died at Windsor in 1585. Roger Marbeck [q. v.] was his son. A hymn for three voices by Marbeck is printed in Hawkins's 'History of Music.' Portions of a mass for five voices, 'Per arma Justitiæ,' are in Burney's 'Musical Extracts,' vol. vi. (*Addit. MS.* 11586), and in the Oxford Music School. Other musical manuscripts by him are at Peterhouse, Cambridge.

Besides the works already noted, Marbeck published: 1. 'The Lyues of Holy Sainctes, Prophetes, Patriarches, and others contaynd in Holye Scripture,' dedicated to Lord Burghley, London (by Henry Denham and Richard Watkins), 1574, 4to (Brit. Mus.); 2nd edit. 1685, with addresses to 'Christian Reader,' (signed R. M.) 2. 'The Holie Historie of King Dauid . . . Drawne into English Meetre for the Youth to reade,' London (by Henrie Middleton for John Harrison), 1579, 4to (a copy is at Britwell). 3. 'A Ripping vp of the Popes Fardel,' London, 1581, 8vo. 4. 'A Booke of Notes and Commonplaces with their Exposition collected and gathered out of the Workes of diuers singular Writers and brought Alphabetically into Order,' London (by Thomas East), 1581, 8vo, dedicated to the Earl of Huntingdon, about 1200 pp. (Brit. Mus.) 5. 'Examples drawn out of Holy Scriptures with their Application: also a Brief Conference between the Pope and his Secretary, wherein is opened his great blasphemous pride,' London 1582, 8vo. 6. 'A Dialogue between Youth and Olde Age, wherein is declared the Persecutions of Christ's Religion, since the Fall of Adam, hitherto,' London, 1584.

Marbeck spelt his name either thus, or with a final 'e' added.

[Information kindly supplied by W. Barclay Squire, esq.; Wood's Fasti Oxon. ed. Bliss, i. 130; Bale's Scriptores; Tanner's Bibl. Brit.; Fuller's Worthies; Grove's Dict. of Musicians, s.v. 'Merbecke;' Notes and Queries, 4th ser. v. 293; authorities cited.] S. L.

MARBECK, MARKBEEKE, or MERBECK, ROGER (1536–1605), provost of Oriel College, Oxford, and physician, was born in 1536, probably at Windsor, where his father, John Marbeck [q. v.], was organist. He was educated at Eton, was elected student of Christ Church, Oxford, in 1552, and seems to have resided there for about fifteen years. He graduated B.A. on 26 Jan. 1554–5, and M.A. on 28 June 1558. On 3 Feb. 1559 he was made prebendary of Withington in Hereford Cathedral. In 1562 he was senior proctor, and again in 1564, and on 18 Nov. of the same year he was appointed first public orator for life, with a yearly pension of twenty nobles (6*l.* 13*s.* 4*d.*) from the university chest. Copies of some of his speeches and addresses, which are notable for their elegant latinity, are among the Rawlinson MSS. in the Bodleian Library. Early in 1565 he was made canon of Christ Church, and after some negotiation with the visitor, Nicholas Bullingham [q. v.], bishop of Lincoln, Marbeck was unanimously elected provost of Oriel College by the whole body of fellows on 9 March 1564–5. Although he held clerical appointment, Marbeck does not seem to have been ordained. Early in 1566 Queen Elizabeth paid a visit to Oxford, and Marbeck, who was 'deliciæ Latinarum literarum,' delivered a Latin speech. The queen received him very graciously, and said to him, 'We have heard of you before, but now we know you.' She visited Oxford again in the same year (6 Sept.), and Marbeck again delivered the customary Latin oration. At this time there seems to have been no more popular or distinguished member of the university; but an unhappy and discreditable marriage, which took place or was discovered soon after, forced him to resign all his offices, to leave Oxford, and to change his whole plan of life.

His wife died early, and he turned his thoughts to medicine. Where he conducted his professional studies is not known, but on 1 July 1573 he became B.M. of Oxford, and D.M. on the following day. There is appa-

rently no other instance of these two degrees being taken on successive days, and the indulgence may have been due to the queen's interposition. He joined the London College of Physicians, and was elected fellow about 1578. He was the first registrar of the college, and after filling that office for two years, he was on 3 Nov. 1581 elected for life. He was to have 40*s.* a year, paid quarterly, besides various fees of 3*s.* 4*d.* 'The duties of his office,' says Dr. Munk, 'he performed with the greatest care and diligence, as the annals themselves sufficiently testify.' In early life he had been noted for his caligraphy, and while a B.A. had the honour of writing out a document to be presented to the lord chancellor. He filled various other college offices, viz. censor (1585, 1586), elect (1597), and consiliarius (1598, 1600, 1603, 1604). He renewed his acquaintance with the queen, and was appointed chief of the royal physicians. At the age of fifty-three—in 1589—he was admitted to Gray's Inn, an honorary distinction which other well-known men of the time accepted. In September 1596 he accompanied the lord high admiral, Howard, in the expedition against Cadiz, and there is in the British Museum (Sloane 226) a beautiful manuscript (probably written by himself) entitled 'A Breefe and a true Discourse of the late honorable Voyage unto Spaine, and of the wynning, sacking, and burning of the famous Towne of Cadiz there, and of the miraculous ouerthrowe of the Spanishe Navie at that tyme, with a reporte of all other Accidents thereunto appertayning, by Doctor Marbeck attending upon the person of the right honorable the Lorde highe Admirall of England all the tyme of the said Action.' Another manuscript copy is in the Bodleian Library (Rawlinson MS. D. 124), and it is printed, without Marbeck's name, in Hakluyt's 'Voyages,' London, 1599, i. 607. A pamphlet, entitled 'A Defence of Tobacco,' London, 1602, is assigned to Marbeck because his name appears in an acrostic forming the dedication. A copy is in the British Museum. He died at the beginning of July 1605, and was buried in St. Giles's, Cripplegate, London.

[MS. Register of Oriel Coll. Oxford; MS. Hist. of the Canons of Christ Church, by Leonard Hutten [q. v.]; Wood's Fasti Oxon. ed. Bliss, ii. 194; Athenæ, i. 354; Hist. and Antiq. p. 128, ed. 1786; Foster's Alumni Oxon.; Munk's Coll. of Phys. i. 75.] W. A. G.

MARCET, ALEXANDER JOHN GASPARD, M.D. (1770–1822), physician, was born in 1770 at Geneva, and received his school education there. He went to the university of Edinburgh, where he became M.D. on 24 June 1797, writing a thesis on diabetes, printed at Edinburgh in the same year. On the title-page he uses only the first of his christian names. The essay is for the most part a compilation, and contains no evidence of clinical experience, but is interesting as showing in several passages that the author had already an inclination for chemical experiments. He took a house in London, and was admitted a licentiate of the College of Physicians on 25 June 1799. Guy's Hospital did not then require any higher diploma, and he became one of its physicians on 18 April 1804. In 1805 he contributed an essay, 'A Chemical Account of the Brighton Chalybeate,' to a new edition of the 'Treatise on Mineral Waters' of his colleague, Dr. William Saunders [q. v.] This was also published in the same year as a separate octavo pamphlet of seventy-four pages. He describes a variety of experiments of the rudimentary chemistry of that period made with the water of a chalybeate spring called the Wick, and shows that, unlike the Tonbridge spa, it might be drunk warm without any precipitation of iron. He took charge of the temporary military hospital at Portsmouth in 1809 for some months, when it contained invalids from Walcheren. He married Jane Haldimand [see MARCET, JANE], lived in Russell Square, and, as he grew wealthier, grew less and less inclined for medical practice. He became lecturer on chemistry at Guy's Hospital, and published in 1817 'An Essay on the Chemical History and Medical Treatment of Calculous Disorders.' This contains much information and some good drawings. He complains that he was unable to give full statistics, as no great London hospital then kept any regular record of cases. He was probably the first to remark that the pain of a renal calculus is oftenest due to its passage down a ureter, and that it may grow in the kidney without the patient suffering acutely at all. He retired from the staff of Guy's Hospital 10 March 1819, and went to live in Geneva, where he was appointed honorary professor of chemistry. He visited England in 1821, and died, when preparing to return to Geneva, in Great Coram Street, London, 19 Oct. 1822. He had been elected F.R.S. in 1815, and published some chemical papers in the 'Philosophical Transactions.' His portrait was painted by Raeburn and was engraved by Meyer.

[Munk's Coll. of Phys. ii. 466; Works.] N. M.

MARCET, MRS. JANE (1769–1858), writer for the young, was the only daughter of Francis Haldimand, a rich Swiss merchant established in London. On 4 Dec. 1799 she

married Dr. Alexander Marcet [q. v.] She wrote familiarly on scientific subjects, at a time when simple scientific text-books were almost unknown. The large number of editions through which Mrs. Marcet's books passed testify to their popularity. Her first work was 'Conversations on Chemistry, intended more especially for the Female Sex,' 1806; other editions were published in 1813, 1817, 1824; the sixteenth is dated 1853. It is said that 160,000 copies were sold in the United States before 1853 (Hale, *Woman's Record*, pp. 732-3). Her most famous book was 'Conversations on Political Economy,' 1816, which was frequently reprinted—editions are dated 1817, 1821, and 1824. It was highly praised by Lord Macaulay, who says, 'Every girl who has read Mrs. Marcet's little dialogues on political economy could teach Montagu or Walpole many lessons in finance' (*Essay on Milton*, 1825). McCulloch, writing in 1845, after the publication of Harriet Martineau's 'Illustrations of Political Economy,' states that Mrs. Marcet's book 'is on the whole perhaps the best introduction to the science that has yet appeared' (*Lit. of Polit. Econ.*) Jean-Baptiste Say, the French political economist, praises Mrs. Marcet as 'the only woman who had written on political economy and shown herself superior even to men.'

Miss Martineau's 'Illustrations of Political Economy' (1832) owed its origin to Mrs. Marcet's book, although she makes no mention of her obligations in the work itself. In her 'Autobiography,' however, Miss Martineau writes: 'It was in the autumn of 1827, I think, that a neighbour lent my sister Mrs. Marcet's "Conversations on Political Economy." I took up the book chiefly to see what Political Economy precisely was. . . . It struck me at once that the principles of the whole science might be exhibited in their natural workings in selected passages of social life. . . . The view and purpose date from my reading of Mrs. Marcet's "Conversations"' (*Autobiog.* vol. i. sect. iii.) In 1833 Mrs. Marcet, who generously acknowledged the success of Miss Martineau's efforts, had become intimate with Miss Martineau. 'She had,' Miss Martineau wrote, 'a great opinion of great people; of people great by any distinction—ability, office, birth, and what not: and she innocently supposed her own taste to be universal. Her great pleasure in regard to me was to climb the two flights of stairs at my lodgings (asthma notwithstanding) to tell me of great people who were admiring, or at least reading, my series. She brought me "hommages" and all that sort of thing from French savans, foreign ambassadors, and others' (*ib.*)

Mrs. Marcet's 'Conversations on Natural Philosophy,' 1819, was a familiar exposition of the first elements of science for very young children. She had, she confessed, no knowledge of mathematics. Other editions appeared in 1824, 1827, 1858 (13th edit.), and 1872 (14th edit. revised and edited by her son, Francis Marcet, F.R.S.) It was written previous to either of her former publications (Preface to edit. of 1819), and was designed as an introduction to her work on chemistry. Mrs. Marcet died on 28 June 1858, aged 89, at Stratton Street, Piccadilly, the residence of her son-in-law, Mr. Edward Romilly.

Besides the works mentioned, Mrs. Marcet wrote: 1. 'Conversations on Vegetable Physiology,' 1829. 2. 'Stories for Young Children,' 1831. 3. 'Stories for very Young Children (The Seasons),' 1832. 4. 'Hopkins's Notions on Political Economy,' 1833. 5. 'Mary's Grammar,' 1835. 6. 'Willy's Holidays, or Conversations on different kinds of Governments,' 1836. 7. 'Conversations for Children on Land and Water,' 1838. 8. 'Conversations on the History of England for Children,' 1842. 9. 'Game of Grammar,' 1842. 10. 'Conversations on Language for Children,' 1844. 11. 'Lessons on Animals, Vegetables, and Minerals,' 1844. 12. 'Mother's First Book—Reading made Easy,' 1845. 13. 'Willy's Grammar,' 1845. 14. 'Willy's Travels on the Railroad,' 1847. 15. 'Rich and Poor, Dialogues on a few of the first principles of Political Economy,' 1851. 16. 'Mrs. M.'s Story-book — Selections from Stories for Children contained in her Books for Little Children,' 1858.

[Gent. Mag. 1858, ii. 204; Nouv. Biog. Génér. xxiii. 466; American Monthly Mag. 1838, vol. i.; Allibone's Dict.] E. L.

MARCH, Earls of. [See Mortimer, Roger, first Earl, 1286–1330; Mortimer, Edmund, third Earl, 1351–1381; Mortimer, Roger, fourth Earl, 1374–1398; Mortimer, Edmund, fifth Earl, 1391–1425; Stuart, Esme, 1579?–1624; Douglas, William, afterwards fourth Duke of Queensberry, 1724–1810.]

MARCH, Mrs. (1825–1877), musical composer. [See Gabriel, Mary Ann Virginia.]

MARCH, JOHN (1612–1657), legal writer, was possibly descended from the Marches of Edmonton or Hendon, and was second son of Sam March of Finchampstead, Berkshire (see *Visitation of London*, Harl. Soc. vol. xvii., and Nicholas, *Visitation of Middlesex*). He was apparently admitted at Gray's Inn 18 March 1635–6, being described as 'late of Barnard's Inn, Gentleman,' and was possibly the John March called to the

bar on 1 June 1641 (Foster, *Registers of Gray's Inn*, and information from W. R. Dowthwaite, esq.) He seems subsequently from 1644 to have acted in some secretarial capacity to the committee for safety of both kingdoms which sat at Derby House (*State Papers*, Dom. Car. I, 1644, May 25). On 20 Aug. 1649 the council of state nominated him to the parliament as one of four commissioners to go to Guernsey to order affairs there (*ib.* Interreg. ii. 61, 75, iii. 104), and three years later (6 April 1652) he was chosen by the council of state to proceed to Scotland along with three others to administer justice in the courts, 100*l.* each being allowed them as expenses for the journey (*ib.* xxiv. 5). In 1656 he seems to have been acting as secretary or treasurer to the trustees for the sale of crown lands at Worcester House (*ib.* 20 Nov. 1656), and he died early in 1657. By license dated 23 March 1637–1638, 'John March of St. Stephen's, Walbrook, scrivener, bachelor, 26,' married Alice Mathews of St. Nicholas Olave ('Marriage Licenses granted by the Bishop of London,' *Harl. Soc. Publ.* vol. xxvi.) On 5 Feb. 1656–7 the legal writer's widow, Alice, petitioned the Protector: 'My truly Christian and pious husband was delivered from a long and expensive sickness by a pious death, and has left me with two small children weak and unable to bury him decently without help. I beg relief from your compassion on account of his integrity in his employment in Scotland, and his readiness to go thither again had not Providence prevented.' On the same day the council ordered her a payment of 20*l.* (*State Papers*, Dom. Interreg. cliii. 84). On 20 Jan. 1667–8 March's daughter Elizabeth 'of Richmond, Surrey, about 18,' was married to James Howseman of St. Margaret's, Westminster, gent. ('Marriage Licenses issued by the Dean and Chapter of Westminster,' *Harl. Soc. Publ.* vol. xxiii.)

Another John March was admitted to the degree of B.C.L. 27 Nov. 1632, as a member of St. Edmund Hall, Oxford, while a 'gentleman,' of Gray's Inn, of the same names obtained a license 17 Aug. 1640 to marry Elizabeth Edwards of St. Mary Aldermanbury, he being then twenty-four years of age (*ib.*)

March's legal works are: 1. 'An Argument or Debate in Law of the great question concerning the Militia as it is now settled by Ordinance of Parliament, by which it is endeavoured to prove the Legality of it and to make it warrantable by the Fundamental Laws of the Land,' London, 1642, 4to. The title-page bears only the initials J. M., whence it has been attributed to Milton. At present it stands assigned to March in both Halkett and Laing and the Brit. Mus. Catalogue, but only on the authority of a manuscript note (apparently *not* in Thomasson's hand) on the title-page of the copy among the Thomasson tracts. 2. 'Actions for Slander, or a Methodical Collection under certain Grounds and Heads of what Words are Actionable in the Law and what not, &c. . . . to which is added Awards or Arbitrements Methodised under several Grounds and Heads collected out of our Year-Books and other Private Authentic Authorities, wherein is principally showed what Arbitrements are good in Law and what not,' London, 1648, 8vo. 3. A second edition of No. 2, London, 16mo, 1648, augmented by a second part bearing the title, 'The Second Part of Actions for Slanders, with a Second Part of Arbitrements, together with Directions and Presidents to them very usefull to all Men. To which is added Libels or a Caveat to all Infamous Libellers whom these distracted times have generated and multiplied to a common pest. . . . A third edition, reviewed and enlarged, with many useful additions, by W. B.,' London, 1674. 4. 'Reports, or New Cases with divers Resolutions and Judgments given upon solemn arguments and with great deliberation, and the Reasons and Causes of the said Resolutions and Judgments,' London, 1648, 4to (contains the reports from Easter term 15 Caroli I to Trinity term 18 Caroli I). 5. 'Amicus Reipublicæ, the Commonwealth's Friend, or an Exact and Speedie Course to Justice and Right, and for Preventing and Determining of tedious Law Suits, and many other things very considerable for the good of the Public, all which are fully Controverted and Debated in Law,' London, 1651, 8vo. This work is dedicated to John Bradshaw [q. v.], lord president, and is remarkable for the enlightenment with which March discusses a series of eighteen questions (such as common recovery, arrest for debt, the burden of the high court of chancery, bastardy, privilege of clergy, &c.) 6. 'Some New Cases of the Years and Time of Hy. VIII, Ed. VI, and Queen Mary, written out of the "Great Abridgement," composed by Sir Robert Brook, Knight [see Broke, Sir Robert], there dispersed in the Titles, but here collected under Years, and now translated into English by John March of Gray's Inn, Barrister,' London, 1651, 8vo. In 1878 the Chiswick Press reprinted Sir Robert Broke's 'New Cases' and March's 'Translation' in the same volume.

[Authorities quoted; works in Brit. Mus. and Bodleian.] W. A. S.

MARCH, JOHN (1640–1692), vicar of Newcastle, possibly descended from the Marches of Redworth in Durham, was born in 1640 in Newcastle-on-Tyne, of anabaptist parents, 'who died while he was young, and left Ambrose Barnes some way in trust for him' (see *Harl. MS.* 1052, f. 92*b*; Hutchinson, *Durham*, iii. 205; Surtees, *Durham*, iii. 308; *Durham Wills* (Surtees Soc.), xxxviii. 188). He was educated in grammar-school learning at Newcastle, under George Ritschel, was entered as a commoner at Queen's College, Oxford, 10 June 1657, under the tuition of Thomas Tully, and matriculated in the university 15 June, being described as 'John March, gent.' When, in December 1658, Tully was elected principal of St. Edmund Hall, March followed him thither. He graduated B.A. 14 June 1661, M.A. 26 May 1664, B.D. 23 March 1673-4, and became a noted tutor and for several years (1664–72) vice-president of St. Edmund Hall. Among his pupils there was John Kettlewell (see Life prefixed to Kettlewell's *Works*, p. 11). In June 1672 he was presented by the warden and fellows of Merton College to the vicarage of Embleton (Chathill, Northumberland), and subsequently became chaplain to Dr. Crew, bishop of Durham. On 30 Aug. 1672 he was appointed afternoon lecturer at St. Nicholas's, the parish church of Newcastle-on-Tyne, and on 25 June 1679 became vicar of St. Nicholas, resigning the Embleton vicarage. In the same year he was constituted proctor for the diocese of Durham in convocation. The salary attached to his cure at St. Nicholas's was paid by the corporation, and was at first 60*l.* a year, with an additional 10*l.* for his turns on the Thursday lecture. On 30 March 1682 this sum was permanently increased to 90*l.* per annum. March was a strong churchman, very anti-papal, and, despite his early training, virulent against the dissenters ('these frogs of Egypt'), and earned the reputation of having, along with Isaac Basire, brought Newcastle to a high degree of conformity by his zeal and diligence in preaching and personal instruction, especially of the young (Dean Granville, *Works and Letters*, Surtees Soc., xxxvii. 167, 27 May 1683). He took part in an attempt to establish a monthly meeting of clergy and civilians for the consideration of discipline and the Common Prayer-book (see Dean Granville, *Remains*, Surtees Soc., xlvii. 171). He was an outspoken defender of passive obedience, and opposed to the revolution, 'taking the short oath of allegiance with such a declaration or limitation as should still leave him free to serve the abdicated king' (Barnes, *Diary*, p. 436). On one occasion (15 July 1690) he had to be informed by the corporation that his salary would be stopped if he did not pray for William and Mary by name (Newcastle common council books, quoted by Brand). March died on 2 Dec. 1692, and was buried on the 4th in the parish church of St. Nicholas. His son Humphrey entered St. Edmund Hall in 1694–5. His sister was married to Alderman Nicholas Ridley of Newcastle.

Three original portraits of March exist: one at Blagdon, a second in the vicarage house at Newcastle, and the third mentioned by Brand as belonging to Alderman Hornby, for which a subscription was some time since raised with the object of placing it in the Thomlinson Library. An engraving of one of these, by J. Sturt, is prefixed to the volume of sermons below.

Besides separately issued sermons, March published: 1. 'Vindication of the present Great Revolution in England, in five Letters pass'd betwixt James Welwood, M.D., and Mr. John March, Vicar of Newcastle-upon-Tyne, occasioned by a Sermon preached by him on 30 Jan. 1688–9 before the Mayor and Aldermen for passive obedience and non-resistance' (consists of three letters of Welwood's, a Scottish doctor practising in Newcastle, remonstrating with March's declaration for passive obedience, and two extremely caustic and uncourteous replies by March), London, 1689, 4to. 2. 'Sermons preached on Several Occasions by John March, &c., the last of which was preached 27 Nov. 1692, being the Sunday before he died,' London, 1693; 2nd edit. with a preface by Dr. John Scott, and a sermon added, preached at the assizes in Newcastle in the reign of King James, London, 1699.

[Foster's Alumni; Hearne's Reliq. ii. 60; Henry Bourne's History of Newcastle-on-Tyne, pp. 74–5, whose notice is taken practically verbatim by his successors, John Brand (Hist. and Antiq. of Newcastle, i. 307), Sykes (Local Records, i. 124), and Mackenzie (Account of Newcastle-on-Tyne, i. 266); Watt's Bibl. Brit.; Wood's Athenæ Oxon. ed. Bliss, iv. 373, Fasti, ii. 248, 278, 335; Diary of Ambrose Barnes; Dean Granville's Remains and Works and Letters (Surtees Soc.); Kettlewell's Works; information kindly sent by the Rev. J. R. Magrath, D.D., provost of Queen's, the Rev. Mr. Osborn, vicar of Embleton, and the Rev. E. Moore, D.D., principal of St. Edmund Hall.] W. A. S.

MARCH, PATRICK DUNBAR, tenth Earl of (1285–1369). [See under Dunbar, Agnes.]

MARCH, DE LA MARCHE, or DE MARCHIA, WILLIAM (*d.* 1302), treasurer, and bishop of Bath and Wells, was a

clerk of the chancery in the reign of Edward I, apparently of humble origin, and a follower of Bishop Robert Burnell [q. v.] In October 1289 he was put on a commission, of which Burnell was the head, to inquire into the complaints brought against the royal officials during the king's long absence abroad (*Fœdera*, i. 715; cf. *Ann. Lond.* in Stubbs's *Chron. of Edward I and Edward II*, i. 98). About 1285 he became clerk of the king's wardrobe (Madox, *Exchequer*, p. 750, ed. 1711), in which capacity he received on 24 Feb. 1290, and again after the death of Bishop Burnell, the temporary custody of the great seal. There is, however, no reason for putting him on the list of lord keepers, as he simply took charge of the seal when it was in the wardrobe, its customary place of deposit (Foss, *Judges of England*, iii. 127; *Biographia Juridica*, p. 432; *Cat. Rot. Pat.* pp. 54 and 55). About 1290 he was rewarded for his services to the crown by a grant of a messuage in the Old Bailey in London (*Cal. Rot. Cart.* p. 120). On 6 April of the same year he was made treasurer, in succession to John Kirkby [q. v.], bishop of Ely, who died on 26 March (Madox, *Hist. of Exchequer*, p. 571; *Dunstaple Annals* in *Ann. Monastici*, iii. 358). During the absence of king and chancellor in the north, at the time of the great suit of the Scots succession, William acquired a prominent position among the officials remaining in London.

William received various ecclesiastical preferments, important among which was a canonry at Wells. On 25 Oct. 1292 the death of Burnell left vacant the bishopric of Bath and Wells. There were the usual difficulties as to obtaining an agreement between the two electing bodies, the secular chapter of Wells and the monastic chapter of Bath. But at last the monks of Bath joined with a minority of the canons of Wells, who had gone down to the election intent on procuring the appointment of William of March. He was accordingly elected on 30 Jan. 1293. When the announcement of the election was made to the people in Bath Abbey, a countryman invoked in English blessings on the new bishop (Prynne, *Records*, iii. 567–9; Le Neve, *Fasti Eccl. Angl.* i. 135, ed. Hardy). The king gave his consent on 1 March, but the vacancy of the see of Canterbury, caused by the death of Peckham, delayed William's consecration until 17 May 1293, when he was consecrated at Canterbury by the bishops of London, Rochester, Ely, and Dublin (cf. *Osney Annals* in *Ann. Monastici*, iv. 334; *Flores Hist.* iii. 87; Stubbs, *Reg. Sacr. Angl.* p. 48). The occasion was made memorable by an unseemly fray that broke out between the servants of the Archbishop of Dublin and the Bishop of Ely, as they were returning home. The archbishop's tailor was slain by one of the bishop's men (Prynne, *Records*, iii. 567–9.)

William retained the treasurership with his bishopric, but his excessive sternness rendered him unpopular (*Dunstaple Annals*, p. 399), and in 1295 he became involved in the odium which Edward's violent financial expedients excited at that period. When Archbishop Winchelsea complained to Edward of his sacrilege in seizing one half of the treasure of the churches, the king answered that he had not given the order, but that the treasurer had done it of his own motion (*Ann. Edwardi I* in Rishanger, p. 473; cf. *Flores Historiarum*, iii. 274). Thereupon Edward removed William from the treasury. The displaced minister paid large sums to win back the royal favour, but does not seem to have had much success (*Dunstaple Annals*, p. 400). He is described during his ministerial career as a man of foresight, discretion, and circumspection (*Osney Annals*, p. 324).

Thus removed from secular life, William was able to devote the rest of his life to the hitherto neglected affairs of his diocese. He took no great part in public affairs, and showed such liberality in almsgiving and general zeal for good works, that he obtained great popular veneration. He obtained from the king the grant of two fairs for the lordship of Bath. He built the magnificent chapter-house of Wells Cathedral, with the staircase leading to it—works that well mark the transition of the 'Early English' to the 'Decorated' style of architecture (*Proceedings of the Somerset Archæological Society*, vol. i. pt. ii. p. 74). He died on 11 June 1302, and was buried in his cathedral. His tomb, with his effigy upon it, lies against the south wall of the south transept, between the altar of St. Martin and the door leading to the cloister. He seems to have left behind him no near kinsfolk, for the jury of the *post-mortem* inquest returned that they were ignorant as to who was his next heir (*Calendarium Genealogicum*, p. 623). It was believed that many miracles, especially wonders of healing, were worked at his tomb (*Anglia Sacra*, i. 567; *Fœdera*, ii. 757). The result was that a popular cry arose for his canonisation. In 1324 and 1325 the canons of Wells sent proctors to the pope to urge upon him the bishop's claims to sanctity. In the latter year the whole English episcopate wrote to Avignon with the same object. On 20 Feb. 1328 application was made to the

same effect in the name of Edward III (*ib.* ii. 757). But nothing came of these requests, and the miracles soon ceased.

[Annals of Dunstaple, Osney, and Worcester, in Luard's Annales Monastici, vols. iii. and iv.; Stubbs's Chronicles of Edward I and Edward II; Rishanger; Flores Historiarum (all the above in Rolls Series); Prynne's Records, vol. iii.; Canonicus Wellensis in Anglia Sacra, i. 567, with Wharton's notes; Rymer's Fœdera, vols. i. and ii. (Record edition); Cassan's Lives of the Bishops of Bath and Wells, pp. 150–4; Foss's Judges, iii. 127, and Biographia Juridica, p. 432; Madox's Hist. of the Exchequer; Le Neve's Fasti, i. 135, ed. Hardy.] T. F. T.

MARCHANT, NATHANIEL (1739–1816), gem-engraver and medallist, was born in Sussex in 1739. He became a pupil of Edward Burch, R.A. [q. v.], and in 1766 was a member of the Incorporated Society of Artists. He went to Rome in 1773, and remained there till 1789, studying antique gems and sculpture. He sent impressions from ancient intaglios to the Royal Academy from 1781 to 1785, and was an exhibitor there till 1811. He was elected associate of the Royal Academy in 1791, and academician in 1809. He was also a fellow of the Society of Antiquaries, and a member of the Academies at Stockholm and at Copenhagen. He was appointed assistant-engraver at the Royal Mint in 1797, and held the office till 1815, when he was superannuated (Ruding, *Annals*, i. 45; *Numismatic Journal*, ii. 18). The portrait of George III on the 3*s.* bank token was engraved by Marchant from a model taken by him from life. Marchant died in Somerset Place, London, in April 1816, aged 77. His books, which related chiefly to the fine arts, were sold by Cochrane in London on 13 and 14 Dec. 1816.

Marchant had a high and well-merited reputation as a gem-engraver. His productions are intaglios, and consist of portraits from the life, and of heads, figures, and groups in the antique style. King praises the delicacy of his work, but remarks that it was done with the aid of a powerful magnifier, and that consequently it is often too minute for the naked eye. Marchant's signature is 'Marchant' and 'Marchant F. Romæ.' He published by subscription, in 1792, 'A Catalogue of one hundred Impressions from Gems engraved by Nathaniel Marchant,' London, 4to, to accompany a selection of casts of his intaglios. A number of his works are described in Raspe's 'Tassie Catalogue' (see the Index of Engravers). Various intaglios by him are in the British Museum, but many of his choicest pieces were made for the Marlborough cabinet, and among these may be mentioned his 'Hercules restoring Alcestis to Admetus,' a commission from the elector of Saxony, and a present from him to the Duke of Marlborough. The duke sometimes specially sent fine stones to Rome to be engraved by Marchant. The prince regent (George IV) appointed Marchant his engraver of gems. King mentions as one of his best performances an engraving on a brown sard of two female figures, one reclining on a sofa. For this Marchant is said to have received two hundred guineas.

[Redgrave's Dict. of Artists; King's Antique Gems and Rings, i. 446–7; Nagler's Künstler-Lexikon; Gent. Mag. 1816, pt. i. p. 377; Marchant's Sale Cat. of Books, London, 1816, 8vo.] W. W.

MARCHI, GIUSEPPE FILIPPO LIBERATI (1735?–1808), painter and engraver, was born in the Trastevere quarter of Rome, and there, when at the age of fifteen, came under the notice of Sir Joshua Reynolds, whom he accompanied to England in 1752. He studied in the St. Martin's Lane Academy, and became Reynolds's most trusted assistant, being employed to set his palette, paint his draperies, make copies, and sit for attitudes. The first picture painted by Reynolds when he settled in London was a portrait of young Marchi in a turban, which was much admired at the time, and engraved by J. Spilsbury in 1761; it is now the property of the Royal Academy. Marchi did not reside with Reynolds until 1764, when the following entry occurs in one of the latter's diaries: 'Nov. 22, 1764. Agreed with Giuseppe Marchi that he should live in my house and paint for me for one half-year from this day, I agreeing to give him fifty pounds for the same.' Marchi took up mezzotint engraving, and from 1766 to 1775 exhibited engravings, as well as an occasional picture with the Society of Artists, of which he was a member. His plates, which, though not numerous, are of excellent quality, include portraits of Miss Oliver (1767), Miss Cholmondeley (1768), Mrs. Bouverie and Mrs. Crewe (1770), Oliver Goldsmith (1770), Mrs. Hartley (1773), and George Colman (1773), all after Reynolds, and that of Princess Czartoriska (1777), from a picture by himself. Marchi was a clever copyist, but did not succeed in original portraiture; he tried at one time to establish himself at Swansea, but soon returned to the service of Sir Joshua, with whom he remained until the painter's death. Subsequently he was much employed in cleaning and restoring paintings by Reynolds—work for which his intimate knowledge of the artist's technical methods

well qualified him. Marchi died in London on 2 April 1808, aged 73.

[Gent. Mag. 1808, i. 372; Northcote's Memoir of Sir J. Reynolds, 1813; Leslie and Taylor's Life and Times of Sir J. Reynolds, 1865; J. Chaloner Smith's British Mezzotinto Portraits; Society of Artists' Catalogues.] F. M. O'D.

MARCHILEY, JOHN (*d.* 1386?), Franciscan. [See MARDISLEY.]

MARCHMONT, EARLS OF. [See HUME, SIR PATRICK, first EARL, 1641–1724; CAMPBELL, ALEXANDER, second EARL, 1675–1740; HUME, HUGH, third EARL, 1708–1794.]

MARCKANT, JOHN (*fl.* 1562), was one of the contributors to the Sternhold and Hopkins Metrical Psalter of 1562. He was inducted vicar of Clacton-Magna, 31 Aug. 1559, and was vicar of Shopland, Essex, 1563–8 (NEWCOURT). His contributions to the Psalter were the 118th, 131st, 132nd, and 135th Psalms. These, being at first merely initialed 'M.,' have been conjecturally attributed to John Mardeley [q. v.] (BRYDGES, *Censura Literaria*, vol. x.; HOLLAND, *Psalmists of Britain*, i. 136, &c.), but the name is given in full, 'Marckant,' in 1565, and in later editions, as in that of 1606, is sometimes printed 'Market.' The same remarks apply to 'The Lamentation of a Sinner' ('Oh! God, turn not Thy face away,' afterwards altered by Reginald Heber), and 'The Humble Sute of a Sinner,' both also marked 'M.' in the 1562 Psalter. In St. John's College, Oxford, is a broadside ballad, attributed by Dr. Bliss to Marckant: 'Of Dice, Wyne, and Women,' London (by William Griffith), 1571. Further, three publications, entered in the 'Stationers' Registers,' are there assigned to Marckant, viz. 'The Purgation of the Ryght Honourable Lord Wentworth concerning the Crime layd to his Charge, made the 9 Januarie 1558;' 'A New Yeres Gift, intituled With Spede Retorne to God, and Verses to Diuerse Good Purposes,' licensed to Thomas Purforte 3 Nov. 1580. None of these are now known, although the last is noticed in Herbert's edition of Ames's 'Typ. Antiq.,' 1316.

[Newcourt's Repertorium, ii. 153; Julian's Dictionary of Hymnology, s.v. 'Old Psalters;' Livingstone's Reprint of 1635 Scottish Psalter, Glasgow, 1864, pp. 27, 70; Notes and Queries, 3rd ser. iii. 144; Collier's Stationers' Company Reg. i. 22, 102, ii. 128.] J. C. H.

MARCUARD, ROBERT SAMUEL (1751–1792?), engraver, was born in England in 1751 and became a pupil of Bartolozzi, whose manner he successfully followed, working entirely in stipple. Between 1778 and 1790 he produced many good plates after Cipriani, A. Kauffmann, W. Hamilton, W. Peters, T. Stothard, and others; also portraits of Francesco Bartolozzi and Ralph Milbank (both after Reynolds), Major Francis Pierson, and Cagliostro. Marcuard died about 1792.

[Redgrave's Dict. of Artists; Dodd's Memoirs of English Engravers, Brit. Mus. Add. MS. 33403.] F. M. O'D.

MARDELEY, JOHN (*fl.* 1548), was clerk of the mint (Suffolk House, Southwark) under Edward VI (RUDING, *Annals of the Coinage*, i. 53), and was the author of: 1. 'Here is a shorte Resytal of certayne Holy Doctours whych proveth that the naturall Body of Christ is not conteyned in the Sacrament of the Lordes Supper but fyguratyvely.' 'In myter, by Jhon Mardeley,' London, 12mo, published 1540–50?; partly written in 'Skeltonic' metre (COLLIER, *Bibliograph. Account*, i. 515–16). 2. 'Here beginneth a necessary instruction for all covetous ryche men,' &c., London, 1547–53? 3. 'A ruful Complaynt of the publyke weale to Englande,' London, about 1547, 4to, in four-line stanzas. 4. 'A declaration of the power of God's Worde concerning the Holy Supper of the Lord' (against the 'maskynge masse'), London, 'compyled 1548.' This is in prose; after the dedication to Edward, duke of Somerset, occurs 'A complaynt against the styffnecked' in verse. Some verse translations in the Psalter of 1562 signed 'M.' and attributed by Haslewood to Mardeley are by John Marckant [q. v.] Bale credits Mardeley with earlier verse-translations of twenty-four psalms and with religious hymns (*Script.* 106).

[Authorities cited above; Warton's Hist. of Engl. Poetry, iv. 151, ed. Hazlitt; Notes and Queries, 3rd ser. i. 374, iii. 114; Hazlitt's Handbook.] W. W.

MARDISLEY, JOHN (*d.* 1386?), Franciscan, was probably a native of Yorkshire. He incepted as D.D. of Oxford before 1355. In this year he disputed in the chancellor's schools at York in defence of the Immaculate Conception against the Dominican, William Jordan. His manner of disputation gave offence to his opponents, but the chapter of York issued letters testifying to his courteous behaviour. In 1374 he was summoned with other doctors to a council at Westminster, over which the Black Prince and the Archbishop of Canterbury presided. The subject of discussion was the right of England to refuse the papal tribute. The spiritual counsellors advised submission to

the pope. The old argument about the two swords was used. Mardisley retorted with the text, 'Put up again thy sword into his place,' and denied the pope's claim to any temporal dominion. The next day the papal party yielded. Mardisley about this time became twenty-fifth provincial minister of the English Franciscans, but had ceased to hold the office in 1380. According to Bale, he died in 1386 and was buried at York.

[Tanner's Bibliotheca, p. 509; Monumenta Franciscana, vol. i.; Eulogium Historiarum, iii. 337–8; Engl. Hist. Review, October 1891.]

A. G. L.

MARE, Sir PETER de la (*fl.* 1370), speaker of the House of Commons. [See De la Mare.]

MARE, THOMAS de la (1309–1396), abbot of St. Albans, was son of Sir John de la Mare, by Johanna, daughter of Sir John de Harpesfeld, and was born in the earlier part of 1309. His family was an honourable one of Hertfordshire, and connected with William Montacute, earl of Salisbury, John Grandison [q. v.], bishop of Exeter, and probably with Sir Peter De la Mare [q. v.], the speaker of the Good parliament. He had three brothers and a sister, who all adopted a religious life at his persuasion. William, the eldest, was abbot of Missenden 1339–40 (Dugdale, *Monasticon*, vi. 547).

As a child Thomas was of a studious disposition, and of his own accord entered St. Albans when seventeen years old, under Abbot Hugh de Eversden (*d.* 7 Sept. 1326). His regular profession was made shortly afterwards before Abbot Richard of Wallingford. He was first sent to Wymondham, a cell of St. Albans, where he was chaplain to John de Hurlee, the prior. Abbot Michael (1335–49) recalled him to St. Albans, and after making him successively kitchener and cellarer, sent him to be prior of Tynemouth, another cell of the abbey, about the end of 1340. This house Thomas ruled with much popularity for nine years. In 1346 he fortified the priory against the Scots. On 12 April 1349 Abbot Michael died, and Thomas was chosen in his place. While on his visit to the papal court at Avignon to procure his confirmation he fell ill, but was miraculously restored by drinking putrid water. The election was confirmed by the king on 22 Nov. 1350.

In September 1351 Thomas presided at a general chapter of the order, and again in 1352, 1355, 1363, performing the duties of his office with lavish profusion of expenditure (*Gesta*, iii. 418; *Hist. Angl.* i. 300). His constitutions are printed in the 'Gesta Abbatum,' ii. 418–49. Thomas's skilful administration won the favour of Edward III, who made him a member of his council, and employed him to visit the abbeys of Eynsham, Abingdon, Battle, Reading, and Chester, where he corrected a variety of abuses. Edward, prince of Wales, was also a friend of the abbot, and King John of France during his captivity often stayed at St. Albans. John persuaded Thomas to relinquish an intention to resign the abbacy, because it would be ruinous to the abbey.

Thomas was a strenuous defender of the rights of his office and abbey; a characteristic which involved him in perpetual trouble and litigation. He sought to protect the monastery against papal exaction, by negotiating for a remission of the customary attendance of a new abbot for confirmation by the pope. But after wasting much money on dishonest agents, nothing came of it (*Gesta*, iii. 145–84). When Henry Despenser [q. v.] attempted to make the prior of Wymondham collector of tithes in his diocese, Thomas defeated him by withdrawing the prior, and obtained a royal decision supporting the privileges of his abbey (*ib.* iii. 122–134, 281–4, 395; *Chron. Angliæ*, 1328–88, pp. 258–61). Lesser quarrels were with Sir Philip de Lymbury, who put the cellarer, John Moote, in the pillory; John de Chilterne, a recalcitrant tenant, who vexed him six-and-twenty years (*Gesta*, iii. 3–9, 27); Sir Richard Perrers, and the notorious Alice Perrers [q. v.], whose character has no doubt suffered in consequence at the hands of the St. Albans chroniclers (*ib.* iii. 200–38; for a list of Thomas's opponents see *ib.* iii. 379, and cf. Amundesham, *Annales*, i. 673).

The most serious trouble was, however, with the immediate tenants and villeins of the abbey. There were old-standing grievances, which had been somewhat sternly suppressed by Abbot Richard, but were revived under pressure of the Black Death, the Statute of Labourers, and the strict rule of Abbot Thomas. There had been some disputes as early as 1353 and 1355, when the abbot had successfully maintained a plea of villeinage (*Gesta*, iii. 39–41). During the peasant rising in 1381 St. Albans was one of the places that suffered most. On 13 June, the day that Wat Tyler entered London, the tenants and townsfolk of St. Albans rose under William Grindcobbe, a burgess. Two days after they broke open the gaol, broke down the fences, and threatened to burn the abbey unless the abbot would surrender the charters extorted by his predecessors, and give up his rights over wood, meadow, and mill.

Thomas refused at first, though at last he yielded to the alarm of his monks, and promised all that was demanded. But Tyler's rebellion had in the meantime been suppressed, and within a month the abbey tenants and burgesses were brought to terms, the privileges extorted given up once more, and Grindcobbe and his chief supporters executed.

Thomas's remaining years were troubled only by constant illness, the result of an attack of the plague. For the last ten years of his life he was unable to attend in parliament through old age and sickness, while the rule of the abbey was chiefly left to John Moote, the prior. Thomas died on 15 Sept. 1396, aged 87, and was buried in the presbytery under a marble tomb, on which there was a fine brass of Flemish workmanship with an effigy. This brass has now been removed for safety to the chantry of Abbot William Wallingford close by. The tomb bore the following inscription:—

Est Abbas Thomas tumulo præsente reclusus,
Qui vitæ tempus sanctos expendit in usus.

Walsingham describes Thomas as a man of piety, humility, and patience, homely in dress, austere to himself but kindly to others, and especially to his monks; a learned divine, well acquainted with English, French, and Latin, a good speaker, a bad but rapid writer. In his youth he had delighted in sports, but afterwards, out of his love for animals, came to abhor hunting and hawking. He was withal of a strong and masterful spirit, which, if ill suited to meet the social troubles of his time, enabled him to raise St. Albans to a high pitch of wealth and prosperity. Despite the great sums which he spent on litigation, he increased the resources of the abbey, which he had found much impoverished. He adorned the church with many vestments, ornaments, and pictures, especially with one over the high altar, which he procured in Italy. Various parts of the abbey were rebuilt or repaired by him, and in particular the great gate, which is now the only important building left besides the church. He also spent much on charity, and especially on the maintenance of scholars at Oxford. His chief fault was a rash and credulous temperament, which made him too ready to trust unworthy subordinates. But against Thomas himself even the rebels of 1381 had no complaint (*Gesta*, iii. 307), and he may justly be regarded as the greatest of the abbots of St. Albans, and a not unworthy type of the mediæval monastic prelate.

[Walsingham's Gesta Abbatum, ii. 371–449, iii. 1–423, in the Rolls Series, but especially ii. 361–97, and iii. 375–423; Dugdale's Monasticon, ii. 197–8; Froude's Annals of an English Abbey, in Short Studies on Great Subjects, 3rd ser., is not always quite fair to Thomas.]

C. L. K.

MAREDUDD AB **OWAIN** (*d.* 999?), Welsh prince, was the son of Owain ap Hywel Dda. According to the sole authority, the contemporary 'Annales Cambriæ,' he lived in the second period of Danish invasion, a time of great disorder in Wales as elsewhere, and first appears as the slayer of Cadwallon ab Idwal, king of Gwynedd, and the conqueror of his realm, which, however, he lost in the ensuing year. In 988, on the death of his father Owain, he succeeded to his dominions, viz. Gower, Kidwelly, Ceredigion, and Dyfed, the latter probably including Ystrad Tywi. His reign, which lasted until 999, was mainly spent in expeditions against his neighbours (Maesyfed was attacked in 991, Morgannwg in 993, Gwynedd in 994) and in repelling the incursions of the Danes. On one occasion he is said to have redeemed his subjects from the Danes at a penny a head.

Maredudd's only son, so far as is known, died before him. But so great was the prestige he acquired in his brief reign that his daughter, Angharad, was regarded, contrary to ordinary Welsh custom, as capable of transmitting some royal right to her descendants. Her first husband, Llywelyn ap Seisyll [q. v.], ruled Gwynedd from about 1010 to 1023, their son, the well-known Gruffydd ap Llywelyn [q. v.], from 1039 to 1063. By her second marriage with Cynfyn ap Gwerstan she had two other sons, Rhiwallon and Bleddyn, of whom the latter, with no claim on the father's side, ruled Gwynedd and Powys from 1069 to 1075 and founded the mediæval line of princes of Powys.

[Annales Cambriæ, Rolls ed. The dates given above are nearly all approximate.] J. E. L.

MAREDUDD AP **BLEDDYN** (*d.* 1132), prince of Powys, was the son of Bleddyn ap Cynfyn (*d.* 1075), founder of the last native dynasty of Powys. During his earlier years he played only a subordinate part in Welsh affairs, being overshadowed by his brothers Iorwerth [q. v.] and Cadwgan (*d.* 1112) [q. v.] He joined them in the support which they gave to their over-lord, Earl Robert of Shrewsbury, in his rebellion against Henry I (1102), but Iorwerth soon went over to the king and, while making his peace with Cadwgan, consigned Maredudd to a royal prison. In 1107 Maredudd escaped and returned to

Powys. He remained, however, without territory for several years. Even when Iorwerth and Cadwgan were slain in succession in 1112 he did not improve his position. According to 'Brut y Tywysogion' (Oxford edit. p. 291), he was in 1113 'penteulu' (captain of the guard) to Owain ap Cadwgan, an office specially reserved by Welsh custom for landless members of the royal family (*Ancient Laws of Wales*, ed. 1841, i. 12). In that year, however, Owain divided with him the forfeited domains of Madog ap Rhiryd. Though the gift seems to have been resumed, Maredudd recovered it on Owain's death in 1116, and henceforward appears regularly among the princes of Powys. In 1118 he took part in the feud between Hywel of Rhos and Rhufoniog and the sons of Owain ab Edwin. In 1121 he was leader of the resistance offered by Powys to the invasion of Henry I. During the few remaining years of his life his power grew apace; in 1123 his nephew, Einon ap Cadwgan, bequeathed him his territory; in 1124 a second son of Cadwgan, Maredudd, was murdered; and in 1128 a third, Morgan, died on pilgrimage. Two other enemies to his progress—his nephew, Ithel ap Rhiryd, and his great-nephew, Llywelyn ab Owain—Maredudd himself removed, the former by murder, the latter by mutilation. Thus at his death in 1132 he was lord of all Powys [see MADOG AP MAREDUDD].

[Annales Cambriæ, Rolls ed.; Brut y Tywysogion, Oxford edit. of Red Book of Hergest.]

J. E. L.

MARETT or MARET, PHILIP (1568?–1637), attorney-general of Jersey, born about 1568, was second son of Charles Maret, by Margaret, born Le Cerf, and was descended on both sides from Norman families long resident on the island. He was educated in a Spanish seminary, and was consequently described by his enemies as a papist, though he was ostensibly a strong supporter of the English church. Being well versed both in law and the customs of Jersey, he was in 1608 appointed advocate-general of the island, and in 1609 succeeded Philip de Carteret of Vinchelez as attorney-general, in which capacity he supported the 'captain' or governor, Sir John Peyton, against the claims of the presbyterian 'colloquy' or synod to exclude episcopally ordained ministers. In the complicated feud which raged between the governor and the bailiff, John Hérault, Marett succeeded in rendering himself thoroughly obnoxious to the bailiff, whom he accused of every kind of usurpation. Hérault rejoined by disputing Marett's title to the office of king's receiver and procureur in Jersey, with which Peyton had rewarded his adherent. The long strife culminated in 1616, when Marett, losing his temper, vented his abuse on the bailiff while the latter was presiding in the royal court, and accused Sir Philip de Carteret, a jurat of the island, of an attempt to assassinate him. For this outrage he was, in May 1616, ordered to apologise and pay a fine of fifty crowns. In the meantime his enemies sought to replace him in office by one of their own partisans. Marett, refusing to submit or to acknowledge the competence of the court, was ordered to England to appear before the lords of the privy council. By them he was committed to the Gatehouse for contempt, and finally sent back to the island to submit to the judgment of the court. Still refusing to appear in court and submit to his sentence, he was committed, in September 1616, to Elizabeth Castle, whence he piteously complained of the weight of his manacles. He was soon released, and found further means of evading his sentence. Charges and counter-charges were freely bandied about. Marett was doubtless a victim of much private and personal malice, but he is described, with probable truth, as 'proud, presumptuous, and hated of the people,' while his effrontery in denial earned him the title of 'L'Étourdi.' After numerous cross-appeals the case was referred to the royal commissioners (in Jersey), Sir Edward Conway and Sir William Bird, and, their finding being adverse to Marett, was eventually referred to the king himself, who ordered the ex-procureur back to Jersey to make public submission, or in default to be banished from the island.

Marett seems subsequently to have been reconciled with Hérault, and was, 12 March 1628, elected a jurat of the royal court. In May 1632 he was appointed lieutenant-governor of the island by Sir Thomas Jermyn, during the temporary absence of Captain Thomas Rainsford. He died in January 1636–7, and was buried in the parish church of St. Brelade. By his wife Martha, daughter and coheiress of Nicholas Lemprière and widow of Elias Dumaresq, he had a son Philip (*d.* 1676), who was imprisoned by Colonel Robert Gibbons, the Cromwellian governor, for strenuous resistance to his exactions, in 1656.

A descendant, SIR ROBERT PIPON MARETT (1820–1884), son of Major P. D. Marett by Mary Ann, daughter of Thomas Pipon, lieutenant bailiff of Jersey, was educated at Caen and at the Sorbonne, was constable of St. Helier, where he effected some notable improvements, in 1856, and solicitor-general of Jersey in 1858. He was attorney-general

in 1866, and was elected bailiff in 1880, when he received the honour of knighthood. He was distinguished on the bench, where his judgments in the case of Bradley *v.* Le Brun and in the Mercantile Joint-Stock scandals attracted considerable attention beyond the island, and he suggested some important modifications in the laws affecting real property, which were adopted by the States in 1879. He edited in 1847 the manuscripts of Philip Le Geyt [q. v.], the insular jurist, and was also the author of several poems written in the Jersey patois. These were published in 'Rimes et Poësies Jersiaises,' edited by Abraham Mourant (1865), and in the 'Patois Poems of the Channel Islands,' edited by J. Linwood Pitts (1883). François Victor Hugo reproduced one of Marett's poems, 'La fille Malade,' in his 'Normandie Inconnue.' Sir Robert married in 1865 Julia Anne, daughter of Philip Marett of La Haule Manor, St. Brelade's, by whom he left four children. He died 10 Nov. 1884.

[Payne's Armorial of Jersey, pp. 273–7; Le Quesne's Constit. Hist. of Jersey, passim; Cal. State Papers, Dom. Ser. Addenda, 1580–1625, freq.; revision by E. T. Nicolle, esq., of Jersey; materials kindly furnished by Mr. Ranulph Marett, fellow of Exeter College, Oxford, and only son of Sir R. P. Marett.] T. S.

MARFELD, JOHN (*fl.* 1393), physician. [See MIRFELD.]

MARGARET, ST. (*d.* 1093), queen of Scotland, was daughter of Edward the Exile, son of Edmund Ironside [q. v.], by Agatha, usually described as a kinswoman of Gisela, the sister of Henry II the Emperor, and wife of St. Stephen of Hungary. Her father and his brother Edmund, when yet infants, are said to have been sent by Canute to Sweden or to Russia, and afterwards to have passed to Hungary before 1038, when Stephen died. No trace of the exiles has, however, been found in the histories of Hungary examined by Mr. Freeman or by the present writer, who made inquiries on the subject at Buda-Pesth. Still, the constant tradition in England and Scotland is too strong to be set aside, and possibly deserves confirmation from the Hungarian descent claimed by certain Scottish families, as the Drummonds. The legend of Adrian, the missionary monk, who is said to have come from Hungary to Scotland long before Hungary was Christian, possibly may have been due to a desire to flatter the mother-country of Margaret. The birth of Margaret must be assigned to a date between 1038 and 1057, probably about 1045, but whether she accompanied her father to England in 1057 we do not know, though Lappenberg assumes it as probable that she did. Her brother, Edgar Atheling [q. v.], was chosen king in 1066, after the death of Harold, and made terms with William the Conqueror. But in the summer of 1067, according to the 'Anglo-Saxon Chronicle,' 'Edgar child went out with his mother Agatha and his two sisters Margaret and Christina and Merleswegen and many good men with them and came to Scotland under the protection of King Malcolm III [q. v.], and he received them all. Then Malcolm began to yearn after Margaret to wife, but he and all his men long refused, and she herself also declined,' preferring, according to the verses inserted in the 'Chronicle,' a virgin's life. The king 'urged her brother until he answered "Yea," and indeed he durst not otherwise because they were come into his power.' The contemporary biography of Margaret supplies no dates. John of Fordun, on the alleged authority of Turgot, prior of Durham and archbishop of St. Andrews, who is doubtfully credited with the contemporary biography of Margaret, dates her marriage with Malcolm in 1070, but adds, 'Some, however, have written that it was in the year 1067.' The later date probably owes its existence to the interpolations in Simeon of Durham, which Mr. Hinde rejects. The best manuscripts of the 'Anglo-Saxon Chronicle' accept 1067. Most writers since Hailes, including Mr. Freeman, have assumed 1070. Mr. Skene prefers the earlier date, which has the greater probability in its favour. The marriage was celebrated at Dunfermline by Fothad, Celtic bishop of St. Andrews, not in the abbey of which parts still exist, for that was founded by Malcolm and Margaret in commemoration of it, but in some smaller church attached to the tower, of whose foundations a few traces may still be seen in the adjoining grounds of Pittencreiff.

According to a letter preserved in the 'Scalacronica' from Lanfranc, archbishop of Canterbury, the archbishop, in reply to Margaret's petition, sent her Friar Goldwin and two monks to instruct her in the proper conduct of the service of God. Probably soon after her marriage, at the instance of these English friars, a council was held for the reform of the Scottish church, in which Malcolm acted as interpreter between the English and Gaelic clergy. It sat for three days, and regulated the period of the Lenten fast according to the Roman use, by which it began four days before the first Sunday in Lent; the reception of the sacrament at Easter, which had been neglected; the ritual of the mass according to the Roman mode, the ob-

servance of the Lord's day by abstaining from work, the abolition of marriage between a man and his stepmother or his brother's widow, as well as other abuses, among which may have been the neglect of giving thanks after meals, from which the grace cup received in Scotland the name of St. Margaret's blessing.

According to a tradition handed down by Goscelin, a monk of Canterbury, she was less successful in asserting the right of a woman to enter the church at Laurence-kirk, which was in this case forbidden by Celtic, as it was commonly by the custom of the Eastern church. Her biographer dilates on her own practice of the piety she inculcated: her prayers mingled with her tears, her abstinence to the injury of health, her charity to the orphans, whom she fed with her own spoon, to the poor, whose feet she washed, to the English captives she ransomed, and to the hermits who then abounded in Scotland. For the pilgrims to St. Andrews she built guest-houses on either side of the Firth of Forth at Queensferry, and provided for their free passage. She fasted for forty days before Christmas as well as during Lent, and exceeded in her devotions the requirements of the church. Her gifts of holy vessels and of the jewelled cross containing the black rood of ebony, supposed to be a fragment from the cross on which Christ died, are specially commemorated by her biographers, and her copy of the Gospels, adorned with gold and precious stones, which fell into the water, was, we are told, miraculously recovered without stain, save a few traces of damp. A book, supposed to be this very volume, has been recently recovered, and is now in the Bodleian Library. To Malcolm and Margaret the Culdees of Lochleven owed the donation of the town of Balchristie, and Margaret is said by Ordericus Vitalis to have rebuilt the monastery of Iona. She did not confine her reforms to the church, but introduced also more becoming manners into the court, and improved the domestic arts, especially the feminine accomplishments of needlework and embroidery. The conjecture of Lord Hailes that Scotland is indebted to her for the invention of tartan may be doubted. The introduction of linen would be more suitable to her character and the locality. The education of her sons was her special care [see under MALCOLM III], and was repaid by their virtuous lives, especially that of David. 'No history has recorded,' says William of Malmesbury, 'three kings and brothers who were of equal sanctity or savoured so much of their mother's piety. . . . Edmund was the only degenerate son of Margaret. . . . But being taken and doomed to perpetual imprisonment, he sincerely repented.' Her daughters were sent to their aunt Christina, abbess of Ramsey, and afterwards of Wilton. Of Margaret's own death her biographer gives a pathetic narrative. She was not only prepared for, but predicted it, and some months before summoned her confessor, Turgot (so named in Capgrave's 'Abridgment,' and in the original Life), and begged him to take care of her sons and daughters, and to warn them against pride and avarice, which he promised, and, bidding her farewell, returned to his own home. Shortly after she fell ill. Her last days are described in the words of a priest who attended her and more than once related the events to the biographer. For half a year she had been unable to ride, and almost confined to bed. On the fourth day before her death, when Malcolm was absent on his last English raid, she said to this priest: 'Perhaps on this very day such a calamity may befall Scotland as has not been for many ages.' Within a few days the tidings of the slaughter of Malcolm and her eldest son reached Scotland. On 16 Nov. 1093 Margaret had gone to her oratory in the castle of Edinburgh to hear mass and partake of the holy viaticum. Returning to bed in mortal weakness she sent for the black cross, received it reverently, and, repeating the fiftieth psalm, held the cross with both hands before her eyes. At this moment her son Edgar came into her room, whereupon she rallied and inquired for her husband and eldest son. Edgar, unwilling to tell the truth, replied that they were well, but, on her abjuring him by the cross and the bond of blood, told her what had happened. She then praised God, who, through affliction, had cleansed her from sin, and praying the prayer of a priest before he receives the sacrament, she died while uttering the last words. Her corpse was carried out of the castle, then besieged by Donald Bane, under the cover of a mist, and taken to Dunfermline, where she was buried opposite the high altar and the crucifix she had erected on it.

The vicissitudes of her life continued to attend her relics. In 1250, more than a century and a half after her death, she was declared a saint by Innocent IV, and on 19 June 1259 her body was translated from the original stone coffin and placed in a shrine of pinewood set with gold and precious stones, under or near the high altar. The limestone pediment still may be seen outside the east end of the modern restored church. Bower, the continuator of Fordun, adds the miracle,

that as the bearers of her corpse passed the tomb of Malcolm the burden became too heavy to carry, until a voice of a bystander, inspired by heaven, exclaimed that it was against the divine will to translate her bones without those of her husband, and they consequently carried both to the appointed shrine. Before 1567, according to Papebroch, her head was brought to Mary Stuart in Edinburgh, and on Mary's flight to England it was preserved by a Benedictine monk in the house of the laird of Dury till 1597, when it was given to the missionary jesuits. By one of these, John Robie, it was conveyed to Antwerp, where John Malder the bishop, on 15 Sept. 1620, issued letters of authentication and license to expose it for the veneration of the faithful. In 1627 it was removed to the Scots College at Douay, where Herman, bishop of Arras, and Boudout, his successor, again attested its authenticity. On 4 March 1645 Innocent X granted a plenary indulgence to all who visited it on her festival. In 1785 the relic was still venerated at Douay, but it is believed to have perished during the French revolution. Her remains, according to George Conn, the author of 'De Duplici Statu Religionis apud Scotos,' Rome, 1628, were acquired by Philip II, king of Spain, along with those of Malcolm, who placed them in two urns in the chapel of St. Laurence in the Escurial. When Bishop Gillies, the Roman catholic bishop of Edinburgh, applied, through Pius IX, for their restoration to Scotland, they could not be found.

Memorials, possibly more authentic than these relics, are still pointed out in Scotland: the cave in the den of Dunfermline, where she went for secret prayer; the stone on the road to North Queensferry, where she first met Malcolm, or, according to another tradition, received the poor pilgrims; the venerable chapel on the summit of the Castle Hill, whose architecture, the oldest of which Edinburgh can boast, allows the supposition that it may have been her oratory, or more probably that it was dedicated by one of her sons to her memory; and the well at the foot of Arthur's Seat, hallowed by her name, probably after she had been declared a saint.

[The Life of Queen Margaret, published in the Acta Sanctorum, ii. 320, in Capgrave's Nova Legenda Angliæ, fol. 225, and in Vitæ Antiquæ SS. Scotiæ, p. 303, printed by Pinkerton and translated by Father Forbes Leith, certainly appears to be contemporary, though whether the author was Turgot, her confessor, a monk of Durham, afterwards archbishop of St. Andrews, or Theodoric, a less known monk, is not clear; and the value attached to it will vary with the religion or temperament of the critic, from what Mr. Freeman calls the 'mocking scepticism' of Mr. Burton to the implicit belief of Papebroch or Father Forbes Leith. Fordun and Wyntoun's Chronicles, Simeon of Durham (edition by Mr. Hinde), and William of Malmesbury's Gesta Regum Anglorum are the older sources; Freeman's Norman Conquest, Skene's Celtic Scotland, Grub, Cunningham, and Bellesheim's Histories of the Church of Scotland, and Robertson's Scotland under her Early Kings give modern versions.] Æ. M.

MARGARET (1240–1275), queen of Scots, was the eldest daughter and second child of Henry III of England and of his queen, Eleanor of Provence. She was born on 5 Oct. 1240 (Green, *Princesses*, ii. 171, from Liberate Rolls; *Flores Hist.* ii. 239; cf. Matt. Paris, *Hist. Major*, iv. 48, and *Tewkesbury Annals* in *Ann. Monastici*, i. 116). The date of her birth is given very variously by different chroniclers, while others get some years wrong through confusing her with her younger sister, Beatrice, born in Aquitaine in 1243 (*Winchester Annals* in *Ann. Mon.* ii. 89; *Osney Annals* and Wykes in *ib.* iv. 90). Sandford's statement that she was born in 1241 is incorrect (*Genealogical History*, p. 93). She was born at Windsor, where the early years of her life were passed along with her brother Edward, who was a year older, and the daughter of the Earl of Lincoln. She was named Margaret from her aunt, Queen Margaret of France, and because her mother in the pangs of child-birth had invoked the aid of St. Margaret (Matt. Paris, iv. 48). On 27 Nov. a royal writ ordered the payment of ten marks to her custodians, Bartholomew Peche and Geoffrey de Caux (*Cal. Doc. Scotland*, 1108–1272, No. 1507). She was not two years old when a marriage was suggested between her and Alexander, the infant son of Alexander II, king of Scots, born in 1241 (Matt. Paris, *Hist. Major*, iv. 192). Two years later there was a fresh outburst of hostilities between her father and the king of Scots; but the treaty of Newcastle, on 13 Aug. 1244, restored peace between England and Scotland (*Fœdera*, i. 257). As a result it was arranged that the marriage already spoken of should take place when the children were old enough. Margaret was meanwhile brought up carefully and piously and somewhat frugally at home, with the result that she afterwards fully shared the strong family affection that united all the members of Henry III's family.

In 1249 the death of Alexander II made Margaret's betrothed husband Alexander III of Scotland. Political reasons urged upon both countries the hurrying on of the mar-

riage between the children, and on 26 Dec. 1251 Alexander and Margaret were married at York by Archbishop Walter Grey of York. There had been elaborate preparations for the wedding, which was attended by a thousand English and six hundred Scottish knights, and so vast a throng of people that the ceremony was performed secretly and in the early morning to avoid the crowd. Enormous sums were lavished on the entertainments, and vast masses of food were consumed (Matt. Paris, v. 266–270; cf. *Cal. Doc. Scotland*, 1108–1272, Nos. 1815–46). Next day Henry bound himself to pay Alexander five thousand marks as the marriage portion of his daughter.

The first years of Margaret's residence in Scotland were solitary and unhappy. She was put under the charge of Robert le Norrey and Stephen Bausan, while the widowed Matilda de Cantelupe acted as her governess (Matt. Paris, v. 272). The violent Geoffrey of Langley was for a time associated with her guardianship (*ib.* v. 340). But in 1252 the Scots removed Langley from his office and sent him back to England. The regents of Scotland, conspicuous among whom were the guardians of the king and queen, Robert de Ros and John Baliol, treated her unkindly, and she seems to have been looked upon with suspicion as a representative of English influence. Rumours of her misfortunes reached England, and an effort to induce the Scots to allow her to visit England proving unsuccessful, Queen Eleanor sent in 1255 a famous physician, Reginald of Bath, to inquire into her health and condition. Reginald found the queen pale and agitated, and full of complaints against her guardians. He indiscreetly expressed his indignation in public, and soon afterwards died suddenly, apparently of poison (*ib.* v. 501). Henry, who was very angry, now sent Richard, earl of Gloucester, and John Mansel to make inquiries (*ib.* v. 504). Their vigorous action released Margaret from her solitary confinement in Edinburgh Castle, provided her with a proper household, and allowed her to enjoy the society of her husband. A political revolution followed. Henry and Eleanor now met their son-in-law and daughter at Wark, and visited them at Roxburgh (*Burton Annals* in *Ann. Mon.* i. 337; *Dunstaple Annals*, p. 198). Margaret remained a short time with her mother at Wark. English influence was restored, and Ros and Baliol were deprived of their estates.

Early in 1256 Margaret received a visit from her brother Edward. In August of the same year Margaret and Alexander at last ventured to revisit England, to Margaret's great joy. They were at Woodstock for the festivities of the Feast of the Assumption on 15 Aug. (Matt. Paris, v. 573), and, proceeding to London, were sumptuously entertained by John Mansel. On their return the Scottish magnates again put them under restraint, complaining of their promotion of foreigners (*ib.* v. 656). They mostly lived now at Roxburgh. About 1260 Alexander and Margaret first really obtained freedom of action. In that year they again visited England, Margaret reaching London some time after her husband, and escorted by Bishop Henry of Whithorn (*Flores Hist.* ii. 459). She kept Christmas at Windsor, where on 28 Feb. 1261 she gave birth to her eldest child and daughter Margaret (*ib.* ii. 463; Fordun, i. 299). The Scots were angry that the child should be born out of the kingdom and at the queen's concealment from them of the prospect of her confinement. Three years later her eldest son, Alexander, was born on 21 Dec. 1264 at Jedburgh (Fordun, i. 300; cf. *Lanercost Chronicle*, p. 81). A second son, named David, was born in 1270.

In 1266, or more probably later, Margaret was visited at Haddington by her brother Edward to bid farewell before his departure to the Holy Land (*Lanercost Chronicle*, p. 81). In 1268 she and her husband again attended Henry's court. She was very anxious for the safety of her brother Edward during his absence on crusade, and deeply lamented her father's death in 1272 (*ib.* p. 95). Edward had left with her a 'pompous squire,' who boasted that he had slain Simon de Montfort at Evesham. About 1273 Margaret, when walking on the banks of the Tay, suggested to one of her ladies that she should push the squire into the river as he was stooping down to wash his hands. It was apparently meant as a practical joke, but the squire, sucked in by an eddy, was drowned; and the narrator, who has no blame for the queen, saw in his death God's vengeance on the murderer of Montfort (*ib.* p. 95). On 19 Aug. 1274 Margaret with her husband attended Edward I's coronation at Westminster. She died soon after at Cupar Castle (Fordun, i. 305) on 27 Feb. 1275, and was buried at Dunfermline. The so-called chronicler of Lanercost (really a Franciscan of Carlisle), who had his information from her confessor, speaks of her in the warmest terms. 'She was a lady,' he says, 'of great beauty, chastity, and humility—three qualities which are rarely found together in the same person.' She was a good friend of the friars, and on her deathbed received the last sacraments from her confessor, a Franciscan, while she refused to

admit into her chamber the great bishops and abbots (*Lanercost Chron.* p. 97).

[Matthew Paris's Historia Major, vols. iv. and v.; Flores Historiarum, vols. ii. and iii.; Luard's Annales Monastici (all in Rolls Series); Chronicle of Lanercost (Bannatyne Club); Calendar of Documents relating to Scotland; Rymer's Fœdera, vol. i.; Fordun's Chronicle; Sandford's Genealogical History, p. 93; Robertson's Scotland under her Early Kings, vol. ii. An excellent biography of Margaret is in Mrs. Green's Lives of the Princesses of England, ii. 170–224.] T. F. T.

MARGARET (1282?–1318), queen of Edward I, youngest daughter of Philip III, called 'le Hardi,' king of France, by Mary, daughter of Henry III, duke of Brabant, was born about 1282. A proposal was made in 1294 by her brother, Philip IV, that Edward I of England, who was then a widower, should engage himself to marry her (*Fœdera*, i. 795). The proposal was renewed as a condition of peace between the two kings in 1298; a dispensation was granted by Boniface VIII (*ib.* p. 897); the arrangement was concluded by the peace of Montreuil in 1299; and Margaret was married to Edward by Archbishop Winchelsey at Canterbury on 9 Sept., receiving as her dower lands of the value of fifteen thousand pounds tournois (*ib.* p. 972; see account of marriage solemnities, which lasted for four days, in *Gesta Regum Cont.* ap. *Gervasii Cant. Opp.* ii. 317). She entered London in October, and after residing some time in the Tower during her husband's absence, went northwards to meet him. On 1 June 1300 she bore a son at Brotherton, near York, and named him Thomas, after St. Thomas of Canterbury, to whom she believed she owed the preservation of her life. For some time after this she appears to have stayed at Cawood, a residence of the Archbishop of York. On 1 Aug. 1301 she bore a second son, Edmund, at Woodstock. She was with the king in Scotland in 1303–4. Edward increased her dower in 1305, and in 1306 Clement V granted her 4,000*l.* from the tenth collected in England for the relief of the Holy Land, to help her in her expenses and in her works of charity (*Fœdera*, i. 993). At Winchester in May she bore a daughter called Margaret (Walsingham, i. 117) or Eleanor (*Flores*, sub an.), who died in infancy. In June she was present at the king's feast at Westminster, and wore a circlet of gold upon her head, but, though she had previously worn a rich crown, she was never crowned queen. She accompanied the king to the north, and was with him at Lanercost and Carlisle. She grieved much over her husband's death in 1307, and employed John of London, probably her chaplain, to write a eulogy of him (*Chronicles of Edward I and II*, ii. 3–21). In the following year she crossed over to Boulogne with her stepson, Edward II, to be present at his marriage. She died on 14 Feb. 1318, at the age of thirty-six, and was buried in the new choir of the Grey Friars Church in London, which she had begun to build in 1306, and to which she gave two thousand marks, and one hundred marks by will. She was beautiful and pious, and is called in a contemporary poem 'flos Francorum' (*Political Songs*, p. 178). Her tomb was defaced and sold by Sir Martin Bowes [q. v.] (Stow, *Survey of London*, pp. 345, 347); her effigy is, however, preserved on the tomb of John of Eltham [q. v.] in Westminster Abbey, and is engraved in Strickland's 'Queens of England,' vol. i.

[Strickland's Queens, i. 452 sqq.; Rymer's Fœdera, vol. i. pt. ii. vol. ii. pt. i. passim (Record ed.); Political Songs, p. 178 (Camden Soc.); Matt. Westminster's Flores Hist. pp. 413, 415, 416, 457, ed. 1570; Gervase of Cant. Opp. ii. 316–19 (Rolls ed.); Ann. Paulini, and Commendatio Lamentabilis, ap. Chron. Edw. I, Edw. II, i. 282, ii. 3–21 (Rolls ed.); T. Walsingham, i. 79, 81, 117 (Rolls ed.); Opus. Chron. ap. John de Trokelowe, p. 54 (Rolls ed.); Liber de Antiqq. Legg. p. 249 (Camden Soc.); Chron. Lanercost, pp. 193, 200, 205, 206 (Maitland Club); Dugdale's Monasticon, vi. 1514; Stow's Survey, pp. 345, 347, ed. 1633.] W. H.

MARGARET of Scotland (1425?–1445), wife of the dauphin Louis (afterwards Louis XI, king of France), was the eldest child of James I of Scotland and Joan Beaufort. Her age as given in the dispensation for her marriage in 1436 would fix her birth to the end of 1424 or beginning of 1425 (Beaucourt, *Hist. de Charles VII*, iii. 37). But according to the 'Liber Pluscardensis' (vii. 375) she was only ten years old at her marriage. Charles VII of France at the critical moment of his fortunes sent an embassy, of whom Alain Chartier the poet was one, towards the close of April 1428, to request the hand of Margaret for the dauphin Louis (*b.* 3 July 1423), with renewed alliance and military aid (Beaucourt, ii. 396). James broke off his negotiations with England, renewed the Scoto-French alliance (17 April), and undertook (19 April) to send Margaret to France within a year of the following Candlemas, with six thousand men, if Charles would send a French fleet and cede to him the county of Saintonge and the seigniory of Rochefort (*Acts of Parl. of Scotl.* ii. 26–28; Beaucourt, ii. 397). The French council disliked the conditions, but on 30 Oct. Charles signed the marriage treaty at Chinon, with the provision that should the dauphin

die before the marriage was consummated Margaret should marry Charles's next surviving son, if there should be one, while if Margaret died one of her sisters should be substituted at the choice of James (*ib.* ii. 398). In April 1429 the English were on the look-out for the fleet which was to carry Margaret and the troops to France (*Proceedings of Privy Council*, iii. 324). But Charles was relieved by Joan of Arc from the necessity of purchasing help so dearly. He never sent the fleet, and it was not until 1433 that, in alarm at the renewed negotiations between England and Scotland, which ended in the despatch of English ambassadors to negotiate a marriage between Henry and a daughter of the Scottish king, he wrote to James intimating that though he was no longer in need of his help, he would like the princess sent over. James in his reply (8 Jan. 1434) alluded dryly to the long delay and rumours of another marriage for the dauphin, and requested a definite understanding (Beaucourt, ii. 492–3). In November Charles sent Regnault Girard, his maître d'hôtel, and two others, with instructions to urge, in excuse of the long delay in sending an embassy to make the final arrangements for Margaret's coming, the king's great charges and poverty. James was to be asked to provide the dauphine with an escort of two thousand men. If the Scottish king alluded to the cession of Saintonge, he was to be reminded that Charles had never claimed the assistance for which it was promised. The ambassadors, after a voyage of 'grande et merveilleuse tourmente,' reached Edinburgh on 25 Jan. 1435 (Relation of the Embassy by Girard, *ib.* ii. 492–8). A month later James agreed to send Margaret from Dumbarton before May, in a fleet provided by Charles, and guarded by two thousand Scottish troops, who might, if necessary, be retained in France. He asked that his daughter should have a Scottish household until the consummation of the marriage, though provision was to be made 'pour lui apprendre son estat et les manieres par la' (*ib.* ii. 499). After some delay, letters arrived from Charles announcing the intended despatch of a fleet on 15 July, declining the offer of the permanent services of the Scottish escort, as he was entering on peace negotiations at Arras, and declaring that it would not be necessary to assign a residence to the princess, as he meant to proceed at once to the celebration of the marriage (*ib.* ii. 500–1). The French fleet reached Dumbarton on 12 Sept., but James delayed his daughter's embarkation till 27 March 1436. She landed at La Palisse in the island of Ré on 17 April, after a pleasant voyage (*ib.* iii. 35, not 'half-dead' as Michel, *Écossais en France*, i. 183, and Vallet de Viriville, *Hist. de Charles VII*, ii. 372, say). On the 19th she was received at La Rochelle by the chancellor, Regnault de Chartres, and after some stay there proceeded to Tours, which she reached on 24 June. She was welcomed by the queen and the dauphin. The marriage was celebrated next day in the cathedral by the Archbishop of Rheims, the Archbishop of Tours having (13 June) granted the dispensation rendered necessary by the tender age of the parties. The dauphin and dauphine were in royal costume, but Charles, who had just arrived, went through the ceremony booted and spurred (Beaucourt, iii. 37). A great feast followed, and the city of Tours provided Moorish dances and chorus-singing (*ib.* p. 38).

It was not until July 1437, at the earliest, that the married life of the young couple actually began at Gien on the Loire (*ib.* iii. 38, iv. 89). It was fated to be most unhappy. While under the queen's care Margaret had been treated with every kindness, but Louis regarded her with positive aversion (Æneas Sylvius, *Commentarii*, p. 163; Comines, ii. 274). According to Grafton (i. 612, ed. 1809) she was 'of such nasty complexion and evill savored breath that he abhorred her company as a cleane creature doth a caryon.' But there is nothing of this in any contemporary chronicler, and Mathieu d'Escouchy praises her beauty and noble qualities (Beaucourt, iv. 89). Margaret sought consolation in poetry, surrounded herself with ladies of similar tastes, and is said to have spent whole nights in composing rondeaux. She regarded herself as the pupil of Alain Chartier, whom, according to a well-known anecdote reported by Jacques Bouchet in his 'Annals of Aquitaine' (p. 252, ed. 1644), she once publicly kissed as he lay asleep on a bench, and being taken to task for choosing so ugly a man, retorted that it was not the man she had kissed, but the precious mouth from which had proceeded so many witty and virtuous sayings (Michel, i. 187; Beaucourt, iv. 90). We catch glimpses of her sallying into the fields with the court from Montils-les-Tours on 1 May 1444 to gather May, and joining in the splendid festivities at Nancy and Châlons in 1444–5. At Châlons one evening in June of the latter year she danced the 'basse danse de Bourgogne' with the queen of Sicily and two others. But the dauphin's dislike and neglect, for which he was warmly reproached by the Duchess of Burgundy, now on a visit to the court, induced a melancholy, said to have been aggravated by the reports spread by Jamet de Tillay, a councillor of

the king, that she was unfaithful to Louis. Her health declined, she took a chill after a pilgrimage with the king to a neighbouring shrine on 7 Aug., and inflammation of the lungs declared itself and made rapid progress. She repeatedly asserted her innocence of the conduct imputed to her by Tillay, whom, until almost the last moment, she refused to forgive, and was heard to murmur, 'N'etoit ma foi, je me repentirois volontiers d'être venue en France.' She died on 16 Aug. at ten in the evening; her last words were, 'Fi de la vie de ce monde! ne m'en parlez plus' (*ib.* iv. 105–10).

Her remains were provisionally buried in the cathedral of Châlons, until they could be removed to St. Denis, but Louis next year interred them in St. Laon at Thouars, where her tomb, adorned with monuments by Charles, survived until the revolution (Michel, i. 191). If the heartless Louis did not feel the loss of his childless wife, it was a heavy blow to his parents, with whom Margaret had always been a favourite. The shock further impaired the queen's health, and Charles, hearing how much Margaret had taken to heart the charges of Tillay, and dissatisfied with the attempt of the physicians to trace her illness to her poetical vigils, ordered an inquiry to be held into the circumstances of her death and the conduct of Tillay (*ib.* iv. 109, 111). The depositions of the queen, Tillay, Margaret's gentlewomen, and the physicians were taken partly in the autumn, partly in the next summer. The commissioners sent in their report to the king in council, but we hear nothing more of it. Tillay certainly kept his office and the favour of the king (*ib.* iv. 181–2).

A song of some beauty on the death of the dauphine, in which she bewails her lot, and makes her adieux, has been printed by M. Vallet de Viriville (*Revue des Sociétés Savantes*, 1857, iii. 713–15), who attributes it to her sister, Isabel, duchess of Brittany, and also by Michel (i. 193). A Scottish translation of another lament is printed by Stevenson (*Life and Death of King James I of Scotland*, pp. 17–27, Maitland Club). The Colbert MS. of Monstrelet contains an illumination, reproduced by Johnes, representing Margaret's entry into Tours in 1436.

[Du Fresne de Beaucourt, in his elaborate Histoire de Charles VII, has collected almost all that is known about Margaret; Francisque Michel's Écossais en France is useful but inaccurate; Liber Pluscardensis in the Historians of Scotland; Mathieu d'Escouchy and Comines, ed. for the Société de l'Histoire de France; Proceedings of the Privy Council, ed. Harris Nicolas.]

J. T–t.

MARGARET of Anjou (1430–1482), queen consort of Henry VI, was born on 23 March 1430 (Lecoy de la Marche, *Le Roi René*, i. 434). The place of her birth is not quite clear. It was probably Pont-à-Mousson or Nancy (Lallement, *Marguerite d'Anjou-Lorraine*, pp. 25–7). She was the fourth surviving child of René of Anjou and his wife Isabella, daughter and heiress of Charles II, duke of Lorraine. René himself was the second son of Louis II, duke of Anjou and king of Naples, and of his wife Yolande of Aragon. He was thus the great-grandson of John the Good, king of France. His sister Mary was the wife of Charles VII, king of France, and René himself was a close friend of his brother-in-law and as strong a partisan as his weakness allowed of the royal as opposed to the Burgundian party. At the time of Margaret's birth René possessed nothing but the little county of Guise, but within three months he succeeded to his grand-uncle's inheritance of the duchy of Bar and the marquisate of Pont-à-Mousson. A little later, 25 Jan. 1431, the death of Margaret's maternal grandfather, Charles II of Lorraine, gave him also the throne of that duchy, but on 2 July René was defeated and taken prisoner at Bulgnéville by the rival claimant, Antony of Vaudemont, who transferred his prisoner to the custody of Duke Philip of Burgundy at Dijon. He was not released, except for a time on parole, until February 1437. But during his imprisonment René succeeded, in 1434, by the death of his elder brother Louis, to the duchy of Anjou and to the county of Provence. In February 1435 Queen Joanna II of Naples died, leaving him as her heir to contest that throne with Alfonso of Aragon. With the at best doubtful prospects of the monarchy of Naples went the purely titular sovereignties of Hungary and Jerusalem. René had also inherited equally fantastic claims to Majorca and Minorca.

Her father's rapid succession to estates, dignities, and claims gave some political importance even to the infancy of Margaret. The long captivity of René left Margaret entirely under the care of her able and high-spirited mother, Isabella of Lorraine, who now strove to govern as best she could the duchies of Lorraine and Bar. But after 1435 Isabella went to Naples, where she exerted herself, with no small measure of success, to procure her husband's recognition as king. Margaret was thereupon transferred from Nancy, the ordinary home of her infancy, to Anjou, now governed in René's name by her grandmother, Yolande of Aragon, under whose charge Margaret apparently remained until Queen Yolande's death, on 14 Nov. 1442,

at Saumur (*ib.* i. 231). During these years Margaret mainly resided at Saumur and Angers. In 1437 René, on his release, spent some time in Anjou, but he speedily hurried off to Italy to consolidate the throne acquired for him by the heroism of his consort. But the same year that saw the death of Yolande witnessed the final discomfiture of the Angevin cause in Italy, and René and Isabella, abandoning the struggle, returned to Provence. For the rest of his life René was merely a titular king of Naples. On receiving the news of his mother's death, René hurried to Anjou, where he arrived in June 1443. For the next few years he remained for the most part resident at Anjou, generally living at Angers Castle with his wife and daughters. Anjou therefore continued Margaret's home until she attained the age of fourteen (cf. Lecoy, *Comptes et Mémoriaux du Roi René*, p. 226).

The constant fluctuations of René's fortunes are well indicated by the long series of marriages proposed for Margaret, beginning almost from her cradle. In February 1433 René, then released for a time on parole, agreed at Bohain that Margaret should marry a son of the Count of Saint-Pol; but the agreement came to nothing, and René was subsequently formally released from it. In 1435 Philip of Burgundy, René's captor, urged that Margaret should be wedded to his young son, the Count of Charolais, then a boy a year old, but afterwards famous as Charles the Bold. She was to bring Bar and Pont-à-Mousson as a marriage portion to her husband, and so secure the direct connection between the Low Countries and Burgundy, which was so important an object of Burgundian policy. But René preferred to remain in prison rather than give up his inheritance. The story that a secret article in the treaty which released René in 1437 stipulated that Margaret should marry Henry VI of England is, on the face of it, absurd, though accepted by the Count of Quatrebarbes, the editor of René's works (*Œuvres du Roi René*, i. xlii.), and many other modern writers (cf. Lecoy, i. 127). But the Burgundian plan for an Angevin alliance was still pressed forward. In the summer of 1442 Philip negotiated with Isabella for the marriage of Margaret with his kinsman Charles, count of Nevers. On 4 Feb. 1443 a marriage treaty was actually signed at Tarascon, but Charles VII opposed the match, and it was abandoned (G. Du Fresne de Beaucourt, *Histoire de Charles VII*, iii. 260; see for all the above negotiations Lecoy, *Le Roi René*, i. 104, 117, 127, 129, 231, and the authorities quoted by him).

More tempting prospects for Margaret were now offered from another quarter. Since 1439 the peace party, headed by Cardinal Beaufort, had gained a decided ascendency at the English court, and had sought to marry the young Henry VI to a French princess as the best way of procuring the triumph of their policy. But their first efforts were unsuccessful, and excited the suspicions of the French, as involving a renewal of the alliance between the English and the old feudal party in France. However, the Duke of Orleans, who had been released from his English prison to promote such a plan, now changed his policy. After the failure of the Armagnac marriage, and the refusal of Charles VII to give one of his daughters to Henry, Orleans seems to have suggested a marriage between Henry and Margaret of Anjou. The idea was warmly taken up by Henry himself and by the Beaufort party, though violently opposed by Humphrey, duke of Gloucester [q. v.], and the advocates of a spirited foreign policy. In February 1444 William de la Pole, earl of Suffolk [q. v.], was sent to treat for a truce with 'our uncle of France.' He had further instructions to negotiate the Angevin marriage. Charles VII now held his court at Tours, whither King René came from Angers, and gave his consent to the sacrifice of his daughter in the interests of the French nation and throne. Suffolk was welcomed on his arrival at Tours by René, and the negotiations both for the marriage and truce proceeded quickly and smoothly. Early in May Margaret, who had remained behind at Angers, was brought by Queen Isabella to meet the English ambassadors. She was lodged with her father and mother at the abbey of Beaumont-lès-Tours. On 22 May it was decided to conclude a truce and the marriage of Margaret. On 24 May the solemn betrothal of Margaret and Henry was celebrated in the church of St. Martin. The papal legate, Peter de Monte, bishop of Brescia, officiated, and Suffolk stood proxy for the absent bridegroom. The king of France took a prominent part in the ceremony, which was carried out with great pomp and stateliness. It terminated with a great feast at St. Julian's Abbey, where Margaret was treated with the respect due to a queen of England, and received the same honours as her aunt the French queen. Strange shows were exhibited, including giants with trees in their hands, and men-at-arms, mounted on camels, and charging each other with lances. A great ball terminated the festivities, and Margaret returned to Angers (Lecoy, i. 231–3, ii. 254–7; Vallet de Viriville, *Charles VII*, ii. 450–4; Stevenson, *Wars of English in France*, II. xxxvi–

xxxviii). On 28 May the truce of Tours was signed, to last for nearly two years, between England and France and their respective allies, among whom King René was included (Cosneau, *Les Grands Traités de la Guerre de Cent Ans*, pp. 152–71).

Various difficulties put off the actual celebration of Margaret's marriage. Her father went to war against the city of Metz, and was aided by Charles VII. Financial difficulties delayed until December the despatch of the magnificent embassy which, with Suffolk, now a marquis, at its head, was destined to fetch Margaret to England. Suffolk, on reaching Lorraine, found René, with his guest King Charles, intent upon the reduction of Metz. The further delay that ensued suggested both to contemporaries and to later writers that fresh difficulties had arisen. It was believed in England that Charles and René sought to impose fresh conditions on Suffolk, and that the English ambassador, apprehensive of the failure of the marriage treaty, was at last forced into accepting the French proposal that Le Mans and the other towns held by the English in Maine should be surrendered to Charles, the titular count of Maine, and René's younger brother. The story is found in Gascoigne's 'Theological Dictionary' (*Loci e libro Veritatum*, pp. 190, 204, 219, ed. J. E. T. Rogers) and in the 'Chronicle' of Berry king-at-arms (Godefroy, *Charles VII*, p. 430), and has been generally in some form accepted by English writers, including Bishop Stubbs, Mr. J. Gairdner, and Sir James Ramsay (*Hist. of England*, 1399–1485, ii. 62), who adduces some rather inconclusive evidence in support of it. The story seems mere gossip, and was perhaps based upon an article of Suffolk's impeachment. There is not a scrap of evidence that Suffolk made even a verbal promise, and none that anything treacherous was contemplated (De Beaucourt, *Hist. de Charles VII*, iv. 167–8). Margaret, however, was carefully kept in the background, and may even, as has been suggested, have been hidden away in Touraine (Ramsay, ii. 62) while Suffolk was conducting the final negotiations at Nancy. She only reached Nancy early in February (Beaucourt, iv. 91; cf. Calmet, *Hist. de Lorraine*, Preuves, vol. iii. col. ccc. pp. ii iii). At the end of the same month Metz made its submission to the two kings, and the French and Angevin courts returned to Nancy to a series of gorgeous festivities. Early in March the proxy marriage was performed at Nancy by the bishop of Toul, Louis de Heraucourt. Eight days of jousts, feasts, balls, and revelry celebrated the auspicious occasion. The marriage treaty was not finally engrossed until after Easter, when the court had quitted Nancy for Châlons. By it Margaret took as her only marriage portion to her husband the shadowy rights which René had inherited from his mother to the kingdom of Majorca and Minorca, and she renounced all her claims to the rest of her father's heritage. Margaret's real present to her husband was peace and alliance with France.

Margaret, escorted by Suffolk and a very numerous and brilliant following, was accompanied by her uncle, Charles VII, for the first two leagues out of Nancy, and she took leave of him in tears (Berry Roy d'Armes, p. 426). René himself accompanied Margaret as far as Bar-le-Duc, and her brother John, duke of Calabria, as far as Paris, which she reached on 15 March. On the 16th she was received with royal state at Notre-Dame in Paris. On 17 March the Duke of Orleans, the real author of the match, escorted her to the English frontier, which she entered at Poissy (Maupoint, 'Journal Parisien,' *Mémoires de la Société de l'Histoire de Paris*, iv. 32). There Richard, duke of York, governor of Normandy, received her under his care. She was conveyed by water down the Seine from Mantes to Rouen, where on 22 March a state entry into the Norman capital was celebrated. But Margaret did not appear in the procession, and the Countess of Salisbury, dressed in the queen's robes, acted her part (Mathieu d'Escouchy, i. 89). She was perhaps ill, a fact which probably accounts for a delay of nearly a fortnight before she was able to cross the Channel. She sailed from Harfleur in the cog John of Cherbourg, arriving on 9 April at Portsmouth, 'sick of the labour and indisposition of the sea, by the occasion of which the pokkes been broken out upon her' (*Proceedings of Privy Council*, vi. xvi). The disease can hardly, however, have been small-pox, as on 14 April she was well enough to join the king at Southampton (*Wars of English in France*, i. 449). On 23 April Bishop Ayscough of Salisbury repeated the marriage service at Tichfield Abbey. On 28 May Margaret solemnly entered London (Gregory, *Chronicle*, p. 186), passing under a device representing Peace and Plenty set up on London Bridge, and welcomed even by Humphrey of Gloucester, the most violent opponent of the French marriage. On 30 May she was crowned in Westminster Abbey by Archbishop Stafford. Three days of tournaments brought the long festivities to a close (Wyrcester, p. 764). Parliament soon conferred on Margaret a jointure of 2,000*l.* a year in land and 4,666*l.* 13*s.* 4*d.* a year in money (*Rot. Parl.* v. 118–20).

Margaret was just fifteen when she arrived in England. She was a good-looking, well-grown ('specie et forma præstans,' Basin, i. 156), and precocious girl, inheriting fully the virile qualities of her mother and grandmother, and also, as events soon showed, both the ability and savagery which belonged to nearly all the members of the younger house of Anjou. She was well brought up, and inherited something of her father's literary tastes. She was a 'devout pilgrim to the shrine of Boccaccio' (Chastellain, vii. 100, ed. Kervyn de Lettenhove), delighting in her youth in romances of chivalry, and seeking consolation in her exile and misfortunes from the sympathetic pen of Chastellain. Talbot, earl of Shrewsbury, presented her with a gorgeously illuminated volume of French romances, that 'after she had learnt English she might not forget her mother-tongue' (Shaw, *Dresses, &c., of the Middle Ages*, ii. 49). The manuscript is now in the British Museum (Royal MS. 15 E. vi.) She was also a keen lover of the chase, constantly ordering that the game in her forests should be strictly preserved for her own use, and instructing a cunning trainer of hounds 'to make two bloodhounds for our use' (*Letters of Margaret of Anjou*, 90, 100, 106, 141, Camden Soc.) The popular traditions which assign to her a leading part in the events of the first few years succeeding her marriage are neither likely in themselves nor verified by contemporary authority. She came to England without political experience. But she soon learned who were her friends, and identified herself with the Beaufort-Suffolk party, recognising in Suffolk the true negotiator of the match, and being attached both to him and to his wife, Chaucer's granddaughter, by strong personal ties. Unluckily for her and for the nation, she never got beyond the partisan's view of her position (see Comines, *Mémoires*, ii. 280–1, ed. Dupont). A stranger to the customs and interests of her adopted country, she never learned to play the part of a mediator, or to raise the crown above the fierce faction fight that constantly raged round Henry's court. In identifying her husband completely with the one faction, she almost forced the rival party into opposition to the king and to the dynasty, which lived only to ratify the will of a rival faction. Nor were Margaret's strong, if natural French sympathies, less injurious to herself and to her husband's cause.

To procure the prolongation of the truce with France was the first object of the English government after her arrival in England. Her first well-marked political acts were devoted to this same object. A great French embassy sent to England in July 1445 agreed to a short renewal of the truce, and to a personal meeting between Henry and Charles; but immediately afterwards a second French embassy, to which René also gave letters of procuration, urged the surrender of the English possessions in Maine to René's brother Charles. 'In this matter,' Margaret wrote to René, 'we will do your pleasure as much as lies in our power, as we have always done already' (Stevenson, i. 164). Her entreaties proved successful. On 22 Dec. Henry pledged himself in writing to the surrender of Le Mans (*ib.* ii. 639–42). But the weakness and hesitating policy of the English government prevented the French from getting possession of Le Mans before 1448.

Margaret was present at the Bury St. Edmunds parliament of 1447, when Duke Humphrey came to a tragic end, but nothing is more gratuitous than the charge sometimes brought against her of having any share in his death; though doubtless she rejoiced in getting rid of an enemy, and she showed some greediness in appropriating part of his estates on behalf of her jointure on the very day succeeding his decease (Ramsay, ii. 77; *Fœdera*, xi. 155; *Rot. Parl.* v. 133). Suffolk's fall in 1449 was a great blow to her. She fully shared the unpopularity of the unsuccessful minister. The wildest libels were circulated about her. It was rumoured abroad that she was a bastard and no true daughter of the king of Sicily (Mathieu D'Escouchy, i. 303–4). The literature of the next century suggests that Margaret had improper relations with Suffolk; but this is absurd. Suffolk was an elderly man, and his wife was very friendly with Margaret during his life and after his death. Margaret now transferred to Somerset the confidence which she had formerly felt for Suffolk. But the loss of Normandy, quickly followed by that of Guienne, soon involved Somerset in as deep an odium as that Suffolk had incurred. It also strongly affected Margaret's position. She came as the representative of the policy of peace with France, but that policy had been so badly carried out that England was tricked out of her hard-won dominions beyond sea.

The leaders of the contending factions were now Richard, duke of York, who had popular favour on his side, and Edmund, duke of Somerset, who was popularly discredited. Margaret's constant advocacy of Somerset's faction drove York to violent courses almost in his own despite. When in 1450 Somerset was thrown into prison, he was released by Margaret's agency, and again made chief of the council. When York procured his second imprisonment, Margaret visited him in the

Tower, and assured him of her continued favour (Waurin, *Chroniques*, 1447–71, pp. 264–5).

Margaret was now beginning to take an active part, not only in general policy, but in the details of administration. She became an active administrator of her own estates, a good friend to her servants and dependents, but a hearty foe to those whom she disliked. Her private correspondence shows her eager for favours, greedy and importunate in her requests, unscrupulous in pushing her friends' interests, and an unblushing 'maintainer,' constantly interfering with the course of private justice. She was an indefatigable match-maker, and seldom ceased meddling with the private affairs of the gentry (*Letters of Margaret of Anjou*, Camden Soc.; Ramsay, ii. 128, 141; *Paston Letters*, i. 134, 254, 305, ed. Gairdner). Poor and greedy, she early obtained an unlimited power of evading the customs duties and the staple regulations by a license to export wool and tin whithersoever she pleased (Ramsay, ii. 90).

A more pleasing sign of Margaret's activity at this time was her foundation of Queens' College, Cambridge. The real founder of this house was Andrew Doket [q. v.], rector of St. Botolph's, Cambridge, who had obtained in 1446 a charter for the establishment of a small college, called St. Bernard's College, of which he himself was to be president. But he afterwards enlarged his site and his plans, and in 1447 persuaded the queen, who was probably anxious to imitate her husband's greater foundation of King's College, to interest herself in the work. She petitioned her husband to grant a new charter, and, as no college in Cambridge had been founded by any queen, she begged that it might be called Queen's College, of St. Mary and St. Bernard. The prayer was granted, and in 1448 a new charter of foundation was issued. The whole of the endowment, however, seems to have been contributed by Doket. On 15 April 1448 her chamberlain, Sir J. Wenlock, laid the first stone of the chapel, which was opened for worship in 1464 (Searle, *History of Queens' College, Cambridge*, Cambridge Antiquarian Soc. 8vo ser. No. ix.; Willis and Clark, *Architectural History of Cambridge*). After Margaret's fall the college fell into great difficulties, but Doket finally persuaded Elizabeth Wydville, the queen of Edward IV, to refound the house. The course of events gave Margaret a new importance. In August 1453 Henry VI fell into a condition of complete prostration and insanity. On 13 Oct. Margaret gave birth to her only son, after more than eight years of barrenness. The king's illness put an end to the old state of confusion, during which Margaret and Somerset had tried to rule through his name. A regency was now necessary. For this position Margaret herself was a claimant. In January 1454 it was known that 'the queen hath made a bill of five articles, whereof the first is that she desireth to have the whole rule of this land' (*ib.* i. 265). But public feeling was strongly against her.

> Moreover, it is right a great abusion
> A woman of a land to be a regent.
> (*Pol. Poems*, ii. 268, Rolls Ser.)

On 27 March parliament appointed York protector of the realm, and the personal rivalry between York and Margaret was intensified. The birth of her son had deprived him of any hopes of a peaceful succession to the throne on Henry's death, while it inspired her with a new and fiercer zeal on behalf of her family interests. Henceforth she stood forward as the great champion of her husband's cause. The Yorkists did not hesitate to impute to her the foulest vices. At home and abroad it was believed that the young Prince Edward was no son of King Henry's (*Chron. Davies*, pp. 79, 92; Basin, i. 299; Chastellain, v. 464).

The recovery of Henry VI in January 1455 put an end to York's protectorate. Somerset was released from the Tower, and Margaret again made a great effort to crush her rival. York accordingly took arms. His victory at St. Albans was marked by the death of Somerset, and soon followed by a return of the king's malady. York was now again protector, but early in 1456 Henry was again restored to health and, anxious for peace and reconciliation, proposed to continue York as his chief councillor. But Margaret strongly opposed this weakness. 'The queen,' wrote one of the Paston correspondents, 'is a great and strong laboured woman, for she spareth no pain to sue her things to an intent and conclusion to her power' (*Paston Letters*, i. 378). She obtained her way in putting an end to the protectorship, but she did not succeed in driving York and his friends from the administration. Profoundly disgusted at her husband's compliance, she withdrew from London, leaving Henry in York's hands. She kept herself with her son at a distance from her husband, spending part of April and May, for example, at Tutbury (*ib.* i. 386–7). At the end of May she visited her son Edward's earldom of Chester (*ib.* i. 392). She no doubt busied herself with preparations for a new attack on York. In August she was joined by Henry in the midlands, and both spent most of October at Coventry, where a great

council was held, in which Margaret procured the removal of the Bourchiers from the ministry, but failed to openly assail their patron, the duke. A hollow reconciliation was patched up, and York left Coventry 'in right good conceit with the king, but not in great conceit with the queen' (*ib.* i. 408). Next year he was sent out of the way as lieutenant of Ireland. Margaret remained mainly in the midlands, fearing, plainly, to approach the Yorkist city of London. To combine the Scots with the Lancastrians she urged the marriage of the young Duke of Somerset and his brother to two daughters of the King of Scots (Mathieu D'Escouchy, ii. 352-4).

In 1458 there was a great reconciliation of parties. On 25 March the Duke of York led the queen to a service of thanksgiving at St. Paul's. But Margaret at once renewed her intrigues. After seeking in vain to drive Warwick from the governorship of Calais, she again withdrew from the capital. She sought to stir up the turbulent and daring Cheshire men to espouse her cause with the same fierce zeal with which their grandfathers had fought for Richard II (*Chron. Davies*, p. 79). In the summer of 1459 both parties were again in arms. Henry's march on Ludlow was followed by the dispersal of the Yorkists. In November the Coventry parliament gratified the queen's vindictiveness by the wholesale proscription of the Yorkist leaders. By ordering that the revenues of Cornwall should be paid henceforth directly to the prince, it practically increased the funds which were at Margaret's unfettered disposal (Ramsay, ii. 219; *Rot. Parl.* v. 356-62). Now, if not earlier, Margaret made a close alliance with her old friend Brezé, the seneschal of Normandy, the communications being carried on through a confidential agent named Doucereau. 'If those with her,' wrote Brezé to Charles VII in January 1461, 'knew of her intention, and what she has done, they would join themselves with the other party and put her to death' (Letter of Brezé quoted in Basin, iv. 358-60, ed. Quicherat; cf. Beaucourt, vi. 288). There could be no more damning proof of her treasonable connection with the foreigner.

In 1460 the pendulum swung round. The Yorkist invasion of Kent was followed by the battle of Northampton, the captivity of the king, the Duke of York's claim to the crown, and the compromise devised by the lords that Henry should reign for life, while York was recognised as his successor. York, now proclaimed protector, ruled in Henry's name. The king's weak abandonment of his son's rights seemed in a way to justify the scurrilous Yorkist ballads that Edward was a 'false heir,' born of 'false wedlock' (*Chron. Davies*, pp. 91-4; cf. Chastellain, v. 464; Basin, i. 299).

Margaret had not shared her husband's captivity. In June Henry had taken an affectionate farewell of her at Coventry, and had sent her with the prince to Eccleshall in Staffordshire, while he marched forth to defeat and captivity at Northampton. On the news of the fatal battle, Margaret fled with Edward from Eccleshall into Cheshire. But her hopes of raising an army there were signally disappointed. Near Malpas she was almost captured by John Cleger, a servant of Lord Stanley's. Her own followers robbed her of her goods and jewels (Wyrcester, p. 773). At last a boy of fourteen, John Combe of Amesbury (Gregory, p. 209), took Margaret and Edward away from danger, all three riding away on the same horse while the thieves were quarrelling over their booty. After a long journey over the moors and mountains of Wales, the queen and the prince at last found a safe refuge within the walls of Harlech Castle. There is no sufficient evidence to warrant Sir James Ramsay (ii. 236) in placing here the well-known incident of the robber. The only authority for the story, Chastellain, distinctly assigns it to a later date.

The king's half-brothers upheld his cause in Wales. On the capture of Denbigh by Jasper Tudor, Margaret made her way thither, where she was joined by the Duke of Exeter and other leaders of her party. She was of no mind to accept the surrender of her son's rights, and strove to continue the war. The Lancastrian lords took up arms in the north. Margaret and Edward took ship from Wales to Scotland. She was so poor that she was dependent for her expenses on the Scottish government. James II was just slain, but the regent, Mary of Gelderland, treated her kindly and entertained her in January 1461 for ten or twelve days at Lincluden Abbey. She offered to marry Edward, now seven years old, to Mary, sister of James III, in return for Scottish help. But Mary of Gelderland also insisted on the surrender of Berwick. Margaret, with her usual contemptuous and ignorant disregard of English feeling, did not hesitate to make the sacrifice. On 5 Jan. a formal treaty was signed (Basin, iv. 357-358). She also resumed her old compromising dealings with the faithful Brezé (*ib.* iv. 358-360). She thus obtained a Scots contingent, or the prospect of one; but her relations with the national enemies made her prospects in England almost hopeless.

Meanwhile the battle of Wakefield had been won, and York slain on the field. As Margaret was in Scotland, the stories of her inhuman treatment of York's remains, told by later writers, are obvious fictions. So much was she identified with her party that even well-informed foreign writers like Waurin believe her to have been present in the field (*Chroniques*, 1447–71, p. 325). It was not until some time after the battle that the news of the victory encouraged Margaret to join her victorious partisans. On 20 Jan. 1461 she was at York, where her first care was to pledge the Lancastrian lords to use their influence upon Henry to persuade him to accept the dishonourable convention of Lincluden (Basin, iv. 357–8). The march to London was then begun. A motley crew of Scots, Welsh, and wild northerners followed the queen to the south. Every step of their progress was marked with plunder and devastation. It was believed that Margaret had promised to give up to her northern allies the whole of the south country as their spoil. An enthusiastic army of Londoners marched out under Warwick to withstand her progress. King Henry accompanied the army. On 17 Feb. the second battle of St. Albans was fought. Warwick's blundering tactics gave the northerners an easy victory. The king was left behind in the confusion, and taken to Lord Clifford's tent, where Margaret and Edward met him. Margaret brutally made the little prince president of the court which condemned to immediate execution Bonville and Sir Thomas Kyriel. 'Fair son,' she said, 'what death shall these two knights die?' and the prince replied that their heads should be cut off (Waurin, p. 330). But the wild host of the victors was so little under control that even Margaret, with all her recklessness, hesitated as to letting it loose on the wealth of the capital. She lost her best chance of ultimate success when, after tarrying eight days at St. Albans, she returned to Dunstable, whence she again marched her army to the north (Wyrcester, p. 776). This false move allowed of the junction of Warwick with Edward, the new duke of York, fresh from his victory at Mortimer's Cross. On 4 March 1461 the Duke of York assumed the English throne as Edward IV, thus ignoring the compromise which the Lancastrians themselves had broken, and basing his claim upon his legitimist royalist descent. Margaret was now forced to retreat back into Yorkshire, closely followed by the new king. She was with her husband at York during the decisive day of Towton, after which she retreated with Henry to Scotland, surrendering Berwick to avoid its falling into Yorkist hands. This act of treason and the misconduct of her troops figure among the reasons of her attainder by the first parliament of Edward IV, which describes her as 'Margaret, late called queen of England' (*Rot. Parl.* v. 476, 479). In Scotland Margaret was entertained first at Linlithgow and afterwards at the Black Friars Convent at Edinburgh. She found the Scots kingdom still distracted by factions. Mary of Gelderland, the regent, was not unfriendly, but she was a niece of the Duke of Burgundy, who was anxious to keep on good terms with Edward IV, and sent the lord of Gruthuse, a powerful Flemish baron, to persuade Mary to abandon the alliance. But Bishop Kennedy of St. Andrews was sent back to Scotland by Charles VII to keep the party of the French interests in devotion to Lancaster, while Edward himself incited the highlanders against his enemies in the south. Margaret meanwhile concluded an indenture with the powerful Earl of Angus, who was to receive an English dukedom and a great estate in return for his assistance. 'I heard,' wrote one of the Paston correspondents, 'that these appointments were taken by the young lords of Scotland, but not by the old' (*Paston Letters*, ii. 111).

Margaret's main reliance was still on France, whither she despatched Somerset to seek for assistance. But Charles VII was now dead, and his son, Louis XI, was hardly yet in a position to give free rein to his desire to help his cousin (*ib.* ii. 45–6). Nothing, therefore, of moment occurred, and Margaret, impatient of delay, left her husband in Scotland, and, embarking at Kirkcudbright, arrived in Brittany on 16 April 1462. She had pawned her plate in Scotland, and was now forced to borrow from the Queen of Scots the money to pay for her journey. She was well received by the Duke of Brittany, and then passed on through Anjou and Touraine. Her father borrowed eight thousand florins to meet 'the great and sumptuous expenses of her coming' (Lecoy, i. 345; cf. Wyrcester, p. 780), and urged her claims on Louis. Margaret herself had interviews with Louis at Chinon, Tours, and Rouen. In June 1462 Margaret made a formal treaty with him by which she received twenty thousand francs in return for a conditional mortgage of Calais (Lecoy, i. 343). There was a rumour in England that Margaret was at Boulogne 'with much silver to pay the soldiers,' and that the Calais garrison was wavering in its allegiance to Edward (*Paston Letters*, ii. 118). Louis raised 'ban and arrière ban.' There was much talk of a siege of Calais, and Edward IV accused Margaret of a plot to make

her uncle Charles of Maine ruler of England (Halliwell, *Letters of Kings of England*, i. 127). But the French king contented himself with much less decisive measures. He, however, consented to despatch a small force, variously estimated as between eight hundred and two thousand men, to assist Margaret in a new attack on England. He appointed as leader of these troops her old friend Brezé, now in disgrace at court.

Early in the autumn Margaret and Brezé left Normandy, and, escaping the Yorkist cruisers, reached Scotland in safety. They were there joined by King Henry, and late in October invaded Northumberland, where they captured Bamburgh, Dunstanburgh, and Alnwick. But no English Lancastrians rose in favour of the king, who sought to regain his kingdom with the help of the hereditary enemy. A violent tempest destroyed their ships, the crews were captured by the Yorkists, and Margaret and Brezé escaped with difficulty in an open boat to the safe refuge of Berwick, now in Scottish hands. On their retreat Somerset made terms with the Yorkists and surrendered the captured castles.

In 1463 the three border castles were reconquered by the Lancastrians, or rather by the Scots and French fighting in their name. Margaret again appeared in Northumberland, but she was reduced to the uttermost straits. For five days she, with her son and husband, had to live on herrings and no bread, and one day at mass, not having a farthing for the offertory, she was forced to borrow a small sum from a Scottish archer (Chastellain, iv. 300). One day, when hiding in the woods with her son, she was accosted by a robber, 'hideous and horrible to see.' But she threw herself on the outlaw's generosity, and begged him to save the son of his king. The brigand respected her rank and misfortunes, and allowed her to escape to a place of safety. Such incidents proved the uselessness of further resistance, and Margaret sailed from Bamburgh with Brezé and about two hundred followers. Next year the last hopes of Lancaster were destroyed at Hedgeley Moor and Hexham. But there is no authority for the common belief that Margaret remained behind in Britain until after those battles, or that, as Bishop Stubbs represents, she returned to Scotland again before those battles were fought (see Mr. Plummer's note on Fortescue, *Governance of England*, p. 63). In August 1463 Margaret and her woebegone following landed at Sluys. Margaret had only seven women attendants, who had not a change of raiment between them. All depended on Brezé for their daily bread. The queen at once journeyed to Bruges, where Charles, count of Charolais, mindful that his mother was a granddaughter of John of Gaunt, received the Lancastrian exiles with great hospitality and kindness (Wyrcester, p. 781). But his father, Duke Philip, was much embarrassed by her presence. He yielded at length to her urgency, and granted a personal interview. Margaret drove from Bruges to Saint-Pol in a common country cart, covered with a canvas tilt, 'like a poor lady travelling incognita.' As she passed Béthune she was exposed to some risk of capture by the English garrison at Calais. She reached Saint-Pol on 31 Aug., and was allowed to see the duke. Philip listened sympathetically to her tale of woe, but withdrew the next day, contenting himself with a present of two thousand crowns. His sister, the Duchess of Bourbon, remained behind, and heard from Margaret the highly coloured tale of her adventures, which, with further literary embellishments, finally found its way into the 'Chronicle' of Chastellain (*Œuvres*, iv. 278–314, 332). Margaret then returned to Bruges, where Charolais again treated her with elaborate and considerate courtesy. But there was no object in her remaining longer in Flanders, and Philip urged on her departure by offering an honourable escort to attend her to her father's dominions. Thither Margaret now went, and took up her quarters at Saint-Michel-en-Barrois. Louis XI, so far from helping her, threw the whole of her support on her impoverished father, who gave her a pension of six thousand crowns a year. She lived obscurely at Saint-Michel for the next seven years, mainly occupied in bringing up her son, for whom Sir John Fortescue (1394 ?–1476 ?) [q. v.], who had accompanied her flight, wrote his well-known book 'De Laudibus Legum Angliæ.' 'We be all in great poverty,' wrote Fortescue, 'but yet the queen sustaineth us in meat and drink. Her Highness may do no more to us than she doth' (Plummer, p. 64). A constant but feeble agitation was kept up. Fortescue was several times sent to Paris, and great efforts were made to enlist the Lancastrian sympathies of the king of Portugal, the emperor Frederick III, and Charles of Charolais (*ib.* p. 65; Clermont, *Family of Fortescue*, pp. 69–79).

After 1467 Margaret's hopes rose. Though her old friend Charolais, now Duke of Burgundy, went over to the Yorkists, Louis became more friendly and better able to help her. In 1468 she sent Jasper Tudor to raise a revolt in Wales. In 1469 she collected troops and waited at Harfleur, hoping to invade England (Wyrcester, p. 792). In the spring of 1470 Warwick quarrelled finally with Edward IV and fled to France. He

besought the help of Louis XI, who wished to bring about a reconciliation between him and Margaret with the object of combining the various elements of the opposition to Edward IV. There were grave difficulties in the way. Warwick had spread abroad the foulest accusations against Margaret, had publicly denounced her son as a bastard (Chastellain, v. 464; Basin, i. 299), and the queen's pride rendered an accommodation difficult. At last Warwick made an unconditional submission, and humbly besought Margaret's pardon for his past offences. He went to Angers, where Margaret then was, and remained there from 15 July to 4 Aug. Louis XI was there at the same time on a visit to King René. Louis and René urged Margaret very strongly to pardon Warwick, and at last she consented to do so. Moreover, she was also persuaded to conclude a treaty of marriage between her son and Warwick's daughter, Anne Neville. All parties swore on the relic of the true cross preserved at St. Mary's Church at Angers to remain faithful for the future to Henry VI (Ellis, *Original Letters*, 2nd ser. i. 134). Soon after Warwick sailed to England. In September Henry VI was released from the Tower and restored to the throne. But Edward IV soon returned to England, and on Easter day, 14 April 1471, his victory at Barnet resulted in the death of Warwick and the final captivity of Henry.

Margaret had delayed long in France. In November she was with Louis at Amboise. Thence she went with her son to Paris. In February 1471 Henry urged that his wife and son should join him without delay (*Fœdera*, xi. 193). But it was not until 24 March that Margaret and Edward took ship at Harfleur, along with the Countess of Warwick and some other Lancastrian leaders. But contrary winds long made it impossible for her to cross the Channel (Waurin, p. 664). 'At divers times they took the sea and forsook it again' (*Restoration of Edward IV*, Camden Soc., p. 22). It was not until 13 April that a change of the weather enabled her to sail finally away. Next day she landed at Weymouth. It was the same Easter Sunday on which the cause of Lancaster was finally overthrown at Barnet. Next day she went to Cerne Abbey, where she was joined by the Duke of Somerset and the Earl of Devonshire. The tidings of Warwick's defeat were now known, whereat Margaret was 'right heavy and sore.' However, she was well received by the country-people. A general rising followed in the west; Somerset, Dorset, Wiltshire, Cornwall, and Devonshire all contributed their quota to swell Margaret's little force. Margaret, who had advanced to Exeter, received there a large contingent from Devonshire and Cornwall. She then marched northeastwards, through Glastonbury to Bath. Her object was either to cross the Severn and join Jasper Tudor in Wales, or to march northwards to her partisans in Cheshire and Lancashire, but she sent outposts far to the east, hoping to make Edward believe that her real object was to advance to London. Edward was too good a general to be deceived, and on 29 April, the day of Margaret's arrival at Bath, he had reached Cirencester to block her northward route. Margaret, on hearing this, retreated from Bath to Bristol. She then marched up the Severn valley, through Berkeley and Gloucester, while Edward followed her on a parallel course along the Cotswolds. On the morning of 3 May Margaret's army, which had marched all night, reached Gloucester. But the town was obstinately closed against the Lancastrian forces, and they could not therefore use the Severn bridge, which would have enabled them to escape to Wales. The soldiers were now quite tired out, but they struggled on another ten miles to Tewkesbury, where at length, with their backs on the town and abbey, and retreat cut off by the Severn and the Avon and the Swilgate brook, they turned to defend themselves as best they could from the approaching army of King Edward. They held the ridge of a hill 'in a marvellous strong ground full difficult to be assailed.' But the strength of the position did not check the rapid advance of the stronger force and the better general. On 4 May Edward won the battle of Tewkesbury, and Margaret's son was slain on the field (see *Restoration of Edward IV*, Camden Soc.; cf. the account in Comines, *Mémoires*, ed. Dupont, Preuves to vol. iii., from a Ghent manuscript.)

Margaret was not present on the battlefield, having retired with her ladies to a 'poor religious place' on the road between Tewkesbury and Worcester, which cannot be, as some have suggested, Deerhurst. There she was found three days later and taken prisoner. She was brought to Edward IV at Coventry. On 21 May she was drawn through London streets on a carriage before her triumphant rival (*Cont. Croyland*, p. 555). Three days later her husband was murdered in the Tower. Margaret remained in restraint for the next five years. Edward IV gave it out that she was living in proper state and dignity, and that she preferred to remain thus in England to returning to France (Basin, ii. 270). Yorkist writers speak of Edward's compassionate and honourable treatment of her; how he assigned her a

household of fifteen noble persons to serve her in the house of Lady Audley in London, where she had her dwelling (Waurin, p. 674). She was, however, moved about from one place to another, being transferred from London to Windsor, and thence to Wallingford, where she had as her keeper her old friend the Dowager Duchess of Suffolk, who lived not far off, at Ewelme (*Paston Letters*, iii. 33). The alliance between Louis XI and Edward IV, established by the treaty of Picquigny, led to her release. On 2 Oct. 1475 Louis stipulated for her liberation in return for a ransom of fifty thousand gold crowns and a renunciation of all her rights on the English throne (Champollion-Figeac, *Lettres de Rois, &c.* ii. 493–4 in *Documents Inédits*). Margaret was conveyed over the Channel to Dieppe, and thence to Rouen, where, on 29 Jan. 1476, she was transferred to the French authorities.

Margaret's active career was now over. Her father René had retired since 1470 to his county of Provence. In his will, made in 1474, he had provided for Margaret a legacy of a thousand crowns of gold, and, if she returned to France, an annuity of two thousand livres tournois, chargeable on the duchy of Bar, and the castle of Kœurs for her dwelling (Lecoy, i. 392; Calmet, *Hist. de Lorraine*, Preuves, iii. dclxxix). But Louis XI, angry at René's attempt to perpetuate the power of the house of Anjou, had taken Bar and Anjou into his own hands; so that Margaret on her arrival found herself dependent on the goodwill of her cousin. Louis conferred upon her a pension, but in return for this, and for the sum paid for her ransom, she had to make a full surrender of all her rights of succession to the dominions of her father and mother. The convention is printed by Lecoy (*Le Roi René*, ii. 356–8). It was renewed in 1479 and 1480.

Margaret's father died in 1481, but it is probable that she never saw him after her return, as he lived entirely in Provence with his young wife, and cared for little but his immediate pleasures and interests. Her sister Yolande she quarrelled with, having at the instigation of Louis XI brought a suit against her for the succession to their mother's estates. This deprived her of the asylum in the Barrois which her father had appointed. She therefore left Louppi, where she had previously lived (Calmet, iii. xxv, Preuves), and retired to her old haunts in Anjou, which after 1476 was again nominally ruled by her father. She dwelt first at the manor of Reculée, and later at the castle of Dampierre, near Saumur. There she lived in extreme poverty and isolation. She occupied herself by reading the touching treatise, composed at her request by Chastellain, which speaks of the misfortunes of the contemporary princes and nobles of her house and race and countries ('Le Temple de Boccace, remonstrances par manière de consolation à une désolée reine d'Angleterre,' printed in Chastellain, vii. 75–143, ed. Kervyn; it includes a long imaginary dialogue between Margaret and Boccaccio). But her health soon gave way. On 2 Aug. 1482 she drew up her short and touching testament (printed by Lecoy, ii. 395–7), in which, 'sane of understanding, but weak and infirm of body,' she surrenders all her rights and property to her only protector, King Louis. If the king pleases, she desires to be buried in the cathedral of St. Maurice at Angers, by the side of her father and mother. 'Moreover my wish is, if it please the said lord king, that the small amount of property which God and he have given to me be employed in burying me and in paying my debts, and in case that my goods are not sufficient for this, as I believe will be the case, I beg the said lord king of his favour to pay them for me, for in him is my sole hope and trust.' She died soon afterwards, on 25 Aug. 1482. Louis granted her request, and buried her with her ancestors in Angers Cathedral, where her tomb was destroyed during the Revolution. The attainder on her was reversed in 1485 by the first parliament of Henry VII (*Rot. Parl.* vi. 288).

Among the commemorations of Margaret in literature may be mentioned Michael Drayton's 'Miseries of Queen Margaret' and the same writer's epistles between her and Suffolk in 'England's Heroical Epistles' (Spenser Soc. No. 46). Shakespeare is probably little responsible for the well-known portrait of Margaret in 'King Henry VI.' Margaret was also the heroine of an opera, composed about 1820 by Meyerbeer.

A list of portraits assumed to represent Margaret is given by Vallet de Viriville in the 'Nouvelle Biographie Générale,' xxxiii. 593. These include a representation of her on tapestry at Coventry, figured by Shaw, 'Dresses and Decorations of the Middle Ages,' ii. 47, which depicts her as 'a tall stately woman, with somewhat of a masculine face.' But there is no reason for believing that this is anything but a conventional representation. The picture belonging to the Duke of Sutherland and supposed to represent Margaret's marriage to Henry (*Catalogue of National Portrait Exhibition*, 1866, p. 4) is equally suspected. The figure which Walpole thought represented Margaret is

engraved in Mrs. Hookham's 'Life,' vol. ii. Two other engravings by Elstracke and Faber respectively are known.

[The biographies of Margaret are numerous. They include: (1) Michel Baudier's History of the Calamities of Margaret of Anjou, London, 1737; a mere romance, 'fécond en harangues et en réflexions,' and translated from a French manuscript that had never been printed. (2) The Abbé Prévost's Histoire de Marguerite d'Anjou, 2 vols., Amsterdam, 1750, a work of imagination by the author of Manon Lescaut. (3) Louis Lallement's Marguerite d'Anjou-Lorraine, Nancy, 1855. (4) J. J. Roy's Histoire de Marguerite d'Anjou, Tours, 1857. (5) Miss Strickland's Life in Queens of England, i. 534-640 (6-vol. ed.); one of the weakest of the series, and very uncritical. (6) Mrs. Hookham's Life of Margaret of Anjou, 2 vols., 1872; an elaborate compilation that, though containing many facts, is of no very great value, being mostly derived from modern sources, used without discrimination. (7) Vallet de Viriville's Memoir in the Nouvelle Biographie Générale, xxxiii. 585–94; short but useful, though of unequal value, and giving elaborate but not always very precise references to printed and manuscript authorities. Better modern versions than in the professed biographers can be collected from Lecoy de la Marche's Le Roi René; G. Du Fresne de Beaucourt's Histoire de Charles VII; Sir James Ramsay's History of England, 1399–1485; Stubbs's Const. Hist. vol. iii.; Pauli's Englische Geschichte, vol. v.; Mr. Gairdner's Introductions to the Paston Letters; and Mr. Plummer's Introduction to his edition of Fortescue's Governance of England. Among contemporary authorities the English chronicles are extremely meagre, and little illustrate the character, policy, and motives of Margaret. They are enumerated in the article on Henry VI. The foreign chronicles are very full and circumstantial, though their partisanship, ignorance, and love of picturesque effect make extreme caution necessary in using them. It is, however, from them only that Margaret's biography can for the most part be drawn. Of the above, Chastellain, ed. Kervyn de Lettenhove, is the most important; but Mathieu d'Escouchy, Basin, Philippe de Comines, and Waurin also contain much that is valuable. They are all quoted from the editions of the Société de l'Histoire de France, except Waurin, who is referred to in the recently completed Rolls Series edition. The most important collections of documents are: Rymer's Fœdera, vols. x–xii.; Nicolas's Proceedings and Ordinances of the Privy Council, vols. iii–vi.; the Rolls of Parliament, vols. v. and vi.; Stevenson's Wars of the English in France (Rolls Series); the Paston Letters, ed. Gairdner. Other and less general authorities are quoted in the text. A large number of letters of Margaret of Anjou, covering the ten years that followed her marriage, have been published by Mr. C. Monro for the Camden Society, 1863, but are of no great value.] T. F. T.

MARGARET of Denmark (1457?–1486), queen of James III of Scotland, was the eldest daughter of Christian I of Denmark, Norway, and Sweden, by Dorothea, princess of Brandenburg, and widow of Christof III. The marriage contract was signed 8 Sept. 1468, her father granting her a dowry of sixty thousand florins Rhenish; ten thousand florins were to be paid before the princess left Copenhagen, and the islands of Orkney, which then belonged to Denmark, were to be pledged for the remainder. James III by the same contract undertook to secure his consort the palace of Linlithgow and the castle of Doune as jointure lands, and to settle on her a third of the royal revenues in case of her survival. As the king of Denmark was only able to raise two thousand of the stipulated ten thousand florins before she left Copenhagen, he had to pledge the Shetlands for the remainder; and being also unable to advance any more of the stipulated dowry, both the Orkney and Shetland groups ultimately became the possession of the Scottish crown. The marriage took place in July 1469, the princess being then only about thirteen years of age (Record of her Maundy Alms, A.D. 1474, when she was in her seventeenth year, in *Accounts of the Lord High Treasurer*, p. 71). In the summer of the following year she journeyed with the king as far north as Inverness. After the birth of an heir to the throne in 1472, she made a pilgrimage to the shrine of St. Ninian at Witherne in Galloway (*ib.* pp. 29, 44; *Exchequer Rolls*, viii. 213, 239). She died at Stirling on 14 July 1486 (Observance of day of obit, *Accounts of the Lord High Treasurer*, pp. 89, 345), and was buried in Cambuskenneth Abbey. In 1487 Pope Innocent VIII appointed a commission to inquire into her virtues and miracles, with a view to her canonisation.

[Exchequer Rolls of Scotland, vols. vii. and viii.; Accounts of the Lord High Treasurer; Histories of Leslie, Lindsay, and Buchanan; see art. James III of Scotland.] T. F. H.

MARGARET, Duchess of Burgundy (1446–1503), was the third daughter of Richard, duke of York, by Cecily Nevill, daughter of Ralph, first earl of Westmorland. Edward IV was her brother. She was born at Fotheringay Castle in Northamptonshire on Tuesday, 3 May 1446. She was over fourteen when her father was killed at Wakefield, and nearly fifteen when her brother Edward was proclaimed king. On 30 March 1465 Edward granted her an annuity of four hundred marks out of the exchequer, which being in arrear in the following November a warrant was issued for its full payment (Rymer, 1st

ed. xi. 540, 551). Two years later (24 Aug. 1467) the amount of it was increased to 400*l.* (*Pat.* 7, *Edw. IV*, pt. ii. m. 16). On 22 March 1466 the Earl of Warwick, Lord Hastings, and others were commissioned to negotiate a marriage for her with Charles, count of Charolais, eldest son of Philip, duke of Burgundy. The proposal hung for some time in the balance, and Louis XI tried to thwart it by offering her as a husband Philibert, prince of Savoy. A curious bargain made by Sir John Paston for the purchase of a horse on 1 May 1467 fixes the price at 4*l.*, to be paid on the day of the marriage if it should take place within two years; otherwise the price was to be only 2*l.* That same year Charles became Duke of Burgundy by the death of his father, and the suspended negotiations for the marriage were renewed, a great embassy being commissioned to go over to conclude it in September (Rymer, 1st ed. xi. 590). On 1 Oct., probably before the embassy had left, Margaret herself declared her formal agreement to the match in a great council held at Kingston-upon-Thames. A further embassy was sent over to Flanders in January 1468, both for the marriage and for a commercial treaty (*ib.* xi. 601), and on 17 May the alliance was formally announced to parliament by the lord chancellor, when a subsidy was asked for a war against France (*Rolls of Parl.* v. 622).

On 18 June Margaret set out for Flanders. She was then staying at the King's Wardrobe in the city of London, from which she first went to St. Paul's and made an offering; then, with the Earl of Warwick before her on the same horse, she rode through Cheapside, where the mayor and aldermen presented her with a pair of rich basins and 100*l.* in gold. That night she lodged at Stratford Abbey, where the king and queen also stayed. She then made a pilgrimage to St. Thomas of Canterbury, and embarked at Margate on the 24th. Next day she arrived at Sluys, where she had a splendid welcome with bonfires and pageants. On Sunday, the 26th, the old Duchess of Burgundy, the duke's mother, paid her a visit. Next day the duke himself came to see her 'with twenty persons secretly,' and they were affianced by the Bishop of Salisbury, after which the duke took leave of her and returned to Bruges. He came again on Thursday, and the marriage took place on Sunday following (3 July) at Damme. The splendour of the festivities, which were continued for nine days, taxed even the powers of heralds to describe, and Englishmen declared that the Burgundian court was only paralleled by King Arthur's. But according to a somewhat later authority, just after the wedding the duke and his bride were nearly burned in bed by treachery in a castle near Bruges.

The marriage was a turning-point in the history of Europe, cementing the political alliance of Burgundy and the house of York. Its importance was seen two years later, when Edward IV, driven from his throne, sought refuge with his brother-in-law in the Netherlands, and obtained from him assistance to recover it. Margaret had all along strenuously endeavoured to reconcile Edward and his brother Clarence, and it was mainly by her efforts that the latter was detached from the party of Henry VI and Warwick. Of her domestic life, however, little seems to be known. She showed much attention to Caxton, who was at the time governor of the Merchant-Adventurers at Bruges, and before March 1470–1 he resigned that appointment to enter the duchess's household. While in her service Caxton translated 'Le Recueil des Histoires de Troye,' and learned the new art of printing in order to multiply copies of his translation [see Caxton, William]. Within nine years of her marriage Margaret's husband fell at the battle of Nancy, 5 Jan. 1477, and she was left a childless widow. In July or August 1480 she paid a visit to the king, her brother, in England, and remained there till the end of September. During her stay she obtained several licenses to export oxen and sheep to Flanders, and also to export wool free of custom (*French Roll*, 20 *Edw. IV*, mm. 2, 5, 6). The rest of her life was passed in the Netherlands, where she was troubled at times in the possession of her jointure by the rebellious Flemings, and continually plotting against Henry VII after he came to the throne. A large part of the dowry granted her by Edward IV was confiscated on Henry's accession; and for this cause, doubtless, as well as party spirit, her court became a refuge for disaffected Yorkists. She encouraged the two impostors, Lambert Simnel and Perkin Warbeck, receiving the latter at her court as her nephew Richard, duke of York, and writing in his favour to other princes; but she was obliged in 1498 to apologise to Henry for her factiousness. In 1500 she stood godmother to the future emperor, Charles V, a great-grandson of her husband's, named after him. She died at Mechlin in 1503, and was buried in the church of the Cordeliers.

A good portrait of Margaret, painted on panel, once the property of the Rev. Thomas Kerrich [q. v.], librarian of Cambridge University, is now in the rooms of the Society of Antiquaries at Burlington House. It shows a lady of fair complexion, with red lips, dark

eyes, and arched eyebrows; but her hair is entirely concealed under one of the close-fitting high headdresses of the period. The artist, Mr. Scharf thinks, was probably Hugo Vander Goes, who is recorded to have been employed on the decorations for Margaret's wedding. The picture was engraved in vol. v. of the first edition of the 'Paston Letters' (1804), and more recently in Blades's 'Life and Typography of William Caxton' (1861).

[Wilhelmi Wyrcester Annales; Excerpta Historica, pp. 223–39; Mémoires d'Olivier de la Marche, iii. 101–201 (Soc. de l'Hist. de France); Mémoires de Haynin (Soc. des Bibliophiles de Mons), i. 106 sq.; Waurin's Recueil des Chroniques, vol. v. (Rolls ed.); Compte Rendu des Séances de la Commission Royale d'Histoire, Brussels, 1842, pp. 168–74, *ib.* 4th ser. ii. 9–22; Fragment relating to King Edward IV, at end of Sprott's Chronicle (Hearne), p. 296; Archæologia, xxxi. 327–38; Memorials of Henry VII, and Letters and Papers of Richard III and Henry VII (Rolls Ser.); Calendars of State Papers (Venetian and Spanish); Hall's Chron.; Sandford's Geneal. Hist.] J. G.

MARGARET BEAUFORT, Countess of Richmond and Derby (1441–1509). [See Beaufort.]

MARGARET TUDOR (1489–1541), queen of Scotland, the eldest daughter of Henry VII, king of England, and Elizabeth of York, was born at Westminster on 29 Nov. 1489, and baptised in the abbey on the 30th, St. Andrew's day (Leland, *Collectanea*, iv. 252 sq.; cf. *Hamilton Papers*, i. 51). Her sponsors were Margaret, countess of Richmond, her grandmother, the Duchess of Norfolk, and Archbishop Morton (Green, *Princesses*, iv. 50–2). She probably passed her infancy with her brother Arthur at Farnham in Surrey. Her education was early broken off, but she could write, though she confessed it an 'evil hand,' and she played upon the lute and clavicord (*ib.* pp. 53, 69). On 23 June 1495 Henry VII commissioned Richard Foxe [q. v.], bishop of Durham, and others, to negotiate a marriage between Margaret and James IV of Scotland in the hope of averting his reception of Perkin Warbeck, the pretended Duke of York (*Fœdera*, xii. 572; *Spanish Calendar*, i. 85; Pinkerton, *History of Scotland*, 1797, ii. 26). The offer failed to prevent James from espousing the cause of Warbeck, but was renewed the next year with the support of Spain. The commissioners of 1495 received fresh powers to arrange the marriage on 5 May, and again on 2 Sept. 1496 (Bain, *Cal. of Documents relating to Scotland*, iv. No. 1622; *Fœdera*, xii. 635). James was not at this time willing to give up Warbeck and it was not until after the departure of the pretender, and the truce of 30 Sept. 1497 with England, that the marriage was again suggested. The Tudor historians make James himself renew the proposal to Foxe when sent to arrange a border quarrel at Norham in 1498, which threatened to terminate the truce (Green, p. 57). Henry is said to have quieted some fears in his council by the assurance that, even if Margaret came to the English crown, 'the smaller would ever follow the larger kingdom' (Polydore Vergil, xxvi. 607). Peace until one year after the death of the survivor was concluded between Henry and James on 12 July 1499, and Scottish commissioners were appointed to negotiate the marriage (*Cal. of Documents*, iv. No. 1653). On 11 Sept., three days after his ratification of the peace, Henry commissioned Foxe to conduct the negotiations (*Fœdera*, xii. 729). They were somewhat protracted. It was not until 28 July 1500 that the pope granted a dispensation for the marriage, James and Margaret being related in the fourth degree, through the marriage of James I with Joan Beaufort, and there was a further delay of nearly eighteen months before James, on 8 Oct. 1501, finally empowered his commissioners to conclude the marriage (*Cal. of Documents*, iv. No. 1678; *Fœdera*, xii. 765). At length the marriage treaty was agreed to at Richmond Palace on 24 Jan. 1502. Margaret was secured the customary dower lands, including Stirling and Linlithgow, to the amount of 2,000*l.* a year, but the revenues were to be paid to her through James. A pension of five hundred marks was, however, to be at her own disposal. Henry undertook to give her a marriage portion of thirty thousand gold 'angel' nobles (*ib.* xii. 787; Green, pp. 62, 109). A treaty of perpetual peace between England and Scotland was concluded on the same day (*Fœdera*, xii. 793). The ratifications were exchanged in December (*ib.* xiii. 43, 46, 48–52), and the espousals were celebrated at Richmond on 25 Jan. 1503. The Earl of Bothwell acted as proxy for James. The union was proclaimed at Paul's Cross, and welcomed with popular rejoicings (Green, pp. 63–6). The death of Queen Elizabeth, however, on 11 Feb. threw a cloud over the festivities.

In May Margaret's attorneys received seisin of her dower lands (*Fœdera*, xiii. 62, 64–71, 73). Henry had stipulated that he should not send his daughter to Scotland before 1 Sept. 1503. But on the request of James she left Richmond on 27 June. In her suite was John Young, Somerset herald, whose very full and quaint account of the journey

is printed by Hearne (LELAND, *Collectanea*, iv. 258 sqq.) Her father took an affectionate farewell of her at Collyweston in Northamptonshire, and, escorted northwards in state by the Earl of Surrey, and gathering a great train, she entered Scotland on 1 Aug. and reached Dalkeith on the 3rd. She received daily visits of ceremony from James until her state entry into Edinburgh on Monday, 7 Aug. They were married on 8 Aug. in the chapel of Holyrood, by the Archbishops of Glasgow and York (*ib.*) Miss Strickland (p. 58) prints a manuscript epithalamium. The court poet, William Dunbar, composed his allegorical poem, 'The Thistle and the Rose,' in which he exalted the lineage of the (English) rose above that of the (French) lily. Dunbar became a constant attendant of Margaret, and dedicated several of his poems to her. After several days' festivities her English escort returned home, carrying a rather petulant and homesick letter to her father (GREEN, p. 100). A northern progress occupied the rest of the year, and in March 1504 Margaret was crowned in the Parliament Hall.

The somewhat querulous young queen was childless for several years, and James, who had dismissed his mistress, Jane Kennedy, before his marriage, though not unkind, resumed his irregularities and acknowledged his illegitimate children (*ib.* pp. 99, 119). But their relations improved with the birth of a son, on 21 Feb. 1507, which brought upon Margaret a most violent disease, her recovery from which was ascribed to a special journey James made to the shrine of St. Ninian at Whithern (*ib.* pp. 124–5). But the child, who was christened James, died on 27 Feb. 1508. A daughter, born 15 July in that year, died almost immediately, after again nearly costing Margaret her life, and a son born 20 Oct. 1509, and christened Arthur, lived only to 15 July 1510. But a son born on Easter eve, 10 April 1512, survived to be king as James V (*ib.* p. 148; *Letters and Papers*, i. 3882). A daughter born prematurely, in November of the same year, hardly outlived its birth (*ib.* 3577, 3631; *Memorials of Henry VII*, p. 123; GREEN, p. 154). A son, Alexander, created Duke of Ross, was born on 30 April 1514, after her husband's death.

As early as 1508 James was again leaning towards a French alliance. The relations between England and Scotland grew more and more strained, and when Henry VIII joined the Holy League against France James entered into an alliance with Louis XII on 22 May 1512 (*ib.* p. 150). Margaret, who had assured Ferdinand of Aragon in March of her husband's desire for peace (*Letters and Papers*, i. 3082), supported Angus Bell-the-Cat and the English party, although Henry risked this support and gave a pretext to James for his change of front by withholding a legacy which she claimed. The statements of Buchanan, Lindsay of Pitscottie, and Drummond that this legacy was one of jewels, &c., bequeathed her by Prince Arthur, may perhaps be reconciled with those of Margaret and Dr. West, the English envoy in Scotland, that it was a sum of money left by Henry VII, by supposing that Arthur had left them with the understanding that they were to belong to his father during his life. West's letters seem to imply that the sum was a valuation. It was first formally demanded in 1509. Henry seems to have been afraid that it would be used to supply James's want of money (GREEN, pp. 151–2; *Letters and Papers*, i. 3883, 4403).

By 1513 James had made up his mind to join in the war on the side of France, and told West, who was sent in March to promise payment of the legacy if he would keep the treaty of peace, that he would pay his wife himself (GREEN, p. 157). It was in vain that Margaret tried to deter him from war with England by dreams and prearranged miraculous warnings (*ib.*) Yet in his will he appointed Margaret, in the event of his death, sole regent and guardian of the young James, contrary to the custom of the realm by which the minor was left to the guardianship of the next in succession, and besides her dower bequeathed her one-third of his personal revenues for life. He also unwisely empowered her, without the knowledge or consent of his council, to dispose of a subsidy of eighteen thousand crowns lately received from France (*ib.* p. 163). He had refused to take her with him, and she remained at Linlithgow, sending to ask for Queen Catherine's prayers, until the news of Flodden and her husband's death arrived (*Letters and Papers*, i. 4424; cf. 4549). Retreating to Perth, she wrote to her brother deprecating further hostilities, and, summoning nobles and clergy, performed the 'Mourning Coronation' of James V within twenty days after his father's death (STRICKLAND, p. 95; GREEN, p. 173). But her position was a most difficult one. In face of the strong French feeling in Scotland, her success in obtaining a truce from Henry only decreased her influence, and she was unable to veto the recall from France of the next heir to the crown after her sons, John Stewart, duke of Albany [q.v.], whom the French party were already plotting to substitute for her as regent (*ib.* pp. 177–80). The council re-

sented her application to Rome for power to confer vacant bishoprics. At last there was an open split, and she withdrew with her supporters to Stirling. Strengthened by the accession of James Hamilton, second earl of Arran [q. v.], and Lord Home, she effected a temporary reconciliation of parties in July 1514, and Scotland was comprised in the treaty between France and England signed on the 29th of that month.

But Henry's failure to bind Louis not to allow Albany to return to Scotland left Margaret's position insecure, and almost forced her to lean more and more upon the Douglases. In what proportions passion, policy, and the pressure of the house of Douglas contributed to Margaret's decision to surprise the world by a marriage with the handsome young Archibald Douglas, sixth earl of Angus [q. v.], grandson of Archibald Bell-the-Cat, it is not easy to determine. She was certainly of a susceptible and impetuous temperament. Henry had defeated the Scottish idea of marrying her to Louis XII, and had induced the Emperor Maximilian, whose secretary went to Scotland and brought back a favourable report of her, to declare his willingness to marry her (*Letters and Papers*, i. 5208), but on 6 Aug. she was privately married to Angus in the church of Kinnoull, near Perth, by Walter Drummond, dean of Dunblane, nephew of Lord Drummond, justiciar of Scotland, and maternal grandfather of Angus, who is said to have promoted the match. Margaret was already seeking to advance Gavin Douglas the poet, uncle of Angus, to high preferment, and the secret soon leaked out. Henry VIII accepted the marriage, though he, too, had been kept in the dark, and he wrote to the pope in support of Gavin Douglas's claim to the archbishopric of St Andrews, which became vacant some months later. But Margaret found she had made a most imprudent step, for she had alienated the other Scottish nobles and strengthened the party of French alliance, led by James Beaton [q. v.], archbishop of Glasgow, and Forman, whom they successfully supported for the archbishopric of St. Andrews. Margaret was obliged to sign an invitation to Albany to come over as governor, and the privy council on 18 Sept. resolved that she had by her second marriage forfeited the office of tutrix to her son (Green, pp. 186, 189). She maintained herself in Stirling, and procured the bishopric of Dunkeld for Gavin Douglas; but Albany arrived in May 1515, was invested with the regency, and broke up the party of the Douglases. Margaret, after an attempt to work upon the loyalty of the besiegers by placing James on the ramparts in crown and sceptre, had to surrender Stirling early in August, and Albany obtained possession of the young princes (see under Douglas, Archibald, sixth Earl of Angus; Green, pp. 185–211; *Letters and Papers*, i. 5614, 5641, ii. 67, 574, 705, 779, 827).

Margaret was kept under watch at Edinburgh, and her dower revenues were withheld. Henry had since the beginning of the year been urging her to fly to England with her sons, but she had feared to imperil James's crown (*ib.* ii. 44, 62, 66; Green, p. 198). Having now no further control over them, she obtained permission to go to Linlithgow to 'take her chamber,' and thus contrived to make her escape to the borders, and was admitted alone into England by Lord Dacre, under Henry's orders, on Sunday, 30 Sept. 1515. Eight days later she gave birth, at Harbottle Castle, Northumberland, to a 'Christen sowle beyng a yong lady,' Margaret Douglas [q. v.], afterwards countess of Lennox and mother of Lord Darnley (*ib.* pp. 223–4; Ellis, *Letters*, 2nd ser. i. 265). She was again at the point of death. On 26 Nov. she was removed, suffering agonies from sciatica, to Morpeth, where Angus joined her (Green, p. 228; cf. *Letters and Papers*, ii. 1350). Her sufferings were somewhat relieved by a 'wonderful love of apparell' (*ib.*) 'She has two new gowns held before her once or twice a day. She has twenty-two fine gowns and has sent for more.' The news of the death of her favourite son Alexander, on 18 Dec., aggravated her illness. It was English pressure that made Margaret sign accusations against Albany of aiming at the crown and driving her from Scotland in fear of her life. At the dictation of Lord Dacre she demanded not only the government of her children, but the regency. A more reasonable letter from herself was followed by the release of Gavin Douglas, whom Albany had imprisoned, and Dacre in alarm advised her removal southwards (Green, pp. 232–6). Angus preferred the generosity of Albany, and escaped, 'which much made Margaret to muse' (Hall, p. 584). She set out from Morpeth on 8 April, received a flying visit from the remorseful Angus, and on 3 May entered London and was lodged at Baynard's Castle. On the 7th she joined the court at Greenwich (Green, p. 240). Henry, who aimed at the entire elimination of French influence in Scotland, impeded her reconciliation with Albany. But in 1517 she was allowed to return to Scotland. She was promised the restoration of her dower revenues and liberty to see her son, now in Edinburgh Castle, but

she was not to stay the night. Angus was induced to sign a document undertaking to cease to interfere with her lands (*ib.* pp. 242, 253, 260). But Henry neglected to secure an effective guarantee for the performance of these promises. On 7 May Margaret joined with her sister Mary and with Queen Catherine in saving the lives of all but one of the apprentices condemned for the riots of 'Evil May day' (*ib.* p. 254). On 18 May she left London, re-entered Scotland on 15 June, was met by Angus at Lamberton Kirk, and made her entrance into Edinburgh on the 17th (*ib.* p. 260).

Albany had left Scotland on 8 June on a visit to France, but had taken effective precautions to prevent Margaret's recovering the regency. Her dower rents were still withheld, and she was refused access to her son on suspicion that she intended to convey him to England [see under JAMES V OF SCOTLAND]. She besieged the English council with complaints. In the contest for power between Angus and Arran, the head of the Hamiltons, Margaret at first sided with her husband. But Angus broke his promise as to her jointure lands. Arran took her part, and in October 1518 she wrote to Henry hinting at a divorce (*Letters and Papers*, iii. 166). Angus, she said, loved her not, but she does not allude to the 'gentill-woman of Douglasdaill,' with whom, according to Lesley (p. 112), he was now living. Henry failed to arrest her breach with Angus, and she joined Henry's adversaries in a request to Francis I for the return of Albany, which fell into her brother's hands (*Letters and Papers*, ii. 4547, iii. 373, 396). Taxed with it by Wolsey she pleaded (14 July 1519) her sore plight and the pressure of the lords (*ib.* iii. 373, 381). She had now access to her son (*ib.* 889). But next year she once more changed sides. Angus got possession of Edinburgh by the fray of Cleanse-the-Causeway, on 30 April 1520 (LESLEY, p. 115, but cf. GREEN, p. 300), and Henry in August sent Henry Chadworth, minister-general of the Friars Observants, to chide her for living apart from Angus to the danger of her soul and reputation and for her reported 'suspicious living,' and urged her reconciliation (*ib.* p. 292; *Letters and Papers*, iii. 467, 481–2). At the same time Arran and his party were opposing her resumption of the regency at the desire of Albany, whom Francis had promised Henry to keep in France (*ib.* iii. 467). She therefore joined Angus in Edinburgh on 15 Oct. (*ib.* 482, misdated). But before 8 Feb. 1521 they had quarrelled again, and Margaret rejoined Arran's party. According to the Douglas account she stole from Edinburgh by night escorted only by Sir James Hamilton, but this she denied (*ib.* iii. 1190; GREEN, p. 296). When Henry sided with Charles V, Francis allowed Albany to return to Scotland on 18 Nov. 1521. Albany and Margaret were now closely associated, and Dacre accused her, truly or falsely, of being 'over-tender' with the regent. He and Wolsey had circulated a rumour that in soliciting at Rome a divorce between Margaret and Angus Albany proposed to marry her himself. Albany, however, 'had enough of one wife' (*ib.* p. 311). So strong was the combination of the regent and the queen-mother that Angus either consented to retire to France or was kidnapped thither by Albany, as Henry asserted, and Lindsay of Pitscottie also states.

Margaret acted as intermediary in the truce negotiations between Dacre and Albany in September 1522. After Albany's return to France on 27 Oct. Margaret sought to form a party of her own round the young king with the support of England. Anti-English feeling ran high in Scotland after Surrey's devastation of the lowlands, and the queen professed herself ready, if need be, to enter England 'in her smock' to labour for the security of her son (*ib.* pp. 327–9; *Letters and Papers*, iii. 3138). When Albany did not return at the date promised (August 1523), Margaret, who had provided for her retreat into England, urged the English government to action, but they preferred to let events decide. The Scottish parliament of 31 Aug. would have emancipated James and come to an arrangement with England, but for the news that Albany had sailed from Picardy, which Margaret stigmatised as 'tidings of the Canongate.' After this rebuff she 'grat bitterly all day' (GREEN, pp. 334–5). The king, too, 'spoke very sore for one so young,' and from all Surrey could hear the queen 'did that she could to cause him so to do.' On Albany's arrival, 20 Sept., Margaret requested the promised refuge in England, but Surrey and Wolsey agreed that it would be better and less costly to keep her in Scotland (*ib.* p. 345). Her treacherous confidant, the prioress of Coldstream, reported that she was 'right fickle,' and that the governor had already 'almost made her a Frenchwoman.' Another report says that 'since nine hours to-day she has been singing and dancing, and the Frenchmen with her' (*ib.* p. 349). But her private opinion was that the governor, 'who can say one thing and think another,' would be 'right sharp' with her when the 'hosting' was done (*ib.* p. 351). Albany discovered that she was completely in the English interest, and the par-

liament of 18 Nov. separated her from her son. If we may believe Margaret, she refused a pension of five thousand crowns from Albany (*ib.* p. 362). But a rumour that Henry was promoting the return of Angus to Scotland seems to have induced her to enter into a bond with Albany by which she undertook to recognise the parliamentary arrangements for James, and to forward his marriage with a French princess, being assured of a residence in France for herself if necessary (*ib.* p. 367). A copy falling into the hands of the English she disavowed it. Albany, after failing to get Margaret's promise not to enter into alliance with England, or even to consent to peace, left Scotland at the end of May 1524, promising to return by 31 Aug. (*ib.* p. 372). Margaret, supported by England, though she could not get perfectly satisfactory assurances on the subject of Angus, who had arrived in England on 28 June, carried off James, with Arran's help, from Stirling to Edinburgh on 26 July 1524. The step was popular, and parliament on 20 Aug. received with favour her proposal to abrogate Albany's regency, in spite of the opposition of Beaton and the Bishop of Aberdeen, whom she cast into prison (*ib.* pp. 386–387). But she threw away the fruits of her triumph by her arbitrary employment of the king's English guard now formed, by close alliance with Arran and wanton offence to Lennox and others, and by her over-favour to Henry Stewart, a younger brother of Lord Avondale, who now came to court as master-carver to the king, and was thrust by the queen into the offices of lieutenant of the guard and treasurer (*ib.* p. 389). Hearing that Margaret and Arran were leaning to a French alliance and had alienated all the lords, Henry at last allowed Angus to cross the border (about 28 Oct. 1524).

The parliament, which met on 14 Nov., recognised Margaret as the chief councillor of the young king, and imposed restrictions upon Angus, who, losing patience, broke into Edinburgh with four hundred men on the morning of Wednesday, 23 Nov. Margaret fired upon him from the castle, and he retired to Tantallon (*ib.* p. 420). But she continued to act with imprudence, and as her adherents would not begin civil war except round the young king, she, on 21 Feb. 1525, admitted Angus into the regency, but next day wrote to Albany as 'governor,' to Francis, and to the pope urging her divorce from the earl (*ib.* p. 439). Finding the influence of Angus rapidly growing, she personally, and through the king, pressed him to consent to a divorce. Whether from want of evidence or fear of a counter-charge, she did not accuse Angus of infidelity, but on the desperate plea, first brought forward early in 1525, that James IV had lived for three years after Flodden (*ib.* pp. 445, 450). After Pavia, Henry, who had intercepted her letters to Albany and Francis, and no longer feared her joining the French party, sent her 'such a letter as was never written to any noble woman.' The parliament of July, which she refused to attend, alleging fear of Angus, practically deprived her of all authority, but on the remonstrance of James gave her twenty days' grace. This was, however, of no avail. Angus was now master of the king's person and of the government. Margaret organised resistance in the north, but Angus foiled the junction she had planned for 17 Jan. 1526 at Linlithgow with Arran and other opponents of the Douglases, and she retreated to Hamilton with Arran, who soon made terms with Angus (*ib.* p. 454). On receiving assurances of personal freedom, Margaret rejoined her son in Edinburgh in February, but was soon again moving the council against Angus for withholding her rents. Finding her influence gone, she went to Dunfermline, where she was presently joined by Lennox and by Beaton, from whom Angus had taken the seals. After the failure of two attempts to rescue James by force from the constraint Angus put upon him, Margaret undertook to be guided by Angus, and to renounce the company of Henry Stewart (*Letters and Papers*, iv. 2575). Angus on his side is said to have withdrawn his opposition to the divorce (Green, p. 462).

On 20 Nov. she came to the opening of the new parliament, and soon regained her old influence over James. Beaton was recalled to court, and a new revolution was expected. But her request for the return of Henry Stewart was refused by James, and she retired in dudgeon to Stirling, which she had placed in Stewart's hands (*Letters and Papers*, iv. 2777, 2992). She was now 'entirely ruled by the counsel of Stewart,' who, if not a married man, had only lately divorced his wife in the hope of marrying the queen. At last, on 11 March 1527, Albany's efforts to promote her divorce were crowned with success, and the Cardinal of Ancona, appointed judge by Clement VII, gave judgment in her favour (*State Papers, Henry VIII*, iv. 490). Owing to the disturbed state of the continent, Margaret did not hear of the sentence until December (*Maitland Club Miscellany*, ii. 387). It was soon whispered that she had contracted a secret marriage with Stewart, and in March 1528 she openly de-

clared it (*Letters and Papers*, iv. 4134). Lord Erskine, in the name of the king, appeared before Stirling, and Stewart was given up by Margaret and put into ward. Wolsey wrote in Henry's name to remind her of the 'divine ordinance of inseparable matrimony first instituted in paradise,' protesting against 'the shameless sentence sent from Rome' (*ib.* iv. 4130–1). It was probably now that Angus separated her from her daughter (Green, p. 471). When James threw off the tutelage of Angus in June, and the earl was driven into England, Margaret and her husband became his chief advisers. Lands and revenues were showered upon them, and James created Stewart Lord Methven, and master of the artillery, 'for the great love he bore to his dearest mother.' Margaret, who went everywhere with her son, recovered possession of her Ettrick lands (1532) and entrusted them to Methven. She successfully used her influence in favour of a truce with England, and Magnus reported her very favourable to the proposed marriage of James with the Princess Mary. But Lord William Howard of Effingham [q. v.], who was sent to Scotland to promote this match in 1531, when Mary's position in England had become a very dubious one, met with open opposition from Margaret (*ib.* p. 481; Strickland, p. 243). She, however, helped to bring about the peace with England concluded on 11 May 1534 (*Hamilton Papers*, i. 2, 8; *Fœdera*, xiv. 529). The proposed interview between Henry and James, first suggested in the autumn, received her warm support, and she wrote to her brother and Cromwell on 12 Dec. boasting that, 'by advice of us and no other living person,' James had consented to the meeting (*State Papers*, v. 2, 12). The prospect of taking a principal part in a splendid spectacle, and appearing before the world as mediator between her son and her brother, powerfully appealed to Margaret's vanity, and though already deeply in debt, she spent nearly 20,000*l.* Scots in preparations for the interview. When James was induced by the Scottish clergy, well aware that Henry intended at the meeting to urge a reformation in Scotland upon his nephew, to qualify his consent, Margaret allowed her disappointment to carry her to the length of betraying her son's secret intentions to Henry (*ib.* v. 38). This coming to James's ears was naturally connected by him with the gifts which Henry, in response to her importunity, had recently sent her, and he roundly accused her of taking bribes from England to betray him (*ib.* pp. 41, 46–7; *Hamilton Papers*, p. 31). She begged Henry to allow her to come into England, 'being at the most displeasant point she could be, to be alive,' but was told that she must get her son's consent (*State Papers*, v. 55; *Letters and Papers*, xi. 111–12). She was so irritated by this reply being conveyed through James's ambassador, Otterbourne, that she wrote a letter to Cromwell, which he called 'insolent,' and for which she afterwards apologised (*State Papers*, v. 56; Green, p. 488). Her suggestion that Henry ought to defray the losses the border wars had cost her, and her expenditure for the abortive interview, was coldly and firmly refused (*State Papers*, v. 56).

Margaret appears in a more agreeable light a month later (12 Aug.) in her intercession with her brother for her daughter, Lady Margaret Douglas, who had excited his suspicious wrath by a contract of marriage with a younger brother of the Duke of Norfolk (*ib.* v. 58). The English parliament professed to believe that there was a scheme to raise Lady Margaret and her husband to the throne if the king died heirless, and that in her lately projected visit to England Queen Margaret had designed a reunion with Angus, so as to strengthen the interests of her daughter by confirming her legitimacy (Green, p. 491). On 20 Oct. and again on 10 Feb. 1537 she begged help of Henry that she might not be disgraced before the queen (Magdalene) whom her son was bringing home from France (*Hamilton Papers*, i. 38–9; *State Papers*, v. 66). Sir Ralph Sadler, who was sent to Scotland in January, heard at Newcastle a rumour that Margaret had taken the veil, which he thought 'no gospel.' He found her 'conveyed to much misery during her son's absence,' and 'very evilly used' in the suit she had brought for a 'decision of the validity of the matrimony between her and Methven' (*ib.* i. 529, v. 66, 70). To Henry she only accused Methven of having enriched his own friends out of her rents, but he is stated to have had children by Janet Stewart, daughter of the Earl of Atholl, whom he married after Margaret's death. One of these children was mother of the celebrated Earl of Gowrie, which has given rise to the absurd modern hypothesis that the mother of Earl Gowrie was really daughter of Lord Methven and Queen Margaret (Green, pp. 493–4; but cf. *Reg. Mag. Sigill. Scotiæ*, 1546–80, Nos. 184–5, 639–41, 1568).

Margaret seconded Sadler's report by a letter to her brother dated 8 March, complaining that the Bishop of St. Andrews delayed pronouncing sentence in her divorce, though her case was proved by 'twenty

soffycent prowes,' and urging her desire to be free of Methven, 'who is but a sobare man,' before the return of her son and his young wife (*Hamilton Papers*, i. 42). Sadler was despatched to Rouen to remonstrate with James, who, as Margaret hastened to inform her brother, instructed 'his Lordis' to do her justice with expedition (*State Papers*, v. 70, 74). She implored Norfolk not to make war upon Scotland until she was safely divorced, and assured him that nothing should pass in Scotland which she would not communicate to Henry (*ib.* v. 75). On 7 June, after James's return, she wrote to Henry to notify him that her divorce was at the giving of sentence (*ib.* v. 90). It was therefore with bitter disappointment that she had soon after to inform her brother that James had stopped her suit when the sentence was already written out, and proved by forty famous provers, although she had bought his promise to let it go on. She declares that Methven had offered him a higher bribe from her lands (*ib.* v. 103). But perhaps James's proceeding admits of a sufficiently obvious and more creditable explanation. She attempted to steal into England, but was overtaken within five miles of the border and conveyed to Dundee by Lord Maxwell, who expressed an opinion that all things would go well between the realms if she did not make a breach (*ib.* v. 109). According to her own account, Methven had persuaded James that she had intended to reconcile herself with Angus because she went to her lands in Ettrick. He will only allow her to depart 'bed and bwrd' from Methven, and not 'somplecytur.' She complains that she has none of her dower palaces to live in, and talks of a cloister. Henry is urged, since she is now his only sister, to take strong measures in her behalf; she is now 'fourty years and nine,' and wishes ease and rest rather than to be obliged to follow her son about like a poor gentlewoman as she has done for twenty weeks past (Letters of 13 and 16 Nov., *ib.* i. 534, v. 115; *Hamilton Papers*, i. 49–51). But this mood was transient. She cordially welcomed Mary of Lorraine in June 1538, seeking to impress her by pretending to have had recent letters from Henry (*State Papers*, v. 127, 135). The young queen seems to have soothed Margaret's morbid vanity, and by the beginning of 1539 she was reconciled with Methven (*ib.* p. 154; Green, p. 500). Norfolk reported to Henry that 'the young queen was all papist, and the old queen not much less' (*ib.*) But in 1541 she was again plaguing Henry with her money troubles; and although he was puzzled by the contradictory reports of her treatment he received, he gave some ear to her complaints, as he required a spy upon the Scottish war preparations (*Hamilton Papers*, i. 60–5, 75). On 1 March 1541 she preferred a curious request to Henry on behalf of a begging friar from Palestine (Thorpe, *Cal. of Documents relating to Scotland*, i. 40). On 12 May she informed Henry from Stirling of the death of the two young princes, and that she never left the bereaved parents (*State Papers*, v. 188). At the end of that month Henry's messenger, Ray, was in secret communication with her at Stirling (*Hamilton Papers*, i. 75). She was seized with palsy at Methven Castle on Friday, 14 Oct., and finding herself growing worse sent for James from Falkland Palace, but he did not arrive in time to see her alive. She is said to have 'extremely lamented and asked God mercy that she had offended unto the Earl of Angus as she had done,' but this rests upon the report of Henry's messenger, Ray (*State Papers*, v. 193–4). She was unable to make a will, but desired that Lady Margaret should inherit her goods. Ray was informed that she had no more than 2,500 marks Scots at her death (*ib.*) She died on Tuesday, 18 Oct., aged nearly fifty-three (*Chronicle of Perth*, Maitland Club, and Treasurer's Accounts for October 1541, quoted by Green, p. 504; the *Diurnal of Occurrents*, Bannatyne Club ed., places her death on 24 Nov.) James buried her splendidly in the vault of James I in the Carthusian church of St. John at Perth (Lesley, p. 157). Methven, by whom she had no offspring, though the contrary has been asserted, survived her some years.

Margaret had, in the words of an old Scottish writer, a 'great Twang of her brother's Temper.' Impetuous, capricious, equally ardent and fickle in her attachments, unscrupulously selfish, vain of power and show, and not without something of Henry's robustness and ability, the likeness is not merely fanciful. She listened neither to the voice of policy nor of maternal affection when passion impelled her. Yet she showed a real affection even for the daughter of whom she had seen so little, and James loved and trusted her until she shamefully abused his confidence. It was a hard part that she had to play in Scotland, distracted by internal turbulence and the intrigues of Henry VIII, but she played it too often without dignity, consistency, or moderation. It was not unnatural that in the miserable conflict of French and English influence she should range herself on the side of her brother; but nothing can justify the cold-bloodedness with which she urged him to destroy Scot-

tish ships and Scottish homes, and the treachery with which she betrayed her own son's counsels to his enemy. Her motives, too, were thoroughly selfish, for when her own interests dictated it she threw over her brother without scruple. Nor can we have any real sympathy with the ignoble private anxieties which she carried to her grave. If we may credit Gavin Douglas, Margaret in her youth was handsome, with a bright complexion and abundant golden hair. But Holbein's portrait represents her with rather harsh features. In middle age she grew stout and full-faced. Her portrait was frequently painted. There is a well-known one of Margaret and her two brothers by Mabuse, about 1496, in the china closet at Windsor, engraved as vignette on the title-page of vol. iv. of Mrs. Green's 'Princesses.' Minour painted one for presentation to James in 1502. A portrait by Holbein, in the possession of the Marquis of Lothian, is engraved as a frontispiece in the same volume. Another is mentioned as in the possession of the Earls of Pembroke at Wilton House. Small (Gavin Douglas, *Works*, vol. i. p. xci) gives a reproduction of an interesting portrait of Albany and Margaret, belonging to the Marquis of Bute, painted, he thinks, at the period when they were reproached with being over-tender. There is a portrait at Queen's College, Oxford; another, belonging to Charles Butler, esq., is described in the catalogue of the Tudor Exhibition (p. 55); and a third is engraven by G. Valck in Larrey's 'Histoire d'Angleterre' (Bromley, *Cat. of Engraved Portraits*, p. 7).

[Most of the authorities used have been mentioned in the text. Miss Strickland's Life is inaccurate and a little malicious. The Life by Mrs. Green is extraordinarily thorough and careful. The recently published Hamilton Papers have thrown some new light on the subject. Margaret was a prolific correspondent, and her letters will be found in great numbers in the State Papers, Mrs. Green's Letters of Royal Ladies, Teulet's Inventaire Chronologique and Papiers d'État, Ellis's Historical Letters, and the Hamilton Papers. Lesley is quoted in the Bannatyne Club edition, and Polydore Vergil in the Basle edition of 1570.] J. T–T.

MARGARY, AUGUSTUS RAYMOND (1846–1875), traveller, third son of Henry Joshua Margary, major-general R.E., was born at Belgaum, in the Bombay presidency, 26 May 1846. He was successively educated in France, at North Walsham grammar school, and at University College, London. Having received a nomination from his relative, Austen Henry Layard, he studied Chinese seven hours a day, passed a competitive examination before the civil service commissioners, obtained an honorary certificate, and was appointed a student interpreter on the Chinese consular establishment 2 Feb. 1867. In the following month he went to China, and on 18 Nov. 1869 rose to be a third-class assistant. The silver medal of the Royal Humane Society was awarded to him 16 July 1872 for saving the lives of several men who were wrecked during a typhoon in the island of Formosa, 9 Aug. 1871, and he also received the Albert medal of the first class 28 Oct. 1872. Till 1870 he was attached to the legation at Pekin, when he was sent to the island of Formosa, and there took charge of the consulate during twelve months. He was made a second-class assistant 7 Dec. 1872, was acting interpreter at Shanghai 16 Oct. to 12 Nov. 1873, and interpreter at Chefoo 24 Nov. 1873 to 9 April 1874. In August he received instructions from Pekin to proceed through the south-western provinces of China to the frontier of Yunnan, to await Colonel Horace Browne, who had been sent by the Indian government on a mission into Yunnan, from the Burmese side, in the hopes of opening up a trade with Western China. To this mission Margary was to act as interpreter and guide through China. On 4 Sept. 1874 he left Hankow on an overland journey to Mandalay. Passing the Tung-ting lake on the Yang-tse he ascended the Yuen river through Hoonan, and travelled by land through Kweichow and Yunnan, and on 17 Jan. 1875 joined Colonel Browne at Bhamô. He was the first Englishman who had traversed this route. On 19 Feb. 1875 he was sent forward to survey and report on the road from Burmah to Western China, but on 21 Feb. he was treacherously murdered at Manwein on the Chinese frontier.

[The Journey of A. R. Margary from Shanghai to Bhamô, and back to Manwyne, 1876, biog. preface, pp. i–xxi, with portrait; J. Anderson's Mandalay to Momien, 1876, pp. 364–449; Boulger's History of China, 1884, iii. 715–22; Foreign Office List, January 1875 p. 140, July 1875 p. 215; Times, 9, 22, and 28 April 1875; Illustr. London News, 1875, lxvi. 233–4, 257–8, with portrait; Graphic, 1875, xi. 296, with portrait.] G. C. B.

MARGETSON, JAMES (1600–1678), archbishop of Armagh, born in 1600, was a native of Drighlington in Yorkshire. He was educated at Peterhouse, Cambridge, and returned after ordination to his own county, where he attracted the notice of Wentworth, then lord president of the north, who took him

as chaplain to Ireland in 1633. He was made dean of Waterford by patent, 25 May 1635, and in October was presented by the crown to the rectory of Armagh in Cavan, as 'one of the chancellor's chaplains' (*Lib. Munerum*, pt. v.) He resigned Armagh in 1637, and in that year became rector of Galloon or Dartry in Monaghan (Shirley, p. 328), prebendary of the Holy Trinity in St. Finbar's, Cork, and dean of Derry. While Margetson held this deanery, 500*l.* was granted by the crown to provide bells for his cathedral; and Laud wrote to Strafford on 10 Sept. 1638, 'Out I am of the hearing of Londonderry bells, but I am glad they are there.' In December 1639 Margetson was made dean of Christ Church, Dublin. No new dean of Derry was appointed until after the Restoration. It appears from the correspondence between Laud and Strafford that the latter intended to restore the almost ruinous cathedral of Christ Church, but that he found neither time nor money. Margetson was prolocutor of the lower house of convocation in 1639.

When the rebellion of 1641 broke out, Margetson, himself distressed from the failure of income, was yet busy in helping those whose need was still greater. In August 1646 he signed the document in which eleven bishops and seventy-seven other clergymen congratulated Ormonde upon the conclusion of peace, and thanked him for his efforts in their behalf, 'without which many of us had undoubtedly starved' (Carte, Letter 471). A year later Dublin was in the hands of the parliament, and the Anglican clergy were invited to use the directory instead of the Book of Common Prayer. One bishop and seventeen clergymen, of whom Margetson was one, signed the dignified and spirited answer in which they refused to hold their churches on these terms (Mason, bk. ii. chap. iii.)

Ormonde left Ireland 28 Aug. 1647, and Margetson fled to England about the same time. He suffered imprisonment at Manchester and elsewhere, but was afterwards allowed to live in London unmolested, but very poor. He was employed by the wealthier cavaliers to dispense their alms among distressed loyalists in England and Wales, and William Chappell [q.v.], bishop of Cork, Milton's old tutor, is said to have been relieved by him.

With the Restoration Margetson's fortunes revived. On 25 Jan. 1660–1 he was made archbishop of Dublin by patent, and was allowed to hold his old living of Galloon, his Cork prebend, and the treasurership of St. Patrick's, Dublin, along with the archbishopric. He was consecrated in St. Patrick's two days later, along with eleven other bishops-elect, certainly one of the most imposing ceremonies of this kind on record (*ib.* bk. ii. chap. iv.) He was also made a privy councillor. In 1662 and 1663 he let on lease for twenty-one years his Cork property (Caulfield).

Margetson was translated to Armagh in 1663, where he succeeded Bramhall, who is said to have recommended him on his deathbed to Ormonde as the fittest man for the primacy. Harris throws doubts on this story, but perhaps groundlessly (Mant, chap. ix. sec. ii.) In 1667 he succeeded Jeremy Taylor as vice-chancellor of Dublin University, and remained in office till his death; but academical duties, though performed with care and success, did not prevent him from attending to his own diocese. Armagh Cathedral had been burned by Sir Phelim O'Neill in 1642, and Margetson lived to see it rebuilt. The subscriptions falling far short of what was wanted, he made up the deficit himself. He also founded a free school at Drighlington, his native place. Margetson always refused to invest, even on the most tempting terms, in any land which had ever belonged to the church. His generosity was at all times remarkable, and he sought no credit for it. In the same modest spirit he kept his great learning in the background. In the winter of 1677 he became disabled by obstinate jaundice, but nevertheless insisted on communicating publicly in the following May. He died in Dublin, 28 Aug. 1678, after enduring great pain with remarkable patience, and was buried within the altar-rails of Christ Church. His charity and exemplary life had won him such reputation that all sorts and conditions of men resorted to his deathbed to receive his last blessing. At his funeral Dr. Palliser spoke of his conciliatory attitude towards theological opponents. He was reverenced and beloved by his clergy, to whom he was both kind and strict, and he could scarcely blame one of them without weeping, 'for the vices of the clergy touched his very heart-strings.'

Margetson's eldest son, John, was killed at the siege of Limerick, being then a major in William's army, leaving a daughter, Sarah, from whom the earls of Bessborough and Mountcashel are descended. The Earl of Charlemont is descended from Anne Margetson, the primate's only daughter.

[Ware's Bishops, ed. Harris; Funeral Sermon, preached in Christ Church, Dublin, 30 Aug. 1678, by Henry [Jones], Lord Bishop of Meath, whereunto is added the Funeral Oration (Latin) preached at the Hearse by W. Palliser, D.D., as

Vice-chancellor of the University of Dublin, London, 1679; Liber Munerum Publicorum Hiberniæ, vol. ii.; Cotton's Fasti Ecclesiæ Hibernicæ; Shirley's Hist. of Monaghan; Strafford's Letters and Despatches; Carte's Ormonde; Mason's Hist. of St. Patrick's Cathedral; Caulfield's Annals of St. Fin Barre's Cathedral; Mant's Hist. of the Church of Ireland; Stuart's Armagh; Lodge's Peerage, by Archdall.] R. B–L.

MARGOLIOUTH, MOSES (1820–1881), divine, was born of Jewish parents at Suwalki, Poland, on 3 Dec. 1820. He was instructed at Pryerosl, Grodno, and Kalwarya in talmudic and rabbinical learning, and also acquired Russian and German. In August 1837, during a visit to Liverpool, he was induced to carefully study the Hebrew New Testament, with the result that on 13 April 1838 he was baptised a member of the church of England. For a time he obtained a livelihood by giving lessons in Hebrew, but in January 1840 he entered Trinity College, Dublin, to prepare for ordination, and during the vacations studied at the Hebrew College, London. In 1843 he became instructor of Hebrew, German, and English at the Liverpool Institution for inquiring Jews. On 30 June 1844 he was ordained to the curacy of St. Augustine, Liverpool. Three months later the Bishop of Kildare obtained for him the incumbency of Glasnevin, near Dublin, and made him his examining chaplain. The parish being small, Margoliouth had much leisure for literary pursuits. He started a Hebrew Christian monthly magazine, entitled 'The Star of Jacob,' which extended to six numbers (January–June 1847), and tried to establish a Philo-Hebraic Society for promoting the study of Hebrew literature, and for reprinting scarce Hebrew works. He subsequently served curacies at Tranmere, Cheshire; St. Bartholomew, Salford; Wybunbury, Cheshire (1853–5); St. Paul, Haggerston, London; Wyton, Huntingdonshire; and St. Paul, Onslow Square, London. Among his own people he was an indefatigable worker. In 1847 he visited the Holy Land, and on his return published an interesting account of his wanderings. During his travels he made the acquaintance of many celebrated men, among whom were Neander, Mendelssohn Bartholdy, and Mezzofanti. In 1877 he was presented to the vicarage of Little Linford, Buckinghamshire. He died in London on 25 Feb. 1881, and was buried in Little Linford churchyard. In 1857 he accepted the Ph.D. degree of Erlangen.

Margoliouth's chief works are: 1. 'The Fundamental Principles of Modern Judaism investigated,' 8vo, London, 1843. 2. 'An Exposition of the Fifty-third Chapter of Isaiah,' 8vo, London, 1846 and 1856. 3. 'A Pilgrimage to the Land of my Fathers,' 2 vols. 8vo, London, 1850. 4. 'The History of the Jews in Great Britain,' 3 vols. 12mo, London, 1851. 5. 'Genuine Repentance and its Effects: an Exposition of the Fourteenth Chapter of Hosea,' 8vo, London, 1854. 6. 'The Anglo-Hebrews, their Past Wrongs and Present Grievances,' 8vo, London, 1856. 7. 'The Curates of Riversdale: Recollections in the Life of a Clergyman,' 3 vols. 8vo, London, 1860. 8. 'The End of the Law, being a preliminary Examination of the "Essays and Reviews,"' 8vo, London, 1861. 9. 'Abyssinia, its Past, Present, and probable Future,' 8vo, London, 1866. 10. 'Vestiges of the Historic Anglo-Hebrews in East Anglia,' 8vo, London, 1870. 11. 'The Poetry of the Hebrew Pentateuch,' 8vo, London, 1871. 12. 'The Lord's Prayer no adaptation of existing Jewish Petitions, explained by the light of the Day of the Lord,' 8vo, London, 1876. 13. 'Some Triumphs and Trophies of the Light of the World,' 8vo, London, 1882. By 1853 he had completed, but apparently did not publish, a Hebrew translation of the New Testament (*Notes and Queries*, 1st ser. viii. 196). In 1872 he projected a quarterly periodical called 'The Hebrew Christian Witness and Prophetic Investigator,' which he continued (with the exception of one year, when the magazine was in abeyance) until the end of 1877. To the early volumes of 'Notes and Queries' he contributed many curious articles on Jewish history and antiquities. A portrait of Margoliouth is prefixed to his 'Pilgrimage,' 1850.

[Autobiography before Modern Judaism; Memoir prefixed to Some Triumphs; Guardian, 9 March 1881, p. 348; Crockford's Clerical Directory for 1880; Jacobs and Wolf's Bibl. Angl. Jud. p. 138; Jewish World, 4 March 1881.] G. G.

MARHAM, RALPH (*fl.* 1380), historian, was a scholar at Cambridge, where he graduated D.D. He became an Austin friar at King's Lynn, and eventually rose to be prior of his house, in which capacity he appears in 1378 and 1389. He wrote 'Manipulus Chronicorum,' inc. 'Fratribus religionis animo.' This work is a history in seven books, from the Creation to the writer's own time. The first letters of the opening words spell, 'Frater Radulphus Marham.' There is a copy of it in the Bibliothèque Nationale at Paris (cf. OSSINGER). Some sermons are also ascribed to him.

[Bale, vi. 59; Tanner's Bibl. Brit.-Hib. p. 510; Ossinger's Bibliotheca Augustiniana, p. 546; Blomefield's Norfolk, viii. 495.] C. L. K.

MARIANUS SCOTUS (1028–1082?), chronicler, was a native of Ireland, as his second name denotes, and was born in 1028. His true name was Moelbrigte, or servant of Bridget, and his teacher was Tigernach, no doubt the annalist of that name. He became a monk in 1052, and, leaving Ireland, entered the monastery of Irish monks at Cologne on Thursday, 1 Aug. 1056. On 12 April 1058 he left Cologne for Fulda, was ordained priest by Abbot Siegfried of Fulda on 13 March 1059 at Warzburg, and on 14 May following became a 'recluse' at Fulda. There he remained ten years, till on 3 April 1069 he left Fulda by command of Siegfried, now archbishop of Mentz, and on 10 July 1069 settled at Mentz still as a recluse, and there remained in the monastery of St. Alban the Martyr till his death, which is said to have taken place on 22 Dec. 1082, or 1083.

Marianus composed a universal chronicle, beginning from the Christian era, and coming down to 1082; it was continued by Dodechin, abbot of St. Disebod, near Treves, to 1200. Marianus thought that the Dionysian date of Christ's nativity was twenty-two years too late, and he therefore added to his chronicle a double chronology, (1) according to the gospel; (2) according to Dionysius, and appended tables and arguments in support of his theory; but even in his own time, says William of Malmesbury, he had but few supporters (*Gesta Regum*, p. 345, Rolls Ser.)

The chronicle contains some fifty or sixty references to Britain and Ireland. Down to 725 A.D. these are extracted from Bede; the later ones refer mostly to Marianus himself, or to Irish monks. In its earlier portion the chronicle is a compilation from various sources, and the part that relates to the writer's own time is very brief. Florence of Worcester adopted Marianus as the basis of his own chronicle, and through this source the work became familiar to English writers, who, indeed, often cite Florence under the name of Marianus. In Germany the chronicle of Marianus was not so widely known, though Siegfried of Gemblou made extensive use of it. The two best manuscripts of the chronicle are Cotton MS. Nero C. v., of the eleventh century, which was probably used by Florence of Worcester; and Vatican 830, which has many claims to be regarded as Marianus's own autograph; in any case the writing is that of an Irish monk, and it is also significant that in this copy a few short entries in Gaelic occur. The Vatican MS. was taken by Waitz for his text in the 'Monumenta Germaniæ Historica,' v. 495–562. The chronicle was printed at Basle in 1559 from a mutilated manuscript; this is followed in the editions of Pistorius, 1601, and of Struvius, 1726, so that Waitz might fairly claim for his edition the merit of an 'editio princeps.'

In addition to the chronicle, Marianus is also credited with a variety of scriptural commentaries, through confusion with his contemporary and namesake, Marianus Scotus, abbot of St. Peter's, Ratisbon (see below). Similarly his 'Concord of the Gospels' is simply the second book of the chronicle, and the various chronological treatises ascribed to him extracts from it.

MARIANUS SCOTUS (*d.* 1088), abbot of St. Peter's, Ratisbon, is to be carefully distinguished from the historian. In an Irish gloss in MS. 1247 in the Imperial Library at Vienna he describes himself as 'Muiredach trog macc robartaig,' in Latin, 'Marianus miser filius Robartaci.' Muiredach is Latinised as Marianus or Pelagius, Robartaig is the modern Rafferty. Marianus came to Bamberg in 1067, and there, by the advice of Bishop Otto, became a Benedictine in the monastery of St. Michael. After Otto's death, Marianus and his companions set out for Rome, but, owing to a vision, joined Muricherodachus (i.e. Marchard or Morvog), an Irish recluse at Ratisbon, where they founded the monastery of St. Peter, outside the walls. Marianus became the first abbot, and after his death was regarded as a saint. He probably died in 1088; his day is given by Colgan as 17 April, by others as 4 July; the Bollandists prefer 9 Feb.

Marianus the abbot was famous for his caligraphy, and is said to have copied the Bible more than once. The Vienna MS. referred to above is a copy of the epistles of St. Paul, with a commentary in his handwriting. At Ratisbon there is a commentary on the Psalms, which Marianus says that he wrote in 1074, the seventh year of his pilgrimage. Dempster says that he wrote 'Regula ad fratres' and other works (*Hist. Eccl.* xii. 837). His life, written by an anonymous monk of Ratisbon, is printed in the 'Acta Sanctorum.'

[The details of Marianus's life are given in his Chronicle; see also preface to Florence of Worcester (Engl. Hist. Soc.); Tanner's Bibl. Brit.-Hib. pp. 511–12; Hardy's Descript. Cat. Brit. Hist. ii. 46; Pertz's Mon. Germ. Hist. v. 481–94; Allgemeine Deutsche Biographie, xx. 378–9. For MARIANUS the abbot see Bolland's Acta Sanctorum, Feb. ii. 361–5; Revue Celtique, i. 262–4.]

C. L. K.

MARISCHAL, EARLS OF. [See KEITH, WILLIAM, fourth EARL, *d.* 1581; KEITH, GEORGE, fifth EARL, 1553?–1623; KEITH, WILLIAM, sixth EARL, *d.* 1635; KEITH, WILLIAM, seventh EARL, 1617?–1661; KEITH, GEORGE, tenth EARL, 1693?–1778.]

MARISCO, ADAM DE (*d.* 1257 ?), Franciscan. [See ADAM.]

MARISCO, MARISCIS, MAREYS, or MARES, GEOFFREY DE (*d.* 1245), justiciar or viceroy of Ireland, is said to have been the nephew and heir of Hervey de Mount-Maurice [q. v.], and nephew of Herlewin, bishop of Leighlin (*d.* 1217 ?) (*Genealogical Memoir of Montmorency*, Pedigree, p. ix; GILBERT, *Viceroys of Ireland*, p. 78), but these assertions seem to lack proof. He is also said to have been the brother of Richard de Marisco [q. v.], bishop of Durham and chancellor (GILBERT, ut supra), which, though possible (see SWEETMAN, *Documents*, No. 745), appears to be a mere assumption (see FOSS, *Judges of England*, ii. 400; SURTEES, *History of Durham*, vol. i. p. xxviii). The arms used by the bishop (see *Notes and Queries*, 3rd ser. i. 91) are different from those carried by Geoffrey (see MATT. PARIS, *Chronica Majora*, vi. 475). Another theory makes him the son of a Jordan de Marisco, described as lord of Huntspill-Mareys, Somerset, and other lands, which Geoffrey is supposed to have inherited (*Genealogical Memoir*, ut supra, p. vi; COLLINSON, *History of Somerset*, ii. 392), but save that Geoffrey had a brother named Jordan (*Documents*, No. 2119), and is represented as having a son of that name (*Genealogical Memoir*, ut supra, p. x), this also seems to be unsupported by evidence, for it is impossible to assume, with the pedigree-makers, that the Geoffrey FitzJordan mentioned in a charter of Quarr Abbey in the Isle of Wight (*Monasticon*, v. 317) is the justiciar; and though Geoffrey is said to have possessed large estates in England (GILBERT, ut supra, p. 78), it is certain that he had no land in this country in 1238 (*Documents*, No. 2445). His name, which, translated, is simply Marsh, was as common in England in the middle ages as the marshes from which it was derived (*Monumenta Franciscana*, vol. i. Pref. p. lxxvii), and the compilers of the pedigrees of the family of Mountmorres, or Montmorency, have caused much confusion by importing into their schemes the names of all persons of any note who were known by that common appellation, or by one at all like it [see under MOUNT-MAURICE, HERVEY DE]. Nothing seems certain about Geoffrey's parentage further than that he was a nephew of John Comyn (*d.* 1212) [q. v.], archbishop of Dublin (*Documents*, No. 276), a fact which may account for his rise to wealth and power in Ireland; and that his mother was alive in 1220 (*Royal Letters, Henry III*, i. 128).

Geoffrey was powerful in the south of Munster and Leinster, and appears to have received large grants of land in Ireland from King John. He was with the king at Ledbury, Gloucestershire, in 1200 (*Documents*, No. 137), and received a grant of 'Katherain' in exchange for other lands in Ireland, together with twenty marks, to fortify a house there for himself (*ib.* No. 139). When war broke out among the English in Leinster, the lords and others who were discontented with the government of the justiciar Hugh de Lacy [q. v.] seem to have looked on Geoffrey as their leader. He was joined by a number of the natives, seized Limerick (*Annals of Worcester*, p. 396), and inflicted a severe defeat on the justiciar at Thurles in Munster (*Annals of the Four Masters*, iii. 15, 171; *Annals* ap. *Chartularies of St. Mary's Abbey*, ii. 311). For this he obtained the king's pardon (GILBERT, ut supra, p. 66), and in 1210 made successful war against the Irish of Connaught (*Annals of Loch Cé*, i. 239, 245). When Innocent III was threatening, in or about 1211, to absolve John's subjects from their allegiance, he joined the other magnates of Ireland in making a protestation of loyalty (*Documents*, No. 448). In the summer of 1215 he was with the king at Marlborough, and on 6 July was appointed justiciar of Ireland, giving two of his sons as pledges for his behaviour (*ib.* Nos. 604, 608). On the accession of Henry III he advised that Queen Isabella, or her second son, Richard, should reside in Ireland (GILBERT, ut supra, p. 80). He built a castle at Killaloe, co. Clare, in 1217, and forced the people to accept an English bishop, Robert Travers, apparently one of his own relatives (*Annals of the Four Masters*, iii. 90; *Documents*, Nos. 1026, 2119). In 1218 he was ordered to raise money to enable the king to pay Louis, the son of the French king, the sum promised to him, and to pay the papal tribute. He was ordered in 1219 to pay the revenues of the crown into the exchequer at Dublin, and to present himself before the king, leaving Ireland in the care of Henry of London, archbishop of Dublin. Having already taken the cross he received a safe-conduct to make a pilgrimage to the Holy Land (*Calendar of Patent Rolls*, 3 Hen. III, p. 12), and went to England. There in March 1220 he entered into an agreement with the king at Oxford, in the presence of the council, with reference to the discharge of his office, pledging himself to pay the royal revenues into the exchequer, and to appoint faithful constables for the king's castles, and delivering one of his sons to be kept as a hostage by the king (*Fœdera*, i. 162). On his return to Ireland he was

commanded to resume the demesne lands that he had alienated without warrant (*Documents*, No. 949). Complaints were made against him to the king by the citizens of Dublin, and in July 1221 the king wrote to the council in Ireland, declaring that he had received no money from that country since he came to the throne, and that Geoffrey, who had while in England made a fine with him to satisfy defaults, had not obeyed his wishes. Henry therefore desired that he should give up his office (*ib.* No. 1001). Geoffrey resigned the justiciarship on 4 Oct., was thanked for his faithful services, quit-claimed of 1,080 marks, part of the fine made with the king, and received a letter of protection during the king's minority, and the wardship of the heir of John de Clahull (*ib.* Nos. 1015 sqq.)

During the absence of the justiciar, William, the earl-marshal, in 1224, Geoffrey had charge of the country, and carried on war with Aedh O'Neill. He was reappointed justiciar on 25 June 1226, and, being then in England, received on 4 July a grant of 580*l.* a year, to be paid out of the Irish exchequer as salary (*ib.* Nos. 1383, 1413; *Fœdera*, i. 182). This seems to be the first time that a salary was appointed for the viceroy of Ireland. On his return to Ireland he wrote to the king informing him that Theobald Fitz-Walter, who had married Geoffrey's daughter, was refractory, and had garrisoned Dublin Castle against the king. He advised that Theobald should be deprived of the castle of Roscray, and promised that he would use every effort to punish the king's enemies (*Royal Letters*, i. 290 sqq.) He endeavoured to detain the person of Hugh, or Cathal, O'Conor, king of Connaught; but Hugh was delivered by the intervention of William, the earl-marshal. In revenge, his son Aedh surprised William, the justiciar's son, near Athlone, and made him prisoner; nor could his father obtain his release, except on terms that were highly advantageous to the Connaught people (*Annals of the Four Masters*, iii. 245). Geoffrey built the castle of Ballyleague, in the barony of South Ballintober, co. Roscommon, about this time. While Hugh O'Conor was at the justiciar's house, one of Geoffrey's men slew him, on account of a private quarrel, and Geoffrey hanged the murderer (*ib.* p. 247). He resigned the justiciarship at his own wish in February 1228 (*Documents*, No. 1572). He was reappointed justiciar in 1230, and in July inflicted, with the help of Walter de Lacy and Richard de Burgh [q. v.], a severe defeat on the Connaught men, under their king, Aedh, who was taken prisoner (Wendover, iv. 213). He resigned the justiciarship in 1232 (*Royal Letters*, i. 407).

In common with Maurice FitzGerald, then justiciar, and other lords, Geoffrey in 1234 received a letter written by the king's evil counsellors, and sealed by him, directing that should Richard, the earl-marshal, come to Ireland he should be taken alive or dead. Geoffrey accordingly joined the magnates of Ireland in their conspiracy against the marshal, who went to Ireland on hearing that his lands there had been ravaged. As soon as he landed Geoffrey joined him, and treacherously urged him to march against his enemies, promising him his aid. Acting by his advice, the earl, at a conference with the magnates at the Curragh, Kildare, refused to grant them the truce that they demanded. When they set the battle against him Geoffrey deserted the earl, who was wounded, taken prisoner, and soon afterwards died (Paris, iii. 273–9). Geoffrey fell into temporary disgrace with the king for his share in the business, but on 3 Aug. 1235 Henry restored him his lands (*Documents*, No. 2280). In this year his son William, it is said, slew, at London, a clerk named Henry Clement, a messenger from one of the Irish magnates, and was consequently outlawed (*ib.* No. 2386). A man who was accused of an intent to assassinate the king at Woodstock in 1238 was said to have been instigated by William de Marisco; his father, Geoffrey, was suspected of being privy to the scheme, and his lands in Ireland being distrained upon, he fled to Scotland, where he was, with the connivance of Alexander II, sheltered by Walter Comyn, no doubt his kinsman. Henry was indignant with the king of Scots for harbouring him, and made it a special ground of complaint. After the treaty of July 1244 Alexander sent Geoffrey out of his dominions. He fled to France, where he died friendless and poor in 1245, at an advanced age, for he is described as old in 1234.

Meanwhile his son had taken refuge on Lundy Island, which he fortified. There he was joined by a number of broken men, and adopted piracy as a means of sustaining life, specially plundering ships laden with wine and provisions. Strict watch was kept, in the hope of taking him, and in 1242 he was taken by craft, carried to London, and there drawn, hanged, and quartered, sixteen of his companions being also hanged. In his dying confession he protested his innocence of the death of Clement, and of the attempt on the king's life (Paris, iv. 196). He had married Matilda, niece of Henry, archbishop of Dublin, who gave her land on her marriage (*Documents*, Nos. 2528, 2853). William had

also received a grant of land from the king for his support in 1228 (*ib.* No. 1640).

Geoffrey appears to have been vigorous and able, a successful commander, and on the whole a just and skilful ruler. Like most of the great men of Ireland at the time, he did not scruple to act treacherously. To the king, however, he seems to have been a faithful servant. The accusation of treason brought against him and his son William is extremely improbable, and their ruin must be considered as a result of the indignation excited by the fate of the earl-marshal. Geoffrey founded an Augustinian monastery at Killagh, co. Kerry, called Beaulieu (*Monasticon Hibernicum*, p. 304), and commanderies of knights hospitallers at Any and Adair, co. Limerick. An engraving of a tomb in the church of Any, which is said to be Geoffrey's, is in the 'Genealogical Memoir of Montmorency.'

Geoffrey married Eva de Bermingham (*Documents*, Nos. 817, 1112), and apparently, for his second wife, a sister of Hugh de Lacy (Wendover, iv. 304; Paris, iii. 277), named Matilda (*Documents*, No. 2853). Geoffrey told Richard, the earl-marshal, that his wife was Hugh de Lacy's sister, but the genealogists assert that his second wife was Christiania, daughter of Walter de Riddlesford, baron of Bray, and sister of Hugh de Lacy's wife, Emmeline (*Genealogical Memoir*, Pedigree, p. ix). This is an error, for Christiania de Riddlesford married Geoffrey's son Robert (*d.* 1243), by whom she was the mother of Christiania de Marisco, an heiress of great wealth (*Documents*, No. 2645 and other numbers; comp. also *Calendarium Genealogicum*, i. 171). Of Geoffrey's many sons, William, Robert, Walter, Thomas, Henry, John, and Richard appear in various public records (see *Documents* passim). He is also said to have had an eldest son Geoffrey, who settled in Tipperary and died without issue; William was reckoned as his second son; a third and eldest surviving son, named Jordan, married the daughter of the lord of Lateragh, and continued his line; his youngest son was named Stephen (*Genealogical Memoir*, Pedigree, pp. x, xi, App. p. xl); a daughter is assigned to him named Emmeline, who is said to have married Maurice FitzGerald, 'earl of Desmond' (*ib.* and App. p. clxvii). The first Earl of Desmond, however, lived much later [see under FitzThomas, Maurice, *d.* 1356], and the genealogist seems to take for a daughter of Geoffrey de Marisco, Emmeline, daughter and heiress of Emmeline de Riddlesford, wife of Hugh de Lacy, and Stephen Longespée, who married Maurice FitzMaurice (see under FitzGerald, Maurice FitzMaurice, 1238?–1277; Kildare, *Earls of Kildare*, p. 17). Geoffrey had a daughter who married Theobald FitzWalter. The assertion (*Genealogical Memoir*, Pedigree, p. x) that his son John was viceroy of Ireland in 1266 is erroneous. The father of the viceroy was Geoffrey FitzPeter. Geoffrey the justiciar had nephews named Richard, John Travers, and William FitzJordan (*Documents*, No. 2119).

[Sweetman's Calendars of Documents, Ireland, vol. i. passim (Record publ.); Cal. Pat. Rolls, Hen. III, p. 12 (Record publ.); Rymer's Fœdera, i. 145, 162, 182 (Record ed.); Roberts's Calendarium Genealogicum, i. 171 (Record publ.); Notes and Queries, 3rd ser. i. 91; Royal Letters, Hen. III, i. 128, 290, 500 (Rolls Ser.); Annals of Loch Cé, i. ann. 1210, 1224, 1227, 1228 (Rolls Ser.); Annals of the Four Masters, iii. 15, 17, 190, 245, 247, ed. O'Donovan; Chartularies of St. Mary's Abbey, Dublin, i. 175, 272, ii. 311 (Rolls Ser.); Ann. of Osney and Ann. of Worc. ap. Ann. Monast. iv. 96, 396 (Rolls Ser.); Wendover, iv. 213, 292 sq., 300–3 (Engl. Hist. Soc.); M. Paris's Chron. Maj. iii. 197, 265, 273, 277, iv. 193, 202, 380, 422, vi. 475 (Rolls Ser.); Ware's Annals, p. 48, and Antiqq. p. 103, ed. 1705; H. de Montmorency-Morres's Genealogical Memoir of Montmorency, passim (untrustworthy); Gilbert's Viceroys of Ireland, pp. 66, 78, 80, 82, 91, 102.] W. H.

MARISCO, HERVEY de (*fl.* 1169), Anglo-Norman invader of Ireland. [See Mount-Maurice.]

MARISCO or MARSH, RICHARD de (*d.* 1226), bishop of Durham and chancellor, was perhaps a native of Somerset; we know that Adam Marsh or de Marisco [see under Adam] was his nephew (*Cal. Rot Claus.* ii. 136; *Chron. Lanercost*, p. 24). The first mention of Richard de Marisco is as an officer of the exchequer in 1197 (Madox, *Hist. Exch.* ii. 714), and as one of the clerks of the exchequer he was in constant attendance on the king after 1207 (*Cal. Rot. Pat.* i. 89–100). In 1209 he received a prebend at Exeter, which he soon after exchanged for the rectory of Bampton, Oxfordshire (*ib.* i. 86, 87). In the following year he was John's adviser in the persecution of the Cistercians, the beginning of a long course of action which made him exceedingly unpopular with the clergy and monastic orders. He was archdeacon of Northumberland before 4 May 1212 (*Cal. Rot. Chart.* p. 186). On 20 July 1212 he was presented to the vicarage of Kempsey, Worcestershire (*Cal. Rot. Pat.* i. 93), and in November of the same year was sheriff of Dorset and Somerset. As one of the clergy who had officiated for the king during the interdict, he was in this year suspended, and

sent to Rome (*Ann. Mon.* iii. 40); while at Rome he took part in the negotiations for the relaxation of the interdict. In the following February he appears as archdeacon of Richmond, and on 16 Aug. received a prebend at York (*Cal. Rot. Pat.* i. 93, 95, 102, 103, 105; *Cal. Rot. Chart.* p. 190). He was also in 1213 and 1214 one of the justiciars before whom fines were levied. He was abroad with John in the spring of 1214, but in May was sent home. John at the same time recommended him to the monks of Winchester for election as bishop, and on 28 June notified the legate that he had given his consent to the election (*Cal. Rot. Pat.* i. 139); the election was not, however, confirmed. During 1213 he is spoken of as 'residens ad scaccarium;' Dugdale says he was chancellor, but Foss considers this an error, and the real date of his appointment to that office was 28 or 29 Oct. 1214 (cf. *Cal. Rot. Chart.* p. 202); Matthew Paris (ii. 533), however, calls him 'regis cancellarius' in 1211, but this is probably a mistake.

As chancellor he signed the charter granting freedom of election to the churches on 15 Jan. 1215. During the end of 1214 and spring of 1215 he was engaged with the dispute as to the election of Abbot Hugh at Bury St. Edmunds (*Mem. St. Edmund's Abbey*, ii. 105–12, Rolls Ser.) In September 1215 he was sent abroad by John to raise forces for his service, and on a mission to the pope (*Cal. Rot. Pat.* p. 182). Marisco continued to be chancellor after John's death, and in accordance with a recommendation made by Pope Honorius (*Royal Letters*, i. 532) he was, as a reward for his fidelity, promoted to the bishopric of Durham through the influence of the legate Gualo (*Ann. Mon.* ii. 288). His election took place on 29 June 1217, and he was consecrated at St. Oswald's, Gloucester, by Walter de Gray, archbishop of York, on 2 July (*ib.* iv. 408). In December 1217 he absolved Alexander of Scotland and his mother from their excommunication at Berwick (*Chron. Melrose*, p. 132). In 1219 he was a justice itinerant for Yorkshire and Northumberland. At Durham, Bishop Richard was soon involved in a quarrel with his monks, on whose privileges he is alleged to have encroached. The monks appealed in 1220 to the pope, who issued letters of inquiry to the Bishops of Salisbury and Ely. The prelates discovered 'strange and abominable things' at Durham. Richard de Marisco, who had already gone to Rome in his turn, by prayers and bribery obtained absolution; but the pope, when he learnt the truth, declared he had been shamefully deceived, though he could not quash his decision (*Ann. Mon.* iii. 67). Matthew Paris says that the pope did refer the dispute back to the Bishops of Ely and Salisbury. In any case, the quarrel was not ended, and Richard was on his way to London to plead his suit, when he died suddenly at Peterborough on 1 May 1226. He had suffered from ophthalmia. His body was taken back for burial at Durham. The dispute with the monks was so costly that it long burdened the bishopric of Durham, and so it was said that Richard was bishop for fifteen years after his death.

As a harsh superior, Richard de Marisco found no favour in the eyes of monastic chroniclers; their statements must therefore be accepted with caution. Nevertheless they are unanimous in their condemnation of him as the worst of John's evil advisers. Matthew Paris says he was of John's household and manners, and a courtier from his earliest years (iii. 43, 111); he also relates a story, that in 1224 John appeared in a dream to a monk at St. Albans, and declared that he had suffered many torments for his evil deeds at the advice of Richard de Marisco (iii. 111–113). The Waverley annalist complains of Richard's tyranny as John's minister, and says that, after employing him as proctor for various sees during their vacancy, John intended to make him a bishop; but the clergy cried out for free election, that 'an ape in the court might not become a priest in the church' (*Ann. Mon.* ii. 288). In another place it is asserted that John called Richard de Marisco his god, when speaking to the regular and secular clergy (Cont. Will. Newburgh, *Chron. Steph. Henry II*, ii. 512). He bequeathed his library to Adam de Marisco (*Cal. Rot. Claus.* ii. 136).

[Matthew Paris; Annales Monastici; Walter of Coventry; Shirley's Royal and Historical Letters of the Reign of Henry III (all in Rolls Ser.); Le Neve's Fasti Eccl. Angl.; Foss's Judges of England, ii. 400–4.] C. L. K.

MARKAUNT, THOMAS (*d.* 1439), antiquary, was the son of John Markaunt and his wife Cassandra. He became bachelor of divinity at Cambridge and fellow of Corpus Christi College, not of Peterhouse, as erroneously stated by Fuller (*Hist. of Cambridge*, p. 65). From his being styled 'confrater' as well as 'consocius' of the college, Masters (*Hist. of Corpus Christi*) concludes that the Corpus gild was still in existence and perhaps independent of the college.

In 1417 Markaunt was proctor of the university. He is said to have been one of the most eminent antiquaries of his time, and to have first collected the privileges, statutes, and laws of the university. He left

by his will, dated 4 Nov. 1439, seventy-six books, valued at 104*l.* 12*s.* 3*d.*, to the college library, to be placed in a chest for the use of the master and fellows. The books, chiefly theological or Aristotelian, seem to have been lost before the time of Archbishop Parker, in spite of the oath administered to every fellow on admission to take every possible care of them. But a copy of Markaunt's will, with lists of his books and their values and a register of borrowers and the books borrowed between 1440 and 1516, is extant in MS. 232 of the Corpus library. It was printed by Mr. J. O. Halliwell in the 'Publications of the Cambridge Antiquarian Society,' vol. ii. pt. xiv. pp. 15–20. Markaunt died on 19 Nov. 1439 (Masters, p. 49; Tanner, p. 512; Halliwell, p. 20, prints 16).

[Masters's History of Corpus Christi, 1753, ed. Lamb, 1831, pp. 49, 307; Tanner's Bibl. Brit.-Hib.] J. T–t.

MARKHAM, Mrs., writer for children. [See Penrose, Elizabeth, 1781?–1837.]

MARKHAM, FRANCIS (1565–1627), soldier and author, was a brother of Gervase Markham [q. v.] and the second son of Robert Markham of Cottam in Nottinghamshire, by Mary, daughter of Sir Francis Leake. Francis was born on 5 July 1565. After passing his early years in the household of the Earl of Pembroke, he was sent to Winchester School, and was afterwards under the famous scholar, Adrian de Saravia. In 1582 he was entered of Trinity College, Cambridge, but remained only a short time, going as a volunteer to the wars in the Low Countries without permission. Having made submission to his father, he was properly fitted out as a volunteer under Sir William Pelham [q. v.], and he served at the siege of Sluys. When Pelham died, young Francis returned to England, and in 1588 he was studying law at Gray's Inn. But he soon tired of the law, and crossed over to Flushing in the hope of getting a captain's company from Sir Robert Sidney, who was then governor. Disappointed in that quarter, he went to serve under the Prince of Anhalt in the war caused by a disputed succession to the bishopric of Strasburg, and in 1593 he was studying law at Heidelberg. He had a captaincy under the Earl of Essex in France and in Ireland, and was again in the Low Countries for a short time with Sir Francis Vere. He travelled in France with Lord Roos, and eventually obtained the appointment of muster-master, which gave him a fixed salary with residence at Nottingham. In 1608 he married a lady named Mary Lovel, and had children, but none survived him. He was still muster-master of Nottingham in 1622, and died in 1627, aged 62.

Markham published: 1. 'Five Decades of Epistles of War,' fol. 1622, in which he gives an account of the duties of the officers in the army of every rank in the days of Elizabeth. 2. 'The Booke of Honour,' fol. 1626; an antiquarian treatise on the origin and status of the various ranks of nobility and knighthood. He also wrote a 'Genealogy or Petigree of Markham,' still in manuscript, and dated 27 July 1601 (it belongs to the present writer); and a glossary of Anglo-Saxon words, with derivations of christian names.

[Markham's curious autobiography was printed in the Proceedings of the Society of Antiquaries, 17 Nov. 1859.] C. R. M

MARKHAM, FREDERICK (1805–1855), lieutenant-general, youngest son of Admiral John Markham [q. v.], and grandson of William Markham [q. v.], archbishop of York, was born at his father's house, Ades, in Chailey parish, near Lewes, Sussex, 16 Aug. 1805. He was sent to Westminster School, where he was an active cricketer and oarsman, and acted Syrus in the 'Adelphi,' the Westminster play of 1823. He was expelled for a boating scrape in 1824, and on 13 May of that year obtained an ensigncy by purchase in the 32nd foot, in which regiment he became lieutenant in 1825, captain in 1829, major in 1839, and lieutenant-colonel in 1842, buying all his steps. When the 32nd was in Dublin in 1830, Markham was second to Captain Smyth, then of the regiment (afterwards General Sir John Rowland Smyth, K.C.B., *d.* 1873), in a fatal duel with Standish O'Grady, a barrister, arising out of a fracas in Nassau Street, Dublin, on 17 March. Smyth and Markham were tried for their lives, and sentenced each to a year's imprisonment in Kilmainham gaol. Judge Vandeleur was careful to assure them that the sentence implied no reflection on their conduct in the affair. Markham served with his regiment in Canada, and received three wounds when in command of the light company covering the advance in the unsuccessful attack on the rebels at St. Denis in November 1837, during the insurrection in Lower Canada. He went out in command of the regiment to India; commanded the 2nd infantry brigade at the first and second sieges of Mooltan during the Punjáb campaign of 1848-9 (he was wounded 10 Sept. 1848); commanded the division at Soorajkhoond, when the enemy's position was stormed and seven guns taken; commanded the Bengal column at the storming of Mooltan, 2 Jan. 1849, and was present at the sur-

render of the city on 22 Jan. and the capture of the fort of Cheniote on 2 Feb., and, joining Lord Gough's army with his brigade on 20 Feb., was present with it at the crowning victory of Goojerat (C.B., medal and clasps). He was afterwards made aide-de-camp to the queen.

Markham, who was a wiry, active man, was all his life an ardent sportsman. When at Peshawur in April 1852 he made a long shooting excursion in the Himalayas in company with Sir Edward Campbell, bart., an officer of the 60th rifles on the governor-general's staff. They visited Cashmere and Tibet, penetrating as far as Ladak, and bringing back trophies of the skulls and bones of the great *Ovis Ammon*, the burrell, gerow, ibex, and musk-deer. Markham published a narrative of the journey, entitled 'Shooting in the Himalayas—a Journal of Sporting Adventures in Ladak, Tibet, and Cashmere . . . with Illustrations by Sir Edward Campbell, Bart.,' London, 1854. Markham returned home on leave, and in March 1854 was sent back to India as adjutant-general of the queen's troops. In November he was promoted major-general and appointed to the Peshawur division, but when within two days' journey of his command was recalled for a command in the Crimea. On 30 July 1855 he was appointed to the 2nd division of the army before Sebastopol, with the local rank of lieutenant-general. He commanded the division at the attack on the Redan, 8 Sept. 1855. He was just able to witness the fall of Sebastopol, when his health, which had suffered greatly by his hurried journey from India, broke down. He returned home, and died in London, at Limmer's Hotel, 21 Dec. 1855. He was buried in the family vault, Morland, near Penrith, beside a small oak-tree he had planted before leaving for the Crimea. A monument to him was put up in Morland parish church by the officers of the 32nd foot, now 1st Cornwall light infantry.

[A Naval Career during the Old War (Life of Admiral John Markham), London, 1883, pp. 275, 284–7; Gent. Mag. 1856, pt. i. p. 83.]

H. M. C.

MARKHAM, GERVASE or JERVIS (1568?–1637), author, brother of Francis Markham [q. v.], and third son of Robert Markham of Cottam, Nottinghamshire, was born about 1568. In his early years he followed the career of arms in the Low Countries, and had a captaincy under the Earl of Essex in Ireland. Sir John Harington [q. v.] and Anthony Babington [q. v.] were first cousins of the father. A letter of Harington in the 'Nugæ Antiquæ' (i. 260) mentions that when in Ireland he received many kindnesses from his cousin Markham's three sons. The eldest brother, Robert, was, according to Thoroton, 'a fatal unthrift and destroyer of this eminent family,' and is possibly identical with the Captain Robert Markham who published in verse 'The Description of . . . Sir Iohn Byrgh . . . with his last Seruice at the Isle of Ree' (London, 1628, 4to; reissued as 'Memoirs of . . . Sir John Burroughs or Burgh, Knt.,' in 1758).

Apparently Gervase turned to literature in search of the means of subsistence. He was well equipped for his calling. He was at once a scholar, acquainted with Latin, French, Italian, Spanish, and probably Dutch; a mediocre poet and dramatist, not afraid of dealing at times with sacred topics; a practical student of agriculture; and a champion of improved methods of horse-breeding and of horse-racing. He was himself the owner of valuable horses, and is said to have imported the first Arab. In a list of Sir Henry Sidney's horses in 1589 'Pied Markham' is entered as having been sold to the French ambassador, and Gervase sold an Arabian horse to James I for 500*l*. His services to agriculture were long remembered. In 1649 Walter Blith, in his 'English Improver, or a new Survey of Husbandry,' wrote that divers of his pieces, containing much both for profit and recreation, 'have been advantageous to the kingdom' and 'worthy much honour.' He treats, Blith writes, 'of all things at large that either concerns the husbandman with the good housewife' (Brydges, *Censura Lit.* ii. 169–170). His industry was prodigious, and as a compiler for the booksellers on an exceptionally large scale he has been called 'the earliest English hackney writer.' His books shamelessly repeat themselves. He was in the habit of writing several works on the same subject, giving each a different title. He also reissued unsold copies of old books under new titles, and thus gives endless trouble to the conscientious bibliographer. On 24 July 1617 the booksellers, for their own protection, obtained the signature of Gervase Markham, 'of London, Gent.,' to a paper in which he promised to write no more books on the treatment of the diseases of horses and cattle. Ben Jonson scorned him, declaring that 'he was not of the number of the Faithfull, and but a base fellow' (*Conversations with Drummond*, p. 11). He appears to have collected a library, and one of the first examples of an English plate, in a copy of Thomas à Kempis of 1584, is his.

As early as 1593 he revised for the press 'Thyrsis and Daphne,' a poem not known to be extant (cf. *Stationers' Reg.* 23 April 1593).

Two years later he published a poem on the fight of the Revenge, entitled 'The most Honorable Tragedie of Sir Richard Grinvile, Knight,' 1595, dedicated to Lord Mountjoy; it also includes a sonnet addressed to Henry Wriothesley, earl of Southampton, whence Mr. Fleay awkwardly deduces a very strained argument to prove that Markham and Shakespeare were rivals for Southampton's favour, and that Shakespeare reflected on Markham in his sonnets. The original edition is a work of extreme rarity; only two copies, in the British Museum and Bodleian respectively, are known. It was reprinted by Professor Arber in 1871. Gervase tells the thrilling story of Grenville's fight in 174 stanzas of eight lines each. Tennyson told the same tale in fifteen, and some of his expressions were doubtless suggested by Markham. Where Markham has 'Sweet maister gunner, split our keele in twaine,' Tennyson reads, 'Sink me the ship, master gunner; sink her—split her in twain.'

Markham's 'Poem of Poems, or Sion's Muse, contaynynge the Divine Song of Salomon in Eight Eclogues,' appeared in 1595, 12mo (Bodleian), 2nd edit. 1596; it is dedicated to Elizabeth, daughter of Sir Philip Sidney. Meres refers to it approvingly in his 'Palladis Tamia,' 1598. His 'Devoreux, or Vertues Tears,' 1597, 4to, was a lament for the loss of Henry III of France and of Walter Devereux, the Earl of Essex's brother, who was slain before Rouen. It is a paraphrase from the French of Madame Geneviève Petau Maulette, and is dedicated to Dorothy, countess of Northumberland, and Penelope, lady Rich, Devereux's sisters. Two sonnets prefixed are by R. Allot and E. Guilpin respectively. In 1600 appeared Markham's 'Tears of the Beloved, or Lamentations of St. John concerning the Death and Passion of Christ Jesus our Saviour' (4to), and in 1601 'Marie Magdalene's Lamentations for the Loss of her Master, Jesus.' The two last poems were reprinted and edited by Dr. Grosart in 1871. In 1600 John Bodenham mentioned Markham among the poets whom he quoted in his 'Belvidere.'

Markham published in 1607 'The English Arcadia alluding his beginning from Sir Philip Sydney's ending,' 4to. On the same subject he issued in 1613 'The Second and Last Part of the First Book of the English Arcadia, making a Compleate End of the First History,' 4to; a unique copy is in the Huth Library. Ben Jonson wrote that Markham 'added Arcadia.'

In 1608 appeared the English version of the 'Satires of Ariosto,' which is sometimes assigned to Markham, although it is almost certainly by Robert Tofte [q. v.] Tofte undoubtedly claimed the work in his 'Blazon of Jealousy,' 1615, and complained that it had been printed without his knowledge in another man's name. But Markham is clearly responsible for 'Ariosto's Conclusions of the Marriage of Rogero and Rodomontho,' 1598 (Ritson), which was reissued in 1608 as 'Rodmouth's Infernall, or the Divell Conquered: paraphrastically translated from the French' [of Philippe des Portes]. Another curious translation of his is 'The Famous Whore, or Noble Curtizan, conteining the Lamentable Complaint of Paulina, the famous Roman Curtizan, sometime Mrs. unto the great Cardinall Hypolito of Est,' translated into verse from the Italian, London (by N. B. for John Budge), 1609, 4to (Collier, *Bibl. Cat.* i. 516).

Markham collaborated with other writers in at least two dramatic pieces. Lewis Machin was his coadjutor in 'The Dumbe Knight,' published in 1608 (4to), and founded on a novel by Bandello [see under Machin, Henry]. 'Herod and Antipater,' printed in 1622, but played by the company of the Revels at the Red Bull Theatre long before, was by Markham and William Sampson [q. v.]

Markham's practical prose treatises were more numerous and popular than his essays in pure literature. Of those treating of horses the earliest, 'Discourse on Horsemanshippe,' London, 1593, 4to, was written when he was twenty-five, and dedicated to his father. It was licensed for the press 29 Jan. 1592–3, and much of it was reissued in 1596 as 'How to Chuse, Ride, Traine and Dyet both Hunting and Running Horses,' 4to (1599 and 1606), and 'How to Trayne and Teach Horses to Amble,' London, 1605, 4to. His next work on equine topics was 'Cavelarice, or the English Horseman,' in seven books, each dedicated to a distinguished personage, including the king and the Prince of Wales (1607, 2nd edit. 1616–17, 4to, 1625 with an eighth book on the tricks of Banks's horse). There followed four works on farriery, all practically identical, although differing in title: 'The Methode, or Epitome' (1616, 3rd edit. 1623), on the diseases of horses, cattle, swine, dogs, and fowls; 'The Faithfull Farrier, discovering some secrets not in print before,' 1635, 4to; 'The Masterpiece of Farriery,' 1636; and 'The Complete Farrier,' 1639. Finally, 'Le Marescale, or the Horse Marshall, containing those secrets which I practice, but never imparted to any man,' is still in manuscript, and belongs to the writer of this article.

His sporting works include 'Country Con-

tentments' (1611, 11th edit. enlarged 1675), the second book of which, 'The English Huswife,' treating of domestic subjects, was often issued separately; 'The Pleasures of Princes' (1615 4to, 1635), containing discourses on the arts of angling and breeding fighting-cocks (often issued with the 'English Husbandman'); 'Hunger's Prevention, or the whole Art of Fowling by Water and Land' (1621); and 'The Arte of Archerie' (1634). A very small 12mo volume, without date, is called 'The Young Sportsman's Instructor' in angling, fowling, hawking, and hunting; it was reprinted in 1829. Markham also brought out a new edition of Juliana Berners's 'Book of St. Albans,' under the title of 'The Gentleman's Academie, or the Booke of S. Albans,' London (for Humfrey Lownes), 1595, 4to; the third and last part, 'The Booke of Armorie,' has a new title-page.

In the interests of agriculture Markham edited Barnabe Googe's translation of 'The Art of Husbandry,' by Heresbach, in 1614 (another edit. 1631), and 'The Country Farm' in 1616, a revision of Richard Surflet's translation (1600) of Liebault and Estienne's 'Maison Rustique,' with additions from French, Spanish, and Italian authors. Very similar treatises were the 'English Husbandman,' 3 pts. 1613–15 (4to), 1635 (part 3 is a reissue of 'The Pleasures of Princes'); 'Cheap and Good Husbandry,' 1614, 13th edit. 1676; 'A Farewell to Husbandry, or the Inriching of . . . Barren . . . Grounds' (1620, 10th edit. 1676); 'The Country House Wife's Garden,' 1623, 4to; 'The Way to get Wealth,' reprints of earlier tracts, with a chapter on gardening by William Lawson (1625, 14th edit. 1683); 'The whole Arte of Husbandry in four bookes' (1631); and the 'Inrichment of the Weald of Kent' (1625, five editions).

Four books may be referred to the results of Markham's military life, namely, 'Honour in his Perfection, or a Treatise in Commendation of . . . Henry, Earle of Oxenford, Henry, Earle of Southampton, Robert, Earle of Essex, and . . . Robert Bartue, Lord Willoughby of Eresby' (1624); 'The Souldier's Accidence, or an Introduction into Military Discipline' (1625); 'The Sovldier's Grammar' (1626–7, 1639, in two parts); and 'The Soldier's Exercise, in three books' (1639, 3rd edit. 1641). Markham's 'Vox Militis,' 1625, is a reissue of Barnaby Rich's 'Alarum to England.'

Several books, whose authors wrote under the initials J. M., G. M., or I. M., have been doubtfully assigned to Jervis, Gervase, or Iervis Markham. Among these is 'A Health to the Gentlemanly Profession of Servingmen, or the Serving Man's Comfort,' London (by W. W.), 1598, 4to. 'The Epistle to the Gentle Reader' is here signed J. M., but the writer describes the work as 'being primogeniti—the first batch of my baking;' and as Markham had published much before 1598, it seems unlikely that this book should be by him (Collier, *Bibl. Cat.* ii. 328–9). 'Conceyted Letters, newly layde open: or a most excellent bundle of new wit, wherin is knit up together all the perfections or arte of Episteling,' 1618, 4to, 1622, 1638, has a preface signed 'I. M.,' and may well be by Markham.

Markham married a daughter of J. Gelsthorp, but no children are recorded. He was buried at St. Giles's, Cripplegate, on 3 Feb. 1636–7. A portrait of him was engraved by T. Cross.

Markham has been confused, among others by Hume in his 'History of England,' with a very distant connection, Gervase Markham of Dunham, Nottinghamshire, perhaps son of John Markham of King's Walden, Bedfordshire (*MS. Harl.* 2109, f. 52), whose disreputable quarrels gave him an evil notoriety. In 1597 he had a quarrel with Sir John Holles, and on 27 Nov. 1616 was fined 500*l.* in the Star-chamber for sending a challenge to Lord Darcy. He died in 1636, and lies buried under a fine monument in Laneham Church.

[Brydges's Censura Literaria, passim; Langbaine's Dramatic Poets; Brydges's Restituta, ii. 469; Hunter's Chorus Vatum (MS. Addit. 24491, f. 245); Fleay's Biog. Chronicle of the English Drama; Baker's Biog. Dram.; Lowndes's Bibl. Manual (Bohn); Brit. Mus. Cat.; Dr. Grosart's Memoir in his edition of Gervase's two sacred poems.] C. R. M.

MARKHAM, Sir GRIFFIN (1564?–1644?), soldier and conspirator, born about 1564, was the eldest of the twelve sons of Thomas Markham of Ollerton, Nottinghamshire, and Kirby Bellars, Leicestershire, by Mary, the heiress of Ryce Griffin of Braybrooke and Dingley, Northamptonshire. He was a first cousin of Robert Markham of Cottam, the father of Francis and Gervase, who are separately noticed. Sir Griffin's father was high steward of Mansfield and standard-bearer to Queen Elizabeth's band of gentlemen pensioners. Some of his brothers gave great trouble to their father by becoming recusants. Robert, the second, went over to Rome in 1592.

Griffin served as a volunteer under Sir Francis Vere in the Netherlands, and he was at the siege of Groningen in 1594. He was afterwards with the Earl of Essex before Rouen, when he received the honour of

knighthood. For an offence which does not appear to be specified he was confined in the Gatehouse in 1596, and there are several letters from him at this time preserved at Hatfield. He was soon released. In 1597 he went to Spain, and returned with news of the sailing of a Spanish fleet. He seems to have been turbulent and restless. When the Earl of Essex was sent to Ireland in 1599, Markham served under him in command of all the cavalry in Connaught. Sir John Harington wrote of him as a soldier well acquainted with both the theory and practice of war. On the accession of James I, Markham became connected with the conspiracy having for its object the accession of Arabella Stuart to the throne. He was apprehended in July 1603, at the same time as Sir Walter Raleigh, Lords Grey and Cobham, Watson a priest, and some others. The proclamation for his arrest described him as 'a man with a large broad face, of a bleak complexion, a big nose, and one of his hands maimed by a shot of a bullet.' The lawyers made out two branches of the plot, called the 'Main' and the 'Bye,' and there was much false swearing at the trial, which took place at Winchester in November. Markham was accused of having been concerned in the 'Bye' plot. He confessed that he had yielded to the persuasions of Watson, the priest. All the prisoners were convicted of high treason. Brooke and Watson were executed. On 9 Dec. Markham was brought out to a scaffold in front of Winchester Castle, but just as he was putting his head on the block he was ordered by the sheriff to rise, and was led back into the great hall of the castle. Lords Grey and Cobham were treated exactly in the same way. It was then proclaimed by the sheriff that the king had granted them their lives. On the 15th the prisoners were remanded to the Tower. Markham was banished, and his estates confiscated. He had married Anne, daughter of Peter Roos of Laxton, but had no children. He went to the Low Countries, where, in February 1609, he fought a duel with Sir Edmund Baynham 'upon discourse about the Powder Plot.' In the autumn of that year Markham's wife opened communications with Cecil, in the hope of getting a pardon for her husband. In 1610 he was in communication with the English envoy Trumbull at Antwerp (Winwood, *Memorials*, iii. 142). Markham was in close correspondence with Beaulieu, the secretary to the English embassy at Paris, forwarding him information of various kinds, and in one of his letters he speaks of having visited several of the German courts. Markham was living in March 1643–4, when he wrote to the Marquis of Newcastle from Vienna, regretting that his age precluded him from fighting for Charles I (*Cal. State Papers*, Dom., 1644, pp. 35, 45, 46, 54, and 86). Nothing further is known of him. His brother William assisted in the attempted escape of Lady Arabella Stuart from the Tower in 1611, and died in 1617.

There is a pedigree belonging to the present writer, drawn for Markham by William Camden, the Clarenceux king of arms, on vellum, twelve feet long, with 155 shields of arms emblazoned on it. The latest date on this pedigree is 1617, and Camden died in 1623, so that the pedigree must have been drawn between those dates. The dates are referred to reigns of German emperors instead of English kings; it was perhaps prepared to assist in gaining Markham an order of knighthood or other distinction at a German court.

[There is an account of the trial in the State Trials, and references in the Calendar of State Papers (Domestic), 1603. Many references to the proceedings of Markham occur in the Cecil Correspondence at Hatfield, including five letters from Brussels in 1607–8–9, praying for a pardon, in Sir Dudley Carleton's Letters, and in the Lansdowne and Harleian Collections. The letters to Beaulieu from Düsseldorf, 1610–12–23, and one to the Duke of Buckingham from Ratisbon in 1623, are among the Lansdowne MSS. Markham's Pedigree is in Proc. Soc. Antiq. 17 Nov. 1859.] C. R. M.

MARKHAM, JOHN (*d.* 1409), judge, came of a family long settled in a village of that name in Nottinghamshire, and for two generations closely connected with the law (Foss, *Judges of England*, iv. 172). His father was Robert Markham, a serjeant-at-law under Edward III, and his mother a daughter of Sir John Caunton. Markham is said, on no very good authority, to have received his legal education at Gray's Inn, and became a king's serjeant in 1390 (*ib.*) He was made a judge of the common pleas on 7 July 1396, and sat on the bench until February 1408. Markham was chosen as one of the triers of petitions in the two parliaments of 1397, and in those of Henry IV, from 1401 to 1407 (*Rot. Parl.* iii. 338, 348, 455, 486, 522, 545, 567, 609). He was a member of the commission whose advice Henry of Lancaster took, in September 1399, as to the manner in which the change of dynasty should be carried out, and which at nine in the morning of 29 Sept. received Richard's renunciation of the crown in the Tower (*ib.* iii. 416; Adam of Usk, p. 31). His name does not appear on the rolls of parliament among those of the seven commissioners who next day

pronounced sentence upon Richard in the name of parliament (*Rot. Parl.* iii. 422), but Chief-justice Thirning, in announcing the sentence to Richard on behalf of his fellow-commissioners on Wednesday, 10 Oct., enumerated Markham among them (*ib.* p. 424; KNIGHTON, in *Decem Scriptores*, ii. 2760; *Chronique de la Traison et Mort de Richart Deux*, ed. Williams, p. 219). Markham is doubtfully stated to have been the judge who is credited with having sent Prince Henry to prison (FRANCIS MARKHAM, *Manuscript History of the Family*, 1606; see art. GASCOIGNE, SIR WILLIAM). Retiring from the bench, it would seem, in 1408, he died on 31 Dec. 1409, and was buried in Markham Church, where his monument still remains (Foss, v. 173; *Fœdera*, viii. 584). By his first wife, Elizabeth, daughter of Sir John, and sister and coheir of Sir Hugh Cressy, he had a son Robert, ancestor of William Markham, archbishop of York 1777–1807 [q. v.], and apparently also the son John (*d.* 1479) who is separately noticed, although some modern authorities make Markham's second wife, Millicent, widow of Sir Nicholas Burdon, and daughter and coheir of Sir John Bekeringe, his mother. After her husband's death she married Sir William Mering, and died in 1419.

[Information kindly supplied by C. R. Markham, esq., C.B.; Rymer's Fœdera, original ed., Capgrave's Chron. p. 272, and De Illustribus Henricis, p. 113; Adam of Usk, ed. Maunde Thompson; Thoroton's Nottinghamshire, ed. Thoresby; other authorities in the text.]

J. T–T.

MARKHAM, SIR JOHN (*d.* 1479), chief justice of England, was the son of the preceding by either his first or second wife (Foss, *Judges*, iv. 441). Francis Markham [q. v.] in his manuscript 'History of the Family,' written in 1606, Thoroton in his 'History of Nottinghamshire' (iii. 230, 417), and Wotton in his 'Baronetage,' described him as the son of the second wife, but the writ of dower which she brought in 1410 against 'John, son and heir of her husband by his wife Elizabeth,' seems to point the other way (*Year-Book*, 12 Hen. IV, fol. 2). His extreme youth when his father died, however, makes it almost certain that he was a son by the second marriage. He does not appear as an advocate until 1430, having studied the law, according to a doubtful authority, at Gray's Inn (Foss, p. 442). At Easter 1440 he was made a serjeant-at-law, served the king in that capacity, and on 6 Feb. 1444 was raised to a seat on the king's bench. In the subsequent troubles, though he probably took no active part, he was popular with the Yorkists. He and his elder brother Robert were both made knights of the Bath at the coronation of Edward IV. In October 1450 he reproved an enemy of John Paston for the injuries done to Paston, and for 'ungoodly' private life (*Paston Letters*, i. 158). On the accession of Edward IV he was immediately promoted to the office of chief justice of the king's bench, 13 May 1461, in place of Sir John Fortescue. He was credited with having procured a knighthood for Yelverton, 'who had loked to have ben chef juge,' to console him for his disappointment (*ib.* ii. 14). On 23 Jan. 1469 Markham was superseded by Sir Thomas Billing (Foss, p. 442). Fuller (*Worthies*, bk. ii. p. 217), who couples him with Fortescue as famous for his impartiality, tells us that the king deprived him of his office because he directed a jury in the case of Sir Thomas Cooke, accused of high treason for lending money to Margaret of Anjou (July 1468), to find him guilty only of misprision of treason. Markham certainly presided on the occasion in question, and his removal closely followed it (WILLIAM WORCESTER, p. 790; cf. FABYAN, ed. Ellis, p. 656). Sir John Markham then laid down the maxim of our jurisprudence that 'a subject may arrest for treason, the king cannot, for if the arrest be illegal the party has no remedy against the king' (HALLAM, *Constitutional History*, i. 526; MACAULAY, *Essays*). He is said to have won the name of the 'upright judge,' and Sir Nicholas Throckmorton, when on his trial in 1554, urged the chief justice to incline his judgment after the example of Judge Markham and others who eschewed corrupt judgments (*State Trials*, i. 894).

Markham spent the rest of his life in retirement at Sedgebrook Hall, Lincolnshire, which he had inherited from his father, and dying there in 1479, was buried in the parish church.

By his wife Margaret, daughter and coheiress of Sir Simon Leke of Cottam, Nottinghamshire, he had a son Thomas and a daughter Elizabeth. A descendant of Sir John Markham was created a baronet by Charles I in 1642. The title became extinct in 1779 (WOTTON, *Baronetage*, ii. 330; Foss, iv. 444).

[Information kindly supplied by C. R. Markham, esq., C.B.; William Worcester in Stevenson's English Wars in France (Rolls Ser.), vol. ii.; Paston Letters, ed. Gairdner, ii. 127, 133, 144; Holinshed's Chronicle; Stow's Annals; Fuller's Worthies, ed. 1662, and Church Hist.; Foss's Judges of England, ed. 1848–51; Burke's Extinct Baronetage.]

J. T–T.

MARKHAM, JOHN (1761–1827), admiral, second son of William Markham [q. v.], archbishop of York, by Sarah, daughter of John Goddard, was born in Westminster on 13 June 1761. At the age of eight he was sent to Westminster School, where he was under the special charge of William Vincent [q. v.], author of 'The History of the Commerce and Navigation of the Ancients.' In March 1775 he entered the navy on board the Romney, with Captain G. K. Elphinstone (afterwards Lord Keith) [q. v.], and in her made a voyage to Newfoundland. In March 1776 he followed Elphinstone to the Perseus, going out to join Lord Howe at New York. On the way she captured a couple of American privateers, in one of which Markham was sent as prize-master, with a crew of four men. Going to the West Indies in February 1777, the Perseus captured another privateer, to which again young Markham was sent as prize-master, and a third time, in May, he was appointed in a like capacity to a large merchant-ship, captured on the coast of Carolina. He had with him four men and a boy from the Perseus, and four of the prisoners, americanised Frenchmen, to assist in working the ship. During a violent gale the ship sprang a leak, and became waterlogged. The English seamen, growing desperate, got dead drunk, and the Frenchmen, arming themselves as they best could, attacked Markham, who was at the helm. He succeeded, however, in beating them below. The ship, too, though waterlogged, was laden with barrel-staves, and kept afloat until her crew were rescued by a passing vessel. Some months later Markham arrived in England, to find his family in mourning for him, Elphinstone having written that he had certainly been lost with the ship. In March 1779 he was appointed to the Phœnix, and in July was moved into the Roebuck, with Sir Andrew Snape Hamond [q. v.], in which he returned to North America. Hamond appointed him acting-lieutenant, and in May 1780 Arbuthnot, to whom he had private introductions, and who had hoisted his flag on board during the siege of Charleston, gave him a commission as first lieutenant of the Roebuck. In April 1781 he was moved into the Royal Oak, and in August Admiral Graves took him as first lieutenant of the London, his flagship [see GRAVES, THOMAS, LORD GRAVES].

In the London, Markham was present in the battle off Cape Henry on 5 Sept., and afterwards went to Jamaica, where, in March 1782, Sir Peter Parker promoted him to command the Volcano fireship. In May Rodney moved him to the Zebra sloop, and sent him out to cruise off Cape Tiburon. On 22 May he fell in with a brig flying a French ensign. He chased her, and was fast gaining on her, when she hoisted a union jack at the fore. Markham supposed that this was a signal to a small craft in company, and as the motions of the brig were otherwise suspicious, he fired into her. It then appeared that she was a cartel, and meant the English jack for a flag of truce. On the complaint of the French lieutenant in command, Markham was tried by court-martial and cashiered, but Rodney, reviewing the evidence, reinstated him on his own authority, and the king in council, on the report of the admiralty, completely restored him, 13 Nov. He received half-pay for the time, June to November, that he was out of the service, and on 3 Jan. 1783 was promoted to the rank of post-captain.

From 1783 to 1786 he commanded the Sphynx in the Mediterranean. He was then on half-pay for seven years, during which he travelled in France, in Sweden, in Russia, and in North America. In June 1793 he was appointed to the Blonde, in which, after a few months' service in the Channel, he went out to the West Indies with Sir John Jervis (afterwards Earl of St. Vincent), and took part in the reduction of Martinique. The Blonde was then sent home with despatches, and during the summer was attached to the squadron under Admiral George Montagu [q.v.], or cruising among the Channel Islands and on the French coast. In August Markham was moved into the Hannibal, and in May 1795 was again sent out to the West Indies, where he was met by the sad news of the death of a dearly loved younger brother, David, colonel of the 20th regiment, slain at Port-au-Prince on 26 March. The shock was very great, and owing to the terrible sickness at Port-au-Prince, afloat as well as ashore, the work was excessive. In November he was invalided; more than one-fourth of the ship's company died, and another fourth was in hospital.

In March 1797 Markham commissioned the Centaur at Woolwich, and during the following months sat on many courts-martial on the ringleaders of the mutiny at the Nore. He did not get to sea till September, and was then employed during a stormy winter on the south coast of Ireland. In May he sailed under the command of Sir Roger Curtis to join Lord St. Vincent, off Cadiz. St. Vincent's rule was at all times severe, and especially so during the blockade of Cadiz. There had been some cases of fever on board the Centaur, and the surgeon of the flagship, who was sent to examine into the cause, reported that they were due to 'the filthy

condition of the woollen clothing.' St. Vincent thereon ordered, among other measures, the woollen clothes to be thrown overboard. Markham remonstrated, denying the truth of the allegation respecting the woollen clothing, and an angry correspondence followed. Having carried his point, St. Vincent bore Markham no grudge, and soothed his wounded feelings by sending him on detached service under Commodore Duckworth [q. v.] to capture Minorca.

Continuing one of the Mediterranean fleet, the Centaur took part in the vain chase of the French round the Mediterranean and back to Brest, in May-August 1799, but when Lord Keith returned to his station, the Centaur was left to join the Channel fleet, and to take part in the blockade of Brest at once, under the command of Lord Bridport, and the next year under the more stringent government of Lord St. Vincent. The two men had, however, learnt to understand each other; Markham cordially co-operated with St. Vincent; and when, in February 1801, St. Vincent was appointed first lord of the admiralty, he selected Markham as one of his colleagues at the board. For the next three years Markham's career was identified with St. Vincent's. In November, on the death of Lord Hugh Seymour, he was returned to parliament by Portsmouth, and thus became the representative of the admiralty in the House of Commons, although at the board junior to Sir Thomas Troubridge [q. v.], who was not in parliament. He retired from the admiralty with St. Vincent in May 1804, but returned to it in January 1806, as a colleague of Lord Howick [see GREY, CHARLES, second EARL GREY], and afterwards of Thomas Grenville [q. v.], till March 1807, when he practically retired from public life, though he continued to sit in parliament for Portsmouth till 1826, with one short break from 1818 to 1820. In 1826 his failing health compelled him to retire altogether. He was ordered to winter in a milder climate. He left England in September, and, travelling by easy stages, reached Naples in January 1827. He died there on 13 Feb., and was there buried.

According to Sir William Hotham [q. v.], there was an appearance of moroseness about Markham, despite his notable private virtues. 'Though he had not many opportunities of distinguishing himself, [he was] a very zealous and attentive officer. His acquaintance with Lord Lansdowne brought him politically in connection with Lord St. Vincent, of whose admiralty board he was the efficient member. . . . He was very reserved and uncommunicative in everything connected with public news while in office, and my venerable friend, his father, used to say that he never got so little naval news from anybody as the lord of the admiralty. Though his countenance was more stern, and his figure in no way so good, he bore a strong resemblance to the archbishop.' He married in 1796 Maria, daughter of George Rice and the Baroness Dynevor. She died in 1810, leaving issue three sons and a daughter. Their youngest son, Frederick, a distinguished Indian soldier and sportsman, is separately noticed.

Portraits of Markham by Lawrence and by Beechey, as well as miniatures copied from these, and a miniature of his wife by Mrs. Mee, are in the possession of the family. They have not been engraved.

[A Naval Career during the Old War, being a Narrative of the Life of Admiral John Markham, is published anonymously, but is understood to be by Clements R. Markham, esq., C.B., F.R.S.]

J. K. L.

MARKHAM, PETER, M.D. (*fl.* 1758), writer on adulteration, exposed with some force the abuses in the manufacture of bread during the great scarcity of 1757. His writings did much to attract the attention of parliament to the subject, and some of his suggestions were adopted in the act for the due making of bread (31 Geo. II, c. 29). He published: 1. 'Syhoroc, or Considerations on the Ten Ingredients used in the Adulteration of Bread Flour and Bread; to which is added a Plan of Redress,' &c., London, 1758, 8vo. Reprinted in the same year with the title, 'A Dissertation on Adulterated Bread,' &c. 2. 'A Final Warning to the Public to avoid the Detected Poison; being an Exposure . . . [of] an Infamous Pamphlet [by Henry Jackson] called "An Essay on Bread,"' &c.; 2nd edit. London, 1758, 8vo. Jackson's pamphlet had been written in reply to 'Poison Detected' and 'The Nature of Bread Honestly and Dishonestly Made,' published in the same year.

[Monthly Review, 1758, xviii. 493.]

W. A. S. H.

MARKHAM, WILLIAM (1719–1807), archbishop of York, eldest son of Major William Markham, by his wife Elizabeth, daughter of George Markham of Worksop Lodge, Nottinghamshire, was born at Kinsale, in the county of Cork, where his father eked out his scanty half-pay by keeping a school. He was baptised on 9 April 1719, and on 21 June 1733 was admitted to Westminster School as a home boarder. In the following year he was elected head into college, and in 1738 obtained a studentship of Christ Church, Ox-

ford, where he matriculated on 6 June 1738. He graduated B.A. on 13 May 1742, M.A. on 28 March 1745, B.C.L. on 20 Nov. 1752, and D.C.L. on 24 Nov. 1752. At Oxford Markham acquired the reputation of being one of the best scholars of his time. His 'Judicium Paridis' was published in the second volume of Vincent Bourne's 'Musæ Anglicanæ,' 1741, pp. 277–82, while several other specimens of his Latin verse, which appeared in the second volume of 'Carmina Quadragesimalia,' Oxford, 1748, 8vo, were collected and privately printed in 1819 and 1820 by Francis Wrangham under the same title. Markham appears to have been undecided for some years as to what profession he should follow. In 1753 he was offered the post of head-master of Westminster School, in succession to John Nicoll, which after some hesitation he decided to accept. Jeremy Bentham, who was at Westminster from 1755 to 1760, thus describes his head-master: 'Our great glory was Dr. Markham; he was a tall, portly man, and "high he held his head." He married a Dutch woman, who brought him a considerable fortune. He had a large quantity of classical knowledge. His business was rather in courting the great than in attending to the school. Any excuse served his purpose for deserting his post. He had a great deal of pomp, especially when he lifted his hand, waved it, and repeated Latin verses. If the boys performed their tasks well it was well, if ill, it was not the less well. We stood prodigiously in awe of him; indeed he was an object of adoration' (*Works of Jeremy Bentham*, 1843, x. 30). Markham was appointed chaplain to George II in 1756, and prebendary of Durham on 22 June 1759. In the face of a good deal of opposition he obtained a bill in 1755 empowering him and Thomas Salter 'to build houses and open a square in and upon' Dean's Yard, Westminster (28 Geo. II, c. 54), and in 1758 the first classical scenes used in the representation of the Westminster Play were presented by him to the school.

In a letter to the Duke of Bedford, dated 14 Sept. 1763, Markham complained of ill-health, which made his 'attendance on the school very painful' to him, and asked for assistance in obtaining crown preferment (*Correspondence of John, fourth Duke of Bedford*, 1846, iii. 247–8; see also pp. 273–7). He retired from the head-mastership, on his appointment to the deanery of Rochester, in February 1765, and in the same year was presented to the vicarage of Boxley, Kent. In October 1767 he was nominated dean of Christ Church, Oxford, when he resigned the deanery of Rochester. Markham succeeded Edmund Keene as bishop of Chester, and was consecrated on 17 Feb. 1771 at the Chapel Royal, Whitehall. He thereupon resigned his Kentish living and his prebendal stall at Durham, but continued to hold the deanery of Christ Church *in commendam* until his promotion to York. Through the influence of his friend Lord Mansfield, Markham was appointed preceptor to the young Prince of Wales and Prince Frederick, bishop of Osnaburg, on 12 April 1771 (Walpole, *Memoirs of the Reign of George III*, 1845, iv. 311), but was suddenly dismissed from this post in May 1776 (Walpole, *Journal of the Reign of George III*, 1859, ii. 49–52; see also the *Political Memoranda of Francis, fifth Duke of Leeds*, Camd. Soc. Publ. 1884, pp. 5–9). In January 1777 he was translated to the archiepiscopal see of York, appointed lord high almoner, and sworn a member of the privy council. On 30 May 1777 Markham replied 'with great warmth' to the attacks made upon him by the Duke of Grafton and Lord Shelburne for preaching doctrines subversive of the constitution (*Parl. Hist.* xix. 327, 328, 347–8). According to Walpole he is said to have declared on this occasion that 'though as a Christian and a bishop he ought to bear wrongs, there were injuries which would provoke any patience, and that he, if insulted, should know how to chastise any petulance' (*Journal of the Reign of George III*, 1859, ii. 119). These 'pernicious' doctrines, which Chatham subsequently denounced in the House of Lords (*Parl. Hist.* xix. 491), were contained in a sermon preached by Markham in the parish church of St. Mary-le-Bow, before the Society for the Propagation of the Gospel in Foreign Parts, on 21 Feb. 1777 (London, 4to). Markham seems to have been unable to forget this attack, and was one of the four peers who signed the protest against the third reading of the Chatham Annuity Bill on 2 June 1778 (Rogers, *Complete Collection of the Protests of the House of Lords*, 1875, ii. 177–8). While on his way to the House of Lords on 2 June 1780 Markham was attacked by the protestant petitioners, and subsequently hearing of Lord Mansfield's danger he flew down from the committee room in which he was sitting, 'rushed through the crowd, and carried off his friend in Abraham's bosom' (Walpole, *Letters*, vii. 384). His town house at that period adjoined Lord Mansfield's in Bloomsbury Square, and in a letter to his son John, Markham gives a graphic description of the attack on Lord Mansfield's house by the Gordon rioters, and of his own narrow escape from the violence of the mob (*History of the Markham Family*, pp. 60–5). Markham was

a staunch friend of Warren Hastings. His eldest son, William, who had been private secretary to Hastings, and was afterwards appointed resident at Benares, gave evidence at the trial in May 1792, and was cross-examined by Anstruther and Burke (Bond, *Speeches of the Managers and Counsel in the Trial of Warren Hastings*, 1859–61, vol. iii. pp. v–vi). The intemperate language which Markham used in reference to Burke's cross-examination of Auriol on 25 May 1793 (*ib.* pp. xxiii–iv) was brought under the notice of the House of Commons by Whitbread on 12 June following. After a debate, in which Windham, Dundas, Francis, Burke, and Fox took part, a motion for adjournment was carried, and the matter was allowed to drop (*Parl. Hist.* xxx. 983–94). On 24 March 1795, when the subject of the present from the Nabob Wazir came under consideration, Markham expressed his opinion of the conduct of the trial in the strongest terms, and declared that Hastings had been 'treated not as if he were a gentleman, whose cause is before you, but as if you were trying a horse-stealer' (Bond, vol. iv. p. lxi).

Markham died at his house in South Audley Street, London, on 3 Nov. 1807, aged 89, and was buried on the 11th of the same month in the north cloister of Westminster Abbey, where a monument was subsequently raised to his memory by his grandchildren.

Markham was a pompous and warm-tempered prelate, with a magnificent presence and almost martial bearing. According to Dr. Parr his 'powers of mind, reach of thought, memory, learning, scholarship, and taste were of the very first order; but he was indolent, and his composition wanted this powerful aiguillon' (*History of the Markham Family*, p. 66). Walpole calls him 'a pert, arrogant man' (*Memoirs of the Reign of George III*, iv. 311), and alludes to him as that 'warlike metropolitan archbishop Turpin' (Walpole, *Letters*, vii. 80–1). He is severely satirised in the twenty-first 'Probationary Ode' (*The Rolliad*, 1795, pp. 372–80).

Markham married, on 16 June 1759, Sarah, daughter of John Goddard, a wealthy English merchant of Rotterdam, by whom he had six sons—viz. (1) William, who died on 1 Jan. 1815; (2) John [q. v.], an admiral of the blue in the royal navy; (3) George, who became dean of York, and died on 30 Sept. 1822; (4) David, a lieutenant-colonel of the 20th regiment of foot, who was killed in the island of St. Domingo on 26 March 1795, while directing an attack against a fort near Port-au-Prince; (5) Robert, archdeacon of York and rector of Bolton Percy, Yorkshire, who died on 17 July 1837; and (6) Osborne, comptroller of the barrack department and M.P. for Calne, who died on 22 Oct. 1827—and seven daughters, viz. (1) Henrietta Sarah, who married Ewan Law of Horsted, Sussex, on 28 June 1784, and died on 24 April 1829; (2) Elizabeth Katherine, who became the second wife of William Barnett of Little Missenden Abbey, Buckinghamshire, on 13 April 1796, and died at Florence on 22 April 1820; (3) Alicia Harriette, who married the Rev. H. Foster Mills, rector of Elmley, Yorkshire, on 27 Nov. 1794, and died on 29 Feb. 1840; (4) Georgina, who died unmarried on 28 May 1793, aged 21; (5) Frederica, who married William, third earl of Mansfield, on 16 Sept. 1797, and died on 29 April 1860; (6) Anne Katherine, who died unmarried on 3 Oct. 1808, aged 30; and (7) Cecilia, who married the Rev. Robert Philip Goodenough, rector of Carlton, Nottinghamshire, on 6 Dec. 1808, and died on 30 March 1865. Markham's widow died in Mortimer Street, Cavendish Square, London, on 26 Jan. 1814, aged 75, and was buried in the north cloister of Westminster Abbey on 3 Feb. following.

Markham was at one time an intimate friend of Edmund Burke [q. v.] Their acquaintance began in 1753, and in 1758 Markham stood godfather to Burke's only son, Richard. An interesting letter from Markham to the Duchess of Queensberry, dated 25 Sept. 1759, soliciting her influence with Pitt to procure the British consulship at Madrid for Burke, is printed among the 'Correspondence of William Pitt, Earl of Chatham,' 1838, i. 430–3. Markham appears to have assisted Burke in his work for the 'Annual Register,' and to have corrected and revised the 'Philosophical Enquiry into the Origin of our Ideas on the Sublime and the Beautiful,' London, 1756, 8vo. In reply to the censures of Markham, who believed him to be the author of 'Junius's Letters,' Burke wrote an elaborate defence of his own conduct (Burke, *Correspondence*, i. 276–338). Their friendship was finally broken off by the trial of Warren Hastings [q. v.]

Markham's portrait by Sir Joshua Reynolds (1760) hangs in the hall of Christ Church, Oxford. Another, painted by the same artist in 1776, was lent to the Winter Exhibition of the Old Masters in 1876 by the Archbishop of York (*Catalogue*, No. 28). There is a portrait by Hoppner (1799) at Windsor Castle, a bust in the library of Christ Church, Oxford, and another portrait at Westminster School. There are also engravings of Markham by J. R. Smith, Fisher, and S. W. Reynolds after Sir Joshua, by James Ward after Romney, and by Heath after Hoppner.

A volume of letters written by the Prince of Wales and Prince Frederick to Markham while he was their preceptor is preserved at Becca Hall, Yorkshire. An interesting series of Markham's autograph correspondence with the Rev. Edward Bentham relating to the education of the students of Christ Church, Oxford, is referred to in 'Notes and Queries,' 4th ser. ii. 468. A few of Markham's sermons were published separately.

[D. F. Markham's Hist. of the Markham Family, 1854; A Naval Career during the Old War, 1883; Alumni Westm. 1852; Chester's Westminster Abbey Registers (Harl. Soc. Publ. 1876); Nichols's Lit. Anecd. 1812–15; Nichols's Illustrations of Literary Hist. 1858; Walpole's Letters, edited by Peter Cunningham; Burke's Corresp. 1844, i. 92–4, 270–2, 276–338, 457–9; Grenville Papers, 1852–3, ii. 474–5, 485–6, iv. 166–7; Hist. of the Trial of Warren Hastings; Cunningham's Lives of Eminent and Illustrious Englishmen, 1837, vii. 447–50; Monthly Mag. xxiv. 561–4; Gent. Mag. 1807, pt. ii. pp. 1082–3, 1049–50; Ann. Reg. 1807, Chron. pp. 101*–2*; Le Neve's Fasti Eccl. Anglic. 1854, iii. 119, 262, 310, 571, ii. 514, 579; Burke's Landed Gentry, 1886, ii. 1224; Foster's Pedigrees of the County Families of Yorkshire (vol. i. West Riding), 1874; Foster's Alumni Oxon. 1715–1886, iii. 913; Notes and Queries, 2nd ser. ii. 130, 197, 312–13, 355–6, 4th ser. ii. 467–8, 7th ser. xii. 187, 237, 292, 415, 451.] G. F. R. B.

MARKLAND, ABRAHAM, D.D. (1645-1728), master of the hospital of St. Cross, near Winchester, second son of Michael Markland, druggist, was born in the parish of St. Dionis Backchurch, London, on 25 June 1645, and was admitted into Merchant Taylors' School in 1658 (Robinson, *Register of Merchant Taylors' School*, i. 244). Thence he was elected to a scholarship at St. John's College, Oxford, in 1662. He graduated B.A. 8 May 1666, was elected a fellow of his college, and commenced M.A. 11 Feb. 1668–9. He was senior of the great Act celebrated 14 July 1669; and retiring afterwards into Hampshire, he 'followed the pleasant paths of poetry and humanity for a time' (Wood, *Athenæ Oxon.* ed. Bliss, iv. 710). Entering into holy orders, he became successively rector of Brixton, Isle of Wight, in 1674, of Easton, Hampshire, in 1677, and of Houghton, in the same county, in 1678 (Foster, *Alumni Oxon.* 1500–1714, iii. 971). On 3 July 1679 he was installed in a prebend of Winchester, and in 1684 he obtained the rectory of Meon Stoke, Hampshire. He was admitted B.D. and D.D. at Oxford in 1692. In August 1694 he was appointed master of the hospital of St. Cross, and he held that post till his death on 29 July 1728.

By his first wife, Catharine, daughter of Edward Pitt of Strathfield Say, Dorset, he had one son, George, fellow of St. John's College, Oxford, who died in 1722, aged 44. By his second wife, Elizabeth he had also one son, Abraham, born 19 July 1705, who died an infant.

He was author of: 1. 'Poems on His Majesties Birth and Restauration; His Highness Prince Rupert's and His Grace the Duke of Albemarle's Naval Victories; the late Great Pestilence and Fire of London,' London, 1667, 4to. 2. 'A Sermon preached before the Court at Guildhall Chappell, 29 Oct. 1682,' London, 1683, 4to. 3. 'Pteryplegia: or the art of Shooting-flying,' a poem, London, 1727, 4to; Dublin, 1727, 8vo; second edit. London, 1735, 8vo; third edit. London, 1767, 8vo. 4. 'Sermons preach'd at the Cathedral-Church of Winchester,' 2 vols. London, 1729, 8vo (a posthumous publication).

[Nichols's Lit. Anecd. iv. 272, 657–9, vii. 249, viii. 504; Lowndes's Bibl. Man (Bohn), p. 1476; Hearne's Remarks and Collections (Doble), ii. 57; Le Neve's Fasti (Hardy), iii. 34; Cat. of Oxford Graduates; Watt's Bibl. Brit.; Foster's Alumni Oxon. 1500–1714.] T. C.

MARKLAND, JAMES HEYWOOD, D.C.L. (1788–1864), antiquary, born at Ardwick Green, Manchester, 7 Dec. 1788, was fourth and youngest son of Robert Markland, check and fustian manufacturer at Manchester, who afterwards succeeded to the estate of Pemberton, near Wigan, and dying in 1828 was buried in the chancel of Cheadle Church, Cheshire. His mother was Elizabeth, daughter of Robert Hibbert of Manchester. In his twelfth year he was sent for his education to the house of the headmaster of Chester school, and from the associations of the cathedral buildings acquired his taste for antiquarian pursuits. He was trained for a solicitor at Manchester, but in 1808 removed to London and practised there. In 1814 he was appointed by the West India planters their parliamentary agent, and in the same year entered as a student at the Inner Temple. He remained in London in practice, being the head partner in the firm of Markland & Wright, until 1839, when he withdrew to Malvern, and there lived until 1841. He then removed to Bath and spent the rest of his days in that city. Neither in London nor in the country did he neglect his favourite studies. He was elected F.S.A. in 1809, and from 1827 to April 1829, when he resigned the post, acted as director of the society. He joined the Roxburghe Club at its second meeting (1813), when it was en-

larged to twenty-four members, in 1816 became F.R.S., and on 21 June 1849 was created D.C.L. of the university of Oxford. Markland was a strong and constant supporter of all church societies; he was entrusted by Mrs. Ramsden with the foundation of mission sermons at Cambridge and Oxford, and while resident in Bath three ladies, the Misses Mitford of Somerset Place in that city, selected him for the distribution of 14,000*l.* in charitable works in England and the colonies. He died at his house, Lansdown Crescent, Bath, on 28 Dec. 1864, and was buried in the new Walcot cemetery on 3 Jan. 1865, the first window in Bath Abbey west of the transept being filled with glass to his memory. On 24 Sept. 1821 he married at Marylebone Church, Charlotte, eldest daughter of Sir Francis Freeling [q.v.], who died on 9 Oct. 1867. Their issue was one daughter, Elizabeth Jane, who married in 1853 the Rev. Charles R. Conybeare, vicar of Itchen Stoke, Hampshire.

Markland wrote: 1. 'A Few Plain Reasons for Adhering to the Church' (anon.), 1807. 2. 'A Letter to Lord Aberdeen, President of the Society of Antiquaries, on the expediency of Establishing a Museum of Antiquities,' 1828. It was reprinted in the 'Gentleman's Magazine,' 1828, pt. i. pp. 61–64. 3. 'A Few Words on the Sin of Lying' (anon.), 1834. 4. 'Sketch of the Life and Character of George Hibbert' (anon.), printed for private distribution, 1837. 5. 'Remarks on Sepulchral Memorials, with Suggestions for Improving the Condition of our Churches,' 1840; an enlarged edition of this appeared as 6. 'Remarks on English Churches and on the expediency of rendering Sepulchral Memorials subservient to Pious and Christian Uses,' 1842; 3rd edit. 1843. 7. 'On the Reverence due to Holy Places. By the Author of "Remarks on English Churches,"' 1845; 3rd edit. much enlarged and preface signed J. H. M., 1846. An abridgment was published in 1862 by the Rev. S. Fox of Morley Rectory, Derbyshire. 8. 'Prayers for Persons coming to the Baths of Bath. By Bishop Ken. With a Life of the Author,' 1848. Preface signed M.; 2nd edit., with a brief life of the author by J. H. Markland, 1849; another issue, 1853. 9. 'Diligence and Sloth. By a Layman,' 1858. Advertisement signed J. H. M. 10. 'The Offertory the best way of Contributing Money for Christian Purposes;' 2nd edit. 1862.

Markland edited for the Roxburghe Club in 1818 a volume of 'Chester Mysteries, de deluvio Noe, de occisione innocentium;' furnished 'many valuable communications and much friendly assistance' to Ormerod's 'Cheshire' (vol. i. Preface, p. xx); aided Britton in his 'Beauties of England;' and contributed numerous articles to the 'Censura Literaria,' the chief of them being a notice of William Mason (1725–1797) [q.v.], v. 299–308, and to 'Notes and Queries.' His assistance is acknowledged in Nichols's 'Literary Anecdotes,' vol. i. p. xiv, vol. viii. p. iv; his paper on Abraham and Jeremiah Markland, with whom he claimed relationship, was inserted in that work, iv. 657–61, and he supplied Chalmers with some particulars of Jeremiah Markland's life (*Biog. Dict.* xxi. 329). His communication 'On the Rent-roll of Humphrey, Duke of Buckingham,' appeared in the 'Archæological Journal,' viii. 259–81, and at the Somerset congress in 1856 of the British Archæological Association Markland read the opening address 'On the History and Antiquities of Bath,' which is printed in the 'Journal,' xiii. 81–97. For the 'Archæologia' he compiled the following papers: 'The Antiquity and Introduction of Surnames in England,' xviii. 105–11, 'Early Use of Carriages in England,' xx. 443–76, 'On an Inscription in the Tower,' xxiii. 405–10, and 'Instructions to his son by Henry Percy, ninth Duke of Northumberland,' xxvii. 306–58. Letters by him are in T. F. Dibdin's 'Reminiscences,' ii. 728, 857, and in 'Notes and Queries,' 4th ser. iii. 539. He had gradually formed a good library, but it was dispersed at his death.

[Gent. Mag. 1821 pt. ii. p. 278, 1865 pt. i. pp. 649–52 (by the Rev. C. R. Conybeare); Manchester School Reg. (Chetham Soc.), i. 66; Proceedings Soc. Antiquaries, 2nd ser. iii. 111–12; Foster's Alumni Oxon.; Notes and Queries, 3rd ser. vii. 27; Journ. Archæol. Assoc. xxi. 262–4 (by T. J. Pettigrew); T. F. Dibdin's Reminiscences, i. 376, 381–2; Peach's Historic Houses in Bath. pt. i. pp. 108–9; Britton's Bath Abbey, ed. Peach, 1887, p. 70; Tunstall's Bath, pp. 281–2.] W. P. C.

MARKLAND, JEREMIAH (1693–1776), classical scholar, son of Ralph Markland, vicar of Childwall, Lancashire, where he was born on 29 Oct. 1693 (or 18 Oct., according to the Christ's Hospital register), was admitted on the foundation of Christ's Hospital, London, in 1704, and proceeded to St. Peter's College, Cambridge, in 1710, with the usual exhibition of 30*l.* a year for seven years. He graduated B.A. in 1713, and M.A. in 1717, when he was elected fellow and tutor of his college. In 1714 he appears among the poetical contributors to the 'Cambridge Gratulations,' and in 1717 he wrote some verses in vindication of Addison against Pope's satire. He was also author of a modernisation of Chaucer's 'Friar's Tale.'

He was prevented by the weakness of his lungs, and probably by conscientious objections to certain doctrines of the church, from becoming a clergyman. He left Cambridge in 1728 to act as private tutor to the son of W. Strode of Punsbourn, Hertfordshire, returning to the university in 1733. At a later date he lived at Twyford, and in 1744 went to Uckfield, Sussex, in order to superintend the education of the son of his former pupil, Mr. Strode. In 1752 he fixed his abode at Milton Court, near Dorking, Surrey, and remained there, living in great privacy, to the end of his days. He twice declined to offer himself as a candidate for the Greek professorship at Cambridge, and often repulsed the advances of those who would have been glad to befriend him or to profit by intercourse with him. Yet he was warmly attached to a few congenial friends, one of the closest of whom was William Bowyer [q. v.] the learned printer. Despite his narrow means he was very charitable to the poor, and his benevolent disposition led him, a few years before his death, to espouse, against her worthless and unfeeling son, the cause of the widow with whom he lodged, and thus entail upon himself the burden of an expensive lawsuit, which reduced him almost to indigence.

He died at Milton Court on 7 July 1776, aged 82, and was buried in Dorking Church, where there is a brass plate to his memory. He left his books and papers to Dr. Heberden, and several of them are preserved in the British Museum. His portrait, in which he is shown in very gay apparel, is prefixed to vol. iv. of Nichols's 'Literary Anecdotes.'

His works are: 1. 'Epistola Critica ad . . . Franciscum Hare in qua Horatii loca aliquot et aliorum veterum emendantur,' Cambridge, 1723, 8vo. 2. An edition of the 'Sylvæ' of Statius, 1728, 4to, printed by Bowyer. 3. 'Conjecturæ' to Taylor's edition of 'Lysiæ Orationes et Fragmenta,' 1738. 4. Annotations contributed to Davies's 'Maximus Tyrius,' 1740. 5. 'Remarks on the Epistles of Cicero to Brutus, and of Brutus to Cicero,' 1745, 8vo. His object was to prove that all the epistles were spurious, and the book involved him in a tedious controversy. 6. 'De Græcorum quintâ declinatione imparisyllabicâ et inde formatâ Latinorum tertiâ, quæstio grammatica,' 1760, 4to; forty copies only, printed at the expense of W. Hall, of the Temple. 7. 'Euripidis Drama Supplices Mulieres,' 1763, 4to. 8. 'Euripidis Dramata Iphigenia in Aulide et Iphigenia in Tauride,' published in 1771, but printed in 1768 at the expense of Dr. Heberden. The last three books were brought out together by Dr. Gaisford in 1811 (Oxford, 4to and 8vo), and were reviewed at length in the 'Quarterly Review,' June 1812. Markland also contributed to Arnold's 'Commentary on the Book of Wisdom,' 1748; Kuster's 'De Verbo Medio,' 1750; an edition of 'Sophocles,' 1758; Foster's 'On Accent and Quantity,' 1763; and 'Demosthenis Oratio de Corona,' 1769. His notes on the New Testament were rescued from many other manuscripts which he destroyed in his later years, and were printed in Bowyer's 'Critical Conjectures on the New Testament,' 1782. In Musgrave's 'Euripidis Hippolytus,' 1756, there are notes by Markland, but they were printed without his knowledge or consent.

[Nichols's Literary Anecdotes, iv. 272, &c., containing full notices of Markland and many of his letters; Nichols's Illustr. of Lit. Hist.; Chalmers's Biog. Dict. xxi. 318; W. Trollope's Hist. of Christ's Hospital, 1834; Timbs's Promenade round Dorking, 1824, p. 122; Quarterly Rev. vii. 441, viii. 229; Brayley's Hist. of Surrey, v. 99.]

C. W. S.

MARKWICK or **MARKWICKE**, **NATHANIEL** (1664–1735), divine, son of James Markwick of Croydon, was born in April 1664. He was admitted to Merchant Taylors' School in 1677, and matriculated as a commoner at St. John's College, Oxford, on 14 July 1682. He graduated B.A. in 1686, and proceeded M.A. in 1690, and B.D. (under the name of Markwith) on 1 Feb. 1696. He held the vicarage of Westbury, Buckinghamshire, from 1692 to 1694, and of St. Mary Magdalen, Taunton, from 1696 till 1703. On 4 Oct. 1699 he also became prebendary of Bath and Wells. From 1703 till his death, 20 March 1735, he was vicar of East Brent, Somerset.

Markwick was author of the following: 1. 'A Calculation of the LXX Weeks of Daniel, Chapter ix. Verse 12, as they are supposed and shown to be different from the Seven and Sixty-two in the following Verse; and also from the One Week, Verse 27, etc.,' 1728, 8vo. The alternative title, 'Stricturæ Lucis,' is given in the dedication. 2. 'Last Additions to "Stricturæ Lucis,"' 1730, 8vo. 3. 'Supplement to "Stricturæ Lucis," or Second Thoughts,' 1730, 8vo. 4. 'The Prerogative of the Jews asserted, without Diminution or Derogation to the Churches of the Gentiles. Being some further Thoughts upon the Subject in the matter of "Stricturæ Lucis," occasioned by the Objections of Two Friends, the Rev. J. N. (or U?) and Rev. J. W. Whereunto are added a few more Remarks tending to illustrate the Calculation of Daniel's Weeks,' 1731, 8vo. 5. 'Six Small Tracts' (one of the two Brit. Mus. copies has manuscript notes), 1733, 8vo. 6. 'Some

Additional Notes towards a further Elucidation of the Apocalyptick Visions, by way of Appendix to Six Small Tracts,' 1734, 8vo.

[Foster's Alumni Oxon. 1500–1715; C. J. Robinson's Register of Merchant Taylors' School, i. 293, where the date of Markwick's death is wrongly given as 1721; Le Neve's Fasti Eccles. Angl. i. 191; Brit. Mus. Cat.] G. Le G. N.

MARLBOROUGH, DUKES OF. [See CHURCHILL, JOHN, first DUKE, 1650–1722; SPENCER, CHARLES, third DUKE, 1706–1758; SPENCER, GEORGE, fourth DUKE, 1739–1817; CHURCHILL, JOHN WINSTON SPENCER, seventh DUKE, 1822–1883.]

MARLBOROUGH, SARAH, DUCHESS OF (1660–1744). [See under CHURCHILL, JOHN, first DUKE.]

MARLBOROUGH, EARLS OF. [See LEY, JAMES, first EARL, 1550–1629; LEY, JAMES, third EARL, 1618–1665.]

MARLBOROUGH, HENRY OF (*fl.* 1420), annalist. [See HENRY.]

MARLEBERGE, THOMAS DE (*d.* 1236), abbot of Evesham, was probably, as his name suggests, a native of Marlborough. He had a uterine brother (*Chronicon Abbatiæ de Evesham*, ed. Macray, p. 232), and appears to have been educated at Paris. Richard Poore, afterwards bishop of Salisbury, was, he tells us, his fellow-pupil under Stephen Langton (*ib.* p. 232), who lectured in that university (*ib.* p. xxi). He also speaks of three clerks of Archbishop Hubert, J. de Tynemouth, S. de Suuelle (*sic*), and Honorius, as 'magistri mei in scholis' (*ib.* p. 126). He was learned in canon and civil law, taught at Oxford, and his biographer adds at Exeter also, but the likeness between the words 'Oxoniam' and 'Exoniam' may have led to a confusion (*ib.* p. xxi, note). Marleberge did not become a monk of Evesham till 1199 or 1200 (*ib.* p. 264), but as he says that he had personal knowledge of Adam, abbot of Evesham, who died in 1191, he probably underwent a long novitiate. When he entered the monastery he brought with him a considerable number of books on canon and civil law and medicine, a book of Democritus, three works of Cicero, a Lucan and a Juvenal, with many volumes of theological and grammatical notes. Hostility to the abbot, Roger Norreys, who succeeded Abbot Adam, and was according to Marleberge notoriously profligate, seems to have delayed his promotion. But when in 1202 Maugere or Malgere [q.v.], bishop of Worcester, on the plea that the abbot's conduct needed examination, formally visited the abbey, which claimed to be an exempt monastery (i.e. subject to the pope, and free from diocesan control), Marleberge acted as spokesman of a committee of twelve monks who were appointed to explain to the bishop the grounds of their resistance to the visitation. The bishop replied by suspending all the monks for contumacy, and excommunicated them. Thereupon Archbishop Hubert, at Marleberge's request, held an inquiry respecting the bishop's claim at London, but the result was indecisive, and the matter was referred to the papal delegates, the abbots of Malmesbury, Abingdon, and Eynsham. As they were not impartial judges of episcopal rights, this step forced the bishop to appeal to Rome.

Meanwhile the monks continued to suffer at the hands of their abbot, who farmed out lands without the consent of the convent. In 1203 Marleberge went to conciliate the king and archbishop, whose interests had suffered by the abbot's treatment of the property. He was refused an interview with John, and met with contumely in the king's court, but after he had explained to the archbishop the real state of affairs, Hubert, as papal legate and legitimate visitor of the abbey, held a visitation, but refused to give sentence on the evidence before him, and ordered the abbot and convent to elect arbitrators. The archbishop's death rendered the visitation abortive, but it was decided that the monks had gone beyond their rights in trying to recover lands alienated by the abbot, and Marleberge, with three others, was banished for a fortnight from the house. He was recalled to carry on the case against the Bishop of Worcester. Marleberge pleaded the case in the presence of the papal commissioners, 1204–5. Their judgment gave the bishop temporary possession of the right to visit the monastery, but no right to visit the churches of the vale of Evesham, which the monastery protested were included in its papal privileges. Before formal judgment was delivered Marleberge hastened to Rome to get an early interview with the pope, Innocent III, but the pope evinced little interest.

The abbot arrived at Rome in March 1205, and Marleberge, who had spent the interval at Piacenza and Pavia, met him there, although they were still personally very hostile to one another. On 19 April 1205 Marleberge retired to Bologna, where he spent six months attending daily lectures on canon and civil law, on the advice of Cardinal Hugulini, afterwards bishop of Ostia. In October 1205, when the abbot had returned to England, Marleberge pleaded the abbey's cause at

Rome. The bishop had secured the best possible advocates, but after the abbey's records of privileges were found to be genuine the monastery was declared exempt. Marleberge fainted in court when he heard the favourable verdict, 24 Dec. 1205. The question of the bishop's jurisdiction over the churches of the vale of Evesham was, however, referred, on the ground that neither party produced sufficient evidence, to the bishops of Ely and Rochester, who gave sentence for the bishop. The decisions are extant in the decretals of Gregory IX (*ib.* p. xxviii), but all the letters and bulls of Innocent III are wanting during the period of the trial (*ib.* p. xxix). Marleberge had borrowed money to pay for legal advice during the litigation, and a bond for one of his loans from Peter Malialard, a Roman merchant, is extant (*ib.* p. xxvi). The Bishop of Worcester had meanwhile inquired into Abbot Norreys's conduct, and forwarded to Rome an adverse report; but Marleberge, who was undesirous of the abbot's deposition, hushed the matter up, and succeeded in leaving Rome secretly in order to avoid making the usual presents to the pope and cardinals, and perhaps also to escape his creditors, in whose hands he was obliged to leave the much valued privileges of the abbey. The abbey, careful to preserve what rights still remained, decided to appoint a secular dean to superintend the churches of the vale, and Marleberge was appointed to the office. He held it till he became abbot.

In 1206 Marleberge was again at Evesham. The papal legate soon afterwards began a visitation, but left its completion to two abbots who ordered no reforms. The abbot had provided himself with papal indulgences at Rome, and claimed new powers under them. By their authority he expelled Marleberge and his friend Thomas de Northwich, but thirty monks accompanied them into banishment as a protest. The abbot pursued them with an armed company, but they successfully beat off the attack and compelled the abbot to withdraw his claim to expel brethren on his own authority.

In 1213, when the Roman creditors arrived to claim the sums owed to them by the abbey, Marleberge was sent as a proctor to York, Northampton, and London, to extricate the convent from its financial embarrassments. At Wallingford it was proposed to liquidate the debt on payment of five hundred marks, but the abbot refused to agree, as he held that Marleberge alone was responsible. Marleberge thereupon urged Pandulf, the legate, to depose the abbot. An inquiry followed in which Marleberge gave important testimony, and on 22 Nov. Norreys was deposed. The monks neglected to choose a new abbot, and the legate appointed Randulf prior of Worcester. Marleberge worked with him harmoniously, the creditors were paid, and in 1215 he accompanied him to Rome to get the book of the abbey's customs confirmed. Marleberge was made sacrist in 1217 and prior in 1218.

On the death of Randulf in 1229 he was elected abbot. He was consecrated at Chester by the Bishop of Coventry 12 July 1230; temporalities were restored 10 Sept., and he was installed 29 Sept. He set to work to clear off the debt which still oppressed the abbey, and although mainly occupied with finance found time to carve monuments for himself and for his two predecessors, Norreys and Randulf. He represented himself and them in full pontifical robes, the right to wear which Norreys had basely surrendered as a bribe to the Bishop of Worcester. On 16 April 1233 Marleberge made a formal act of submission for himself and the abbey to the visitatorial authority of the Archbishop of Canterbury (*Tanner MS.* 223, Bodl. Libr.; *Chron. Abb.* p. xxxii). He died in 1236.

Marleberge was an architect and a good mechanical workman. As sacrist he made a reading-desk, and this is possibly still in existence (*Archæologia*, xvii. 278; May, in his *History of Evesham*, p. 57, ed. 1845, inclines to ascribe it to an earlier date); he made the fireplace in the church, and a pedestal to the clock (? *cum pede horologii*); he repaired all the glass windows, broken by a fall of the tower, mended and made shrines, and added new slabs to the altar. He strengthened the five arches of the presbytery, and one at the entrance to the crypt. When he became prior he collected money to rebuild the tower, repaired the walls of the presbytery *in modum pinnaculorum*, and the words of his biographer seem to imply that he made a triforium which did not exist in the monastery before. The throne for the shrine of St. Egwin was his work. He arranged that the shrines of the principal saints should be placed before the altar on their feast days. He improved the seating of the choir, and procured new stone tombs for two of his predecessors. He repaired the stained-glass window at the east end, and added two others at the west end. While abbot he made a new altar, adorned it with a marble slab, and erected above it a splendid cross with the images of St. Mary and St. John. He enlarged the abbot's dwelling, and improved the vaulted roofing in various parts of the house. His stables

were burned down, but in a year's time he had built others three times finer than those he had lost. He improved the abbatial residences on several Evesham manors. In 1233 a new infirmary chapel was dedicated. He also painted the chapter-house, and was very skilful with the needle. He presented the church with albs and copes which he had made and ornamented with gold work, and gave the refectory a wheel surrounded by little bells attached to it by chains. His donations are recorded not only in the 'Chronicle,' but also in miscellaneous deeds in Cott. MS. Nero, D. iii. When dean of the vale and prior he arranged that every tenant in the vale who paid heriot according to the custom of the manor, as specified in the abbot's customary book, should pay a heriot to the abbot of the best animal of his live stock (sheep excepted), and if he had none living, then the best dead animal; the second best should go to the sacrist as a mortuary fee (f. 245, printed in Stevens's *Monasticon*, Appendix, p. 135).

As prior he abbreviated the life of St. Egwin, and wrote the life of St. Wistan, both at the request of the brethren. He copied Haymo's commentary on the Revelation of St. John, and bound up in the same volume his own 'Chronicon Abbatiæ de Evesham' from its foundation to 1214. This is extant (Rawlinson MS. A. 287), but another copy in a separate volume which he wrote is lost. Besides these he wrote several liturgical books for the church.

[Marleberge's Chronicle of the Abbots of Evesham to 1214 contains an autobiography of the writer. A continuation in a fifteenth-century hand records his benefactions. The whole was published as Chronicon Abbatiæ de Evesham, edited by W. D. Macray (Rolls Ser.) See also Stevens's Monasticon Anglicanum, Appendix, No. cxxxvi.] M. B.

MARLOW, WILLIAM (1740–1813), water-colour painter, born in 1740, studied under Samuel Scott the marine painter, and also at the St. Martin's Lane academy. He was a member of the Incorporated Society of Artists, and contributed to their exhibitions in Spring Gardens in 1762, 1763, and 1764. He was employed in painting the country seats of noblemen, and by advice of the Duchess of Northumberland travelled in France and Italy from 1765 to 1768. On his return he renewed his contributions to the Society of Artists, and took up his residence in Leicester Square. In 1788 he removed to Twickenham, and commenced to exhibit at the Royal Academy, sending works regularly till 1796, and again, for the last time, in 1807, when he sent 'Twickenham Ferry by Moonlight.' He painted in oil as well as water-colour. In the South Kensington Museum is a landscape in oil by him, 'Composition with Ruined Temple, Cattle Watering, and Men Fishing,' besides two drawings in water-colour and about forty sketches. There are some of his works at the Foundling Hospital, and a few drawings in the British Museum. His drawings are graceful but of no great power, and his method in water-colour did not advance beyond tinting. His subjects were generally English country scenes, but he painted some pictures from his Italian sketches, and etched some of the latter, as well as some views on the Thames. His views of the bridges at Westminster and Blackfriars were engraved. He realised a moderate competence, and died at Twickenham 14 Jan. 1813. He exhibited in all 152 works, 125 at the Society of Artists, two at the Free Society, and twenty-five at the Royal Academy.

[Redgrave's Dict.; Graves's (Algernon) Dict.; Catalogues of South Kensington Museum; Roget's Old Water-Colour Society.] C. M.

MARLOWE, CHRISTOPHER (1564–1593), dramatist, was son of John Marlowe, a shoemaker, of Canterbury, who was a member of the shoemakers' and tanners' guild of the town. The father also acted as 'clarke' of 'St. Maries;' married at St. George's Church, 22 May 1561, Catherine, apparently the daughter of Christopher Arthur, rector of St. Peter's, and died on 26 Jan. 1604–5. The dramatist was the eldest son but second child of the family. Two sisters are noticed in the borough-chamberlain's accounts, viz. Ann, wife of John Crauforde, a shoemaker, who was admitted a freeman 29 Jan. 1594, and Dorothy, wife of Thomas Graddell, a vintner, who was admitted a freeman 28 Sept. 1594. The poet was baptised at the church of St. George the Martyr, Canterbury, on 26 Feb. 1563–4. He was educated at the king's school of his native town. The treasurer's accounts between 1578 and 1580 are very defective, but they show that Marlowe, while attending the school, received an exhibition of 1*l.* for each of the first three quarters of 1579. On 17 March 1580–1 he matriculated as a pensioner of Corpus Christi College, Cambridge. He is entered in the register as 'Marlin,' without a christian name—proof, apparently, that he did not come up to Cambridge with a scholarship from his school. It has been suggested that his academical expenses were defrayed by Sir Roger Manwood [q. v.] the judge, who lived at St. Stephen's, near Canterbury, and whose death in 1592 was the subject of a Latin elegy by Marlowe. But it is

equally possible that his father was able to provide for him, or he may have been one of the thirty students 'kept' at Corpus Christi College by Archbishop Parker in addition to the two for whom he provided scholarships from the Canterbury school. Marlowe graduated B.A. in 1583 and M.A. in 1587. Among the fellows and tutors of his college was Francis Kett [q.v.], who was burnt for heresy at Norwich in 1589. Malone's theory that Marlowe derived from Kett the advanced views on religion which he subsequently developed is not justified by the extant details of the 'blasphemous heresies' for which Kett suffered. Kett was a mystic, who fully acknowledged the authenticity of the scriptures, although he gave them an original interpretation. Kett's deflection from conventional orthodoxy may have encouraged in Marlowe antinomian tendencies, but he was in no sense Kett's disciple. While a student Marlowe mainly confined himself to the Latin classics, and probably before leaving Cambridge he translated Ovid's 'Amores' into English heroic verse. His rendering, which was not published till after his death, does full justice to the sensuous warmth of the original. He is also credited at the same period with a translation of Coluthus's 'Rape of Helen,' but this is no longer extant (*Coxeter's MSS.*)

Of Marlowe's career on leaving the university no definite information is accessible. His frequent introduction of military terms in his plays has led to the suggestion that he saw some military service in the Low Countries. It is more probable that he at once settled in London and devoted himself to literary work. A ballad, purporting to have been written in his later years, entitled 'The Atheist's Tragedy,' describes him 'in his early age' as a player at the Curtain Theatre, where he 'brake his leg in one lewd scene,' but the ballad is in all probability one of Mr. Collier's forgeries. At an early date he certainly attached himself as a dramatist to one of the leading theatrical companies—that of the lord admiral (the Earl of Nottingham). By that company most of his plays were produced, and he had the advantage of securing Edward Alleyn's services in the title-rôles of at least three of his chief pieces. Kyd, Nashe, Greene, Chapman, and probably Shakespeare, were at one period or another personally known to him, but besides the chief men of letters of the day, he lived in intimate relations with Thomas Walsingham of Chislehurst (first cousin of the queen's secretary, Sir Francis), and with his son, Sir Thomas, who married a daughter of the Manwood family of Canterbury. Sir Walter Raleigh was also, it is clear, on friendly terms with Marlowe.

It was as a writer of tragedies that Marlowe's genius found its true province: and it cannot have been later than 1587 that he composed his earliest drama, 'Tamburlaine,' which worked a revolution in English dramatic art. It is only by internal evidence that either the date or Marlowe's responsibility for the piece can be established. It was licensed for publication on 14 Aug. 1590, and was published in the same year, but none of the title-pages of early editions bear an author's name. A passage which Mr. Collier printed as part of Henslowe's 'Diary' for the year 1597 (p. 71) mentions 'Marloe's Tamberlen,' but the words are clearly forged (Warner, *Dulwich MSS.*) The only external contemporary testimony to Marlowe's authorship of the piece is a reference by Gabriel Harvey to Marlowe, under the pseudonym of 'Tamburlaine,' in 1593. A description of Nashe's squalid garret in the 'Black Book,' 1604, doubtfully ascribed to Middleton, speaks of spiders stalking over Nashe's head, 'as if they had been conning of Tamburlaine,' and Malone, not very rationally, found here proof that Nashe was at least a part author of the play. Nashe at the time of the production of 'Tamburlaine' was no friend of Marlowe, although he subsequently knew and respected him, and internal evidence practically gives Marlowe sole credit for the play. The sonorous verse, the bold portrayal of the highest flights of human ambition, 'the high astounding terms' in which the characters expressed themselves, the sudden descents from sublimity into bombast, all identify the piece with the works which Marlowe openly claimed for himself later. He was conscious that in 'Tamburlaine' he was treading a new path. In the prologue he promised to lead his audience away

> From jigging veins of rhyming mother-wits
> And such conceits as clownage keeps in pay.

Although rhyme was chiefly favoured by earlier dramatists, blank verse had figured on the stage several times since the production of 'Gorboduc' in 1562 (cf. Gascoigne, *Jocasta*, *c.* 1568), but Marlowe gave it a new capacity and freed it of those mechanical restraints which had obscured its poetic potentialities. In his hand the sense was not interrupted at the end of each line, the pauses and the force of the accents were varied, and the metre was proved capable for the first time of responding to the varying phases of human feeling. The novelty of the metrical experiment was the first character-

istic of 'Tamburlaine' that impressed Marlowe's contemporary critics. Nashe held his efforts up to ridicule in his preface to Greene's 'Menaphon,' which was probably written in 1587. Nashe writes doubtless with a satiric reference to Marlowe's recent graduation as M.A.: 'Idiote artmasters intrude themselves to our eares as the alcumists of eloquence; who (mounted on the stage of arrogance) think to outbrave better pens with the swelling bumbast of a bragging blank verse.' A little later Nashe refers to 'the spacious volubility of a drumming decasillabon.' Greene—who unfairly sneered at Marlowe in 'Menaphon' as a 'cobler's eldeste sonne'—soon afterwards, in his 'Perimedes,' 1588, denounced his introduction of blank verse, and, affecting to be shocked by Marlowe's ambitious theme, deprecated endeavours to dare 'God out of heaven with that atheist "Tamburlaine."' In his 'Mourning Garment' Greene again ridiculed 'the life of Tomlivolin' (i.e. Tamburlaine).

Marlowe seems to have mainly depended for his knowledge of his hero on Thomas Fortescue's 'Foreste,' 1571, a translation from the Spanish of Pedro Mexia's 'Silva de Varia Lecion,' Seville, 1543. Perondinus's 'Vita Magni Tamerlanis,' Florence, 1551, doubtless gave him suggestions when describing Tamburlaine's person, and he derived hints for his description of Persian effeminacy from Herodotus, Euripides, and Xenophon (cf. *Englische Studien*, xvi. 459). The play, although in two parts, is really a tragedy in ten acts. Its full title when published ran: 'Tamburlaine the Great. Who, from a Scythian Shephearde by his rare and woonderfull Conquests, became a most puissant and mightye Monarque. And (for his tyranny and terrour in Warre) was tearmed, The Scourge of God. Deuided into two Tragicall Discourses, as they were sundrie times shewed upon Stages in the Citie of London. By the right honorable the Lord Admyrall, his seruauntes. Now first and newlie published. London. Printed by Richard Jhones, 1590,' 8vo (Bodleian and Duke of Devonshire's libraries); another 8vo edition, 1592 (Brit. Mus.) The half-title of the Second Part is: 'The Second Part of the bloody Conquests of mighty Tamburlaine. With his impassionate fury for the death of his Lady and loue faire Zenocrate: his fourme of exhortacion and discipline to his three sons, with the maner of his own death.' The first part was reissued in 1605, and the second part in 1606 (for E. White), 4to (Brit. Mus.) A modern edition, by Albrecht Wagner, appeared at Heilbronn in 1885.

As in most of Marlowe's plays, some buffoonery figures in the extant texts of 'Tamburlaine,' but Marlowe's reprobation in the prologue of the 'conceits' of 'clownage' seems to clear him of responsibility for it. Richard Jones, the publisher, in his preface, states that he purposely omitted 'some fond and frivolous gestures digressing, and, in my poor opinion, far unmeet for the matter.' But Jones would appear to have treated some of the actors' interpolations with much gentleness; he admits that all of them were 'greatly gaped at' by 'some vain conceited fondlings' when they were shown upon the stage. With playgoers the piece was from the first very popular. Taylor the Water-poet states that 'Tamburlaine perhaps is not altogether so famous in his own country of Tartaria as in England.' The title-rôle was filled by Alleyn, who wore breeches of crimson velvet, while his coat was copper-laced. A ballad on the plot was licensed to John Danter on 5 Nov. 1594. At the same time Marlowe's extravagances readily lent themselves to parody. The ludicrous line in Tamburlaine's address to the captured kings,

Holla, ye pampered jades of Asia,

was parodied by Pistol, and was long quoted derisively on the stage and in contemporary literature. Hall, in his 'Satires,' ridiculed the stalking steps of Tamburlaine's 'great personage.' Ben Jonson, in his 'Discoveries,' notes that 'the true artificer will not fly from all humanity with the Tamerlanes and Tamer-Chams of the late age, which had nothing in them but the scenical strutting and furious vociferation to warrant them to the ignorant gapers.' About 1650 the play was revived at the Bull Theatre. Thirty years later it had passed into obscurity. Charles Saunders, in the preface to his play, 'Tamerlane,' 1681, wrote: 'It hath been told me there is a Cockpit play going under the name of "The Scythian Shepherd, or Tamberlaine the Great," which how good it is any one may judge by its obscurity, being a thing not a bookseller in London, or scarce the players themselves who acted it formerly, cow'd call to remembrance.' In 1686 Sir Francis Fane [q. v.] made Tamerlane the Great the hero of his tragedy, 'The Sacrifice,' and clearly owed something to Marlowe.

'Faustus' may fairly be regarded as Marlowe's second play. Its date may be referred to 1588. A 'Ballad of the Life and Death of Doctor Faustus, the Great Conjurer,' was entered on the Stationers' Registers on 28 Feb. 1588–9. It was doubtless founded on Marlowe's tragedy, and may be identical with the 'Ballad of Faustus' in the Roxburghe collection. Henslowe did not pro-

duce the play before September 1594, but it was not until that time that he was connected with the lord admiral's company, for which the piece was written, and no inference as to its date is to be drawn from his entry.

The 'Tragedy of Dr. Faustus' was entered on the Stationers' Registers 7 Jan. 1600–1, but the 4to of 1604 is the earliest edition yet discovered. A copy (probably unique) is in the Bodleian Library. The title runs: 'The Tragicall History of D. Faustus. As it hath bene Acted by the Right Honourable the Earl of Nottingham his seruants. Written by Ch. Marl. London. Printed by V. S. for Thomas Bushell, 1604.' Five years later this edition was reissued practically without alteration. A unique copy is in the town library of Hamburg, and has the title: 'The Tragicall History of the horrible Life and Death of Doctor Faustus. Written by Ch. Marl. Imprinted at London by G. E. for John Wright, 1609, 4to.' A reissue dated 1611 belonged to Heber (Heber, *Catalogue*, No. 3770). A fourth 4to, which contains some scenes wholly rewritten, and others printed for the first time, was published in 1616 as 'The Tragicall History of the Life and Death of Doctor Faustus. Written by Ch. Marl. London. Printed for John Wright, 1616.' Other quartos, agreeing in the main with that of 1616, appeared in 1619 (belonging to Mr. F. Locker Lampson), 1620, 1624, 1631, and, 'with several new scenes,' 1663 (very corrupt). Careful modern editions are by Wilhelm Wagner, London (1877 and 1885), by Dr. A. W. Ward, Oxford (1878 and 1887), and by H. Breymann, Heilbronn, 1889.

The relations between the two texts of 1604 and 1616 present numerous points of difficulty. Neither seems to represent the author's final revision. In a very few passages the later quarto presents a text of which the earlier seems to supply the author's revised and improved version. In other passages the readings of 1616 seem superior to those of 1604. At the same time each edition contains comic scenes and other feeble interpolations for which Marlowe can scarcely have been responsible; nor is it satisfactory to ascribe them, with Mr. Fleay, to Dekker. In 1602 Henslowe paid William Bird and Samuel Rowley 4*l.* for making additions to 'Faustus,' and, as far as the dates or internal evidences go, either quarto may with equal reasonableness be credited with contributions by Bird and Rowley. The two editions were certainly printed from two different playhouse copies, each of which imperfectly reproduced different parts of the author's final corrections. Some of the scenes which only figure in the 1616 quarto were certainly extant more than twenty years earlier. A line in one of the interpolated scenes of 1616 was imitated in the 'Taming of A Shrew,' published as early as 1594, while reference was made to an incident in another added scene some three years later in the 'Merry Wives of Windsor' (iv. 5, 71). A careful collation of the 1604 edition by Proescholdt is in 'Anglia,' iii. (1881). In the edition published at Heilbronn in 1889 the quartos of 1604 and 1616 are printed on opposite pages.

Although a collection of disconnected scenes rather than a drama, and despite its disfigurement by witless interpolations, Faustus's apostrophe to Helen, and his great soliloquy in the presence of death—'an agony and fearful colluctation'—render the tragedy a very great achievement in the range of poetic drama. The first connected account of the story of Faust appeared at Frankfort-on-the-Maine in 1587 under the title 'Historia von D. Johann Fausten dem weitbeschreyten Zauberer und Schwartzkünstler.' A unique copy is in the Imperial Library of Vienna (cf. reprint by Dr. August Kühne, Zerbst, 1868). The earliest English translation extant, 'The Historie of the damnable Life and deserved Death of Dr. John Faustus, by P. F., Gent.,' is dated in 1592, but the title-page describes it as 'newly imprinted,' a proof that an earlier edition had appeared. From that earlier edition Marlowe doubtless derived his knowledge of the legend (cf. Th. Delius, *Marlowe's Faustus und seine Quelle*, Bielefeld, 1881; see 'Marlowe's Faust,' by Düntzner in *Anglia*, i. 44, and by H. Breymann, *Englische Studien*, v. 56).

The play was again well received. Alleyn assumed the title-rôle, and twenty-three performances were given by Henslowe between September 1594 and October 1597. On the last occasion, however, the receipts were 'nil.' According to Prynne's 'Histrio-Mastix,' 1633, f. 556, on one occasion the devil himself 'appeared on the stage at the Belsavage Playhouse in Queen Elizabeth's dayes' while the tragedy was being performed, 'the truth of which,' Prynne adds, 'I have heard from many now alive, who well remember it' (cf. *Notes and Queries*, 2nd ser. v. 295). A phrase in the famous description of Helen is borrowed by Shakespeare in 'Troilus and Cressida,' and scene v. is closely imitated in Barnabe Barnes's 'Divil's Charter,' 1607, where the hero, Alexander Borgia, undergoes some of Faustus's experiences (cf. Herford, *Lit. Relations of England and Germany*, pp. 197 sq.) Dekker's 'Olde Fortunatus' also shows

signs of Faustus's influence. 'Of all that Marlow hath written to the stage his "Dr. Faustus" hath made the greatest noise,' wrote Phillips in his 'Theatrum Poetarum,' 1675. In 1684 appeared Mountfort's 'Life and Death of Dr. Faust,' in which Marlowe's tragedy was converted into a pantomime, and in that uncomplimentary form obtained a new lease of popularity (cf. *Anglia*, vii. 341 sq.) Abroad Marlowe's work was equally well appreciated. English companies of actors performed it on their continental tours in the seventeenth century. It was acted at Grätz in 1608, and at Dresden in 1626, and very frequently at Vienna (cf. MEISSNER, *Die englischen Comödianten . . . in Oesterreich*). Goethe admired it, and had an intention of translating it before he designed his own play on the same theme. W. Müller rendered it into German in 1818, and François Victor Hugo translated it into French in 1858. A Dutch version was published at Groningen in 1887.

Marlowe's third effort was 'The Jew of Malta.' An incidental reference to the death of the Duke of Guise proves that its date was subsequent to 1588. It was frequently acted under Henslowe's management between 26 Feb. 1591–2 and 21 June 1596, and was revived by him on 19 May 1601. Alleyn, who took the part of Barabas the Jew, is said to have worn an exceptionally large nose. In 1633 it was again acted in London, both at court and at the Cockpit. On 24 April 1818 Kean revived at Drury Lane a version altered by S. Penley, and played Barabas himself; it ran for twelve nights (GENEST, *Hist. Account*, viii. 645). It was equally popular abroad. In 1607 English actors produced it while on continental tours at Passau, and in 1608 at Grätz. In an early seventeenth-century manuscript, now at Vienna, there is a German comedy based partly on Marlowe's play and partly on Shakespeare's 'Merchant of Venice.' This is printed in Meissner's 'Die englischen Comödianten,' pp. 130 sq.

A lost ballad, doubtless based on the play, was entered on the Stationers' Registers by John Danter on 16 May 1594. Next day the tragedy was itself entered there by Nicholas Ling and Thomas Millington, but it was not published till 1633, when it was edited by Thomas Heywood. The full title runs: 'The Famous Tragedy of the Rich Jew of Malta. As it was played before the King and Qveene in Her Majesties Theatre at White Hall, by her Majesties servants at the Cock-pit. Written by Christopher Marlo. London. Printed by I. B. for Nicholas Vavasour, 1633,' 4to. It was included in Dodsley's collection, 1780; was separately edited by W. Oxberry, 1818; and was translated by E. von Buelow into German in his 'Altenglische Schaubühne,' 1831, pt. i. A Dutch translation was issued at Leyden as early as 1645.

The opening scenes are in Marlowe's best vein, and are full of dramatic energy; in the later acts there is a rapid descent into 'gratuitous, unprovoked, and incredible atrocities,' hardly tolerable as caricature, and it is possible that the only accessible text presents a draft of Marlowe's work defaced by playhouse hacks. As in 'Tamburlaine,' Marlowe here again sought his plot in oriental history, although no direct source is known. He embodied hearsay versions of the siege of Malta by the Turks under Selim, son of the sultan Soliman, in 1565, and of another attack on the island by the Spaniards (cf. JURIEN DE LA GRAVIÈRE, *Les Chevaliers de Malte et la Marine de Philippe II*, Paris, 1887). Barabas resembles a contemporary historical personage, Joan Miquez (*b.* 1520), afterwards known as Josef Nassi, a Portuguese Jew, who, after sojourning in Antwerp and Venice, settled in Constantinople, exerted much influence over the sultan, became Duke of Naxos and the Cyclades (1569), and took part in the siege of Cyprus in 1570 against the Venetians (cf. FOLIETA, *De Sacro Fœdere in Selimum*, Geneva, 1587). Marlowe also knew the chapter on Malta in Nicholas Nicholay's 'Navigations . . . into Turkie,' translated by T. Washington the younger, 1585 (cf. 'Die Quelle von Marlowe's "Jew of Malta,"' by Leon Kellner, in *Englische Studien*, x. 80–110).

'Edward II' was Marlowe's chief incursion into the English historical drama, and by the improvement manifest in dramatic construction it may be ascribed to his latest year. Marlowe mainly borrowed his information from Holinshed and had occasional reference to Stow, but in his spirited characterisation of Gaveston and Edward II, Mortimer and Edmund, earl of Kent, he owes little to the chroniclers. It is the best constructed of Marlowe's pieces. 'The reluctant pangs of abdicating royalty in Edward,' wrote Charles Lamb, 'furnished hints which Shakespeare scarcely improved in his "Richard II;" and the death scene of Marlowe's king moves pity and terror beyond any scene, ancient or modern, with which I am acquainted.' The work was entered on the Stationers' Registers by William Jones on 6 July 1593. A unique copy of an edition of 1594 is in the public library of Cassel. The earliest edition known in this country was published in 1598 as 'The Troublesome Raigne and Lamentable Death of Edward the Second, King of

England; with the Tragicall Fall of proud Mortimer; And also the Life and Death of Peirs Gaueston, the great Earle of Cornewall, and mighty Favorite of King Edward the Second, as it was publiquely acted by the Right Honourable the Earle of Pembrooke his seruauntes. Written by Chri. Marlow, Gent. Imprinted at London by Richard Bradocke, for William Jones, 1598, 4to' (British Museum and Bodleian). A manuscript copy of this edition, in a seventeenth-century hand, is in the Dyce Library. The text is in a far more satisfactory state than in the case of any other of Marlowe's works. Other early editions are dated 1612 and 1622. It was translated into German by Von Buelow in 1831. There are recent editions by Mr. F. G. Fleay (1877) and by Mr. O. W. Tancock, Oxford, 1879 and 1887.

In two dramatic pieces—of far inferior calibre—Marlowe was also concerned. The 'Massacre at Paris,' which concludes with the assassination of Henry III, 2 Aug. 1589, appears to have been first acted 3 Jan. 1592–3 (Henslowe, *Diary*). It reproduces much recent French history and seems to have been largely based on contemporary reports. The text of the printed piece is very corrupt. A fragment of a contemporary manuscript copy (sc. 19) printed by Mr. Collier is extant among the Halliwell-Phillipps papers, and attests, as far as it goes, the injury done to the piece while going through the press. The soliloquy of the Duke of Guise in sc. 2 alone is worthy of notice. The only early edition is without date. It was probably published in 1600. The title runs: 'The Massacre at Paris: with the Death of the Duke of Guise. As it was plaide by the right honourable the Lord High Admirall his Servants. Written by Christopher Marlow. At London Printed by E. A. for Edward White. There are copies in the British Museum, the Bodleian, and the Pepysian libraries.

The 'Tragedy of Dido,' published in 1594, is described as the joint work of Marlowe 'and Thomas Nash. Gent.' Unlike Marlowe's earlier efforts, it is overlaid with quaint conceits and has none of his tragic intensity. Æneas's recital to Dido of the story of the fall of Troy is in the baldest and most pedestrian verse, and was undoubtedly parodied by Shakespeare in the play-scene in 'Hamlet.' The piece must have been a very juvenile effort, awkwardly revised and completed by Nashe after Marlowe's death. The title of the *editio princeps* runs: 'The Tragedie of Dido Queene of Carthage: Played by the Children of her Majesties Chappell. Written by Christopher Marlowe and Thomas Nash, Gent. At London, Printed by the Widdowe Orwin for Thomas Woodcocke, 1594. Copies are in the Bodleian, Bridgwater House, and Devonshire House libraries.

Several other plays have been assigned to Marlowe on internal evidence, but critics are much divided as to the extent of his work outside the pieces already specified. Like his friends Kyd and Shakespeare, he doubtless refurbished some old plays and collaborated in some new ones, but he had imitators, from whom he is not, except in his most exalted moments, always distinguishable. Shakespeare's earlier style often closely resembled his, and it is not at all times possible to distinguish the two with certainty. 'A Taming of a Shrew' (1594), the precursor of Shakespeare's comedy, has been frequently assigned to Marlowe. It contains many passages literally borrowed from 'Tamburlaine or 'Faustus,' but it is altogether unlikely either that Marlowe would have literally borrowed from himself or that he could have sufficiently surmounted his deficiency in humour to produce so humorous a play. 'The Trublesome Raign of Kinge John' (1591), 'a poor, spiritless chronicle play,' may in its concluding portions be by Marlowe, but many of his contemporaries could have done as well. Internal evidence gives Marlowe some claim to be regarded as part author of 'Titus Andronicus,' with which Shakespeare was very slightly, if at all, concerned. Aaron might well have been drawn by the creator of the Jew of Malta, but the theory that Kyd was largely responsible for the piece deserves consideration. The three parts of 'Henry VI,' which figure in the 1623 folio of Shakespeare's works, although they were apparently written in 1592, present features of great difficulty. The first part shows very slight, if any, traces of Marlowe's co-operation. But in the second and third plays passages appear in which his hand can be distinctly traced. Each of these plays exists in another shape. Part II. is an improved and much altered version of 'The First Part of the Contention betwixt the two Famous Houses of York and Lancaster,' 1594, 4to, and Part III. bears similar relation to 'The True Tragedie of Richard, Duke of Yorke,' 1595, 4to, although the divergences between the two are less extensive. There are many internal proofs that Marlowe worked on the earlier pieces in conjunction with one or more coadjutors who have not been satisfactorily identified. But that admission does not exclude the theory that he was afterwards associated with Shakespeare in converting these imperfect drafts into the form in which they were admitted to the 1623 folio (cf. Fleay, *Life of Shakespeare*, pp. 235 sq.; *Transactions of New Shakspere Soc.* pt. ii.

1876, by Miss Jane Lee; SWINBURNE, *Study of Shakespeare*, pp. 51 sq.) Evidence of style also gives Marlowe some pretension to a share in 'Edward III,' 1596, 4to, a play of very unequal merit, but including at least one scene which has been doubtfully assigned to Shakespeare.

Harvey in his 'Newe Letter' of 1593 expresses surprise that Marlowe's 'Gargantua mind' was conquered and had 'left no Scanderbeg behind.' Mr. Fleay infers that Marlowe had written, but had failed to publish, a play concerning Scanderbeg; but this is not the most obvious meaning of a perplexing passage. 'The True History of George Scanderbage, played by the Earl of Oxford's servants' (i.e. not later than 1588), and entered on the Stationers' Registers 3 July 1601, is not extant. 'Lust's Dominion, or the Lascivious Queen. A Tragedie written by Christofer Marloe, Gent.,' published by Kirkman in 1657 (another edit. 1661), is unjustifiably ascribed to Marlowe. It is possibly identical, as Collier suggested, with the 'Spanish Moor's Tragedy,' written for Henslowe early in 1600 by Dekker, Haughton, and Day. Among the plays destroyed by Warburton's cook was 'The Maiden's Holiday,' a comedy assigned to Day and Marlowe. Day belonged to a slightly later generation, and there is no evidence of Marlowe's association with a comedy.

Three verse renderings from the classics also came from Marlowe's pen. His translation of Ovid's 'Amores' was thrice printed in 12mo, without date, at 'Middleborough,' with the epigrams of Sir John Davies [q. v.] Whether 'Middleborough' is to be taken literally is questionable. The earliest edition, 'Epigrammes and Elegies,' appeared about 1597, and is now very rare. A copy at Lamport Hall, Northamptonshire, the property of Sir Charles Isham, has been reproduced in facsimile by Mr. Charles Edmonds, who assigns it to the London press of W. Jaggard, the printer of the 'Passionate Pilgrim.' The work was condemned to the flames by the Archbishop of Canterbury and the Bishop of London in June 1599, on the ground of its licentiousness (*Notes and Queries*, 3rd ser. xii. 436).

Marlowe's chief effort in narrative verse was his unfinished paraphrase of Musæus's 'Hero and Leander.' He completed two 'sestiads,' which were entered by John Wolf as 'an amorous poem' on the Stationers' Registers on 28 Sept. 1593, and were published in 1598 by Edward Blount [q. v.] at the press of Adam Islip. This was dedicated by Blount to Sir Thomas Walsingham. A copy is in Mr. Christie-Miller's library at Britwell. George Chapman finished the poem, and in the same year two further editions of the work appeared from the press of Felix Kingston with the four sestiads added by Chapman. Copies of both these later editions are at Lamport. Other editions of the complete poem were issued in 1606 (Brit. Mus.), 1613, 1617 (Huth Library), 1629, and 1637. A copy of the 1629 edition, formerly in Heber's library, contains in seventeenth-century handwriting Marlowe's 'Elegy on Manwood' and some authentic notes respecting his own life (see HEBER'S *Cat.* 1834, iv. No. 1415). It now belongs to Colonel Prideaux of Calcutta (cf. *Notes and Queries*, 6th ser. xi. 305, 352, xii. 15; BULLEN, iii. App. ii.) The poem is throughout in rhymed heroics, and Marlowe's language is peculiarly 'clear, rich, and fervent.' Its popularity was as great as any of Marlowe's plays. According to Nashe he was here inspired by 'a diviner muse' than Musæus ('Lenten Stuffe,' in NASHE, *Works*, v. 262). Francis Meres, in his 'Palladis Tamia' (1598), declared that 'Musæus, who wrote the loves of Hero and Leander . . . hath in England two excellent poets, imitators in the same argument and subject, Christopher Marlow and George Chapman.' Ben Jonson quotes from it in 'Every Man in his Humour,' and is reported by a humble imitator of Marlowe, William Bosworth, author of 'Chast and Lost Lovers' (1651), to have been 'often heard to say' that its 'mighty lines . . . were fitter for admiration than for parallel.' Henry Petowe published in 1598 'The Second Part of Hero and Leander.' John Taylor the Water-poet claims to have sung verses from it while sculling on the Thames. Middleton in 'A Mad World, my Masters,' described it and 'Venus and Adonis' as 'two luscious marrow-bone pies for a young married wife.' An edition by S. W. Singer appeared in 1821, and it was reprinted in Brydges's 'Restituta' (1814).

'The First Book of Lucan['s Pharsalia],' entered by John Wolf on the Stationers' Registers on 28 Sept. 1593, was issued in 1600, 4to. It is in epic blank verse, and although the lines lack the variety of pause which was achieved by Marlowe's greatest successors, the author displays sufficient mastery of the metre to warrant its attribution to his later years. The volume has a dedication signed by 'Thom. Thorpe,' the publisher of Shakespeare's 'Sonnets,' and addressed to Blount. It was reprinted by Percy in his specimens of blank verse before Milton.

Marlowe's well-known song, 'Come live with me and be my love,' was first printed, without the fourth or sixth stanzas and with the first stanza only of the 'Answer,' in the

'Passionate Pilgrim,' 1599, a collection of verse by various hands, although the title-page bore the sole name of Shakespeare. In 'England's Helicon' the lyric appeared in its complete form, with the signature 'C. Marlowe' beneath it; the well-known answer in six stanzas which follows immediately is signed 'Ignoto' and is ascribed to Sir Walter Raleigh. Marlowe's lyric caught the popular ear immediately. Sir Hugh Evans quotes it in the 'Merry Wives of Windsor' (III. i.); Donne imitated it in his poem called 'The Bait;' Nicholas Breton referred to it as 'the old song' in 1637; and Izaak Walton makes Maudlin in the 'Complete Angler' sing to Piscator 'that smooth song which was made by Kit Marlowe,' as well as 'The Nymph's Reply' 'made by Sir Walter Raleigh in his younger days.' Walton supplies an additional stanza to each lyric. Both were issued together as a broadside about 1650 (*Roxburghe Ballads*, i. 205), and they were included in Percy's 'Reliques' (cf. ed. 1876, i. 220 sq.) A beautiful fragment by Marlowe, 'I walked along a stream for pureness rare,' figures in 'England's Parnassus,' 1600.

Marlowe's life ended gloomily. Of revolutionary temperament, he held religious views which outraged all conventional notions of orthodoxy. In 'Tamburlaine' (ii. 5) he spoke with doubt of the existence of God. Greene in his 'Groatsworth of Wit,' written in September 1592, plainly appealed to him to forsake his aggressive unbelief. 'Why should thy excellent wit, God's gift, be so blinded that thou shouldst give no glory to the giver?' Chettle, Greene's publisher, when defending himself in his 'Kind Hart's Dreame' from a charge of having assisted Greene to attack Marlowe and other dramatists, claimed to have toned down Greene's references to Marlowe, which in their original shape contained 'intolerable' matter. The early manuscript notes in the 1629 copy of 'Hero and Leander' (formerly in Heber's collection) also describe Marlowe as an atheist, and state that he converted to his views a friend and admirer at Dover. The latter, whose name has been deciphered as 'Phineaux' (i.e. Fineux), is said to have subsequently recanted (cf. HUNTER'S *MS. Chorus Vatum*). It is moreover certain that just before his death Marlowe's antinomian attitude had attracted the attention of the authorities, and complaints were made to Sir John Puckering, the lord keeper, of the scandal created on the part of Marlowe and his friends by the free expression of their views. On 18 May 1593 the privy council issued 'a warrant to Henry Maunder, one of the messengers of Her Majesties Chamber, to repair to the house of Mr. Thomas Walsingham in Kent, or to anie other place where he shall understand Christopher Marlow to be remayning, and by virtue hereof to apprehend and bring him to the court in his companie, and in case of need to require ayd' (*Privy Council MS. Register*, 22 Aug. 1592–22 Aug. 1593, p. 374). Walsingham lived at the manor of Scadbury in the parish of Chislehurst (cf. HASTED, *Kent*, 1797, ii. 7; MANNING and BRAY, *Surrey*, ii. 540). Some weeks earlier (19 March) similar proceedings had been taken by the council against Richard Cholmley and Richard Strange; the former is known to have been concerned with Marlowe in disseminating irreligious doctrines (*Privy Council Reg.* p. 288). Cholmley and Marlowe both escaped arrest at the time. The poet reached Deptford within a few days of the issue of the warrant, and there almost immediately met his death in a drunken brawl. He was little more than twenty-nine years old. In the register of the parish church of St. Nicholas, Deptford, appears the entry, which is ordinarily transcribed thus: 'Christopher Marlow, slain by ffrancis Archer 1 June 1593.' Mr. Halliwell-Phillipps read the surname of the assailant as 'Frezer,' i.e. Fraser.

In a sonnet which concludes Gabriel Harvey's 'Newe Letter of Notable Contents' (September 1593) reference is made to the death of 'Tamberlaine' as one of the notable events of 'the wonderful yeare' 1593, and in a succeeding 'glosse' death, 'smiling at his Tamberlaine contempt,' is declared to have 'sternly struck home the peremptory stroke.' The exact circumstances are doubtful. Francis Meres, in 'Palladis Tamia,' 1598, wrote: 'As the poet Lycophron was shot to death by a certain rival of his, so Christopher Marlowe was stabd to death by a bawdy serving-man, a riual of his in his lewde love' (fol. 286). William Vaughan, in his 'Golden Grove,' 1600, supplies a somewhat different account, and gives the murderer the name of Ingram: 'It so happened that at Detford, a little village about three miles distant from London, as he [i.e. Marlowe] meant to stab with his ponyard one named Ingram that had inuited him thither to a feast and was then playing at tables, hee [i.e. Ingram] quickly perceyving it, so avoyded the thrust, that withall drawing out his dagger for his defence, he stabd this Marlow into the eye, in such sort that, his braynes comming out at the dagger point, he shortly after dyed.' Thomas Beard the puritan told the story more vaguely for purposes of edification in his 'Theatre of God's Judgments,' 1597, p. 148. 'It so fell out,' Beard wrote, 'that in

London streets as he [i.e. Marlowe] purposed to stab one, whom he ought a grudge unto, with his dagger—the other party, perceiving so, avoyded the stroke, that withal catching hold of his [i.e. Marlowe's] wrest, he stabbed his [i.e. Marlowe's] owne dagger into his owne head, in such sort that, notwithstanding all the meanes of surgerie that could bee wrought, he shortly after died thereof.' In the second edition of his book (1631) Beard omits the reference to 'London streets,' which is an obvious error (cf. *Notes and Queries*, 3rd ser. x. 301).

Both Vaughan and Beard describe Marlowe as a blatant atheist, who had written a book against the Trinity, and defamed the character of Jesus Christ. Beard insists that he died with an oath on his lips. The council's proceedings against him and his friends were not interrupted by his death. Thomas Baker [q. v.] the antiquary found several papers on the subject among Lord-keeper Puckering's manuscripts, but these are not known to be extant, and their contents can only be learnt from some abstracts made from them by Baker, and now preserved in Harl. MS. 7042. Baker found a document headed 'A note delivered on Whitsun eve last of the more horrible and damnable opinions uttered by Christopher Marly, who within three days after came to a sudden and fearful end of his life.' Baker states that the 'note' chiefly consisted of repulsive blasphemies ascribed to Marlowe by one Richard Bame or Baine, and that Bame offered to bring forward other witnesses to corroborate his testimony. Thomas Harriot [q. v.] the mathematician, Royden (perhaps Matthew Royden), and Warner were described as Marlowe's chief companions, and Richard Cholmley as their convert. Thomas Kyd [q. v.], according to Baker, at once wrote to Puckering admitting that he was an associate of Marlowe, but denying that he shared his religious views. On 29 June following Cholmley was arrested under the warrant issued two months earlier, and one of the witnesses against him asserted that Marlowe had read an atheistical lecture to Sir Walter Raleigh among others. On 21 March 1593–4 a special commission under Thomas Howard, third viscount Bindon, was ordered by the ecclesiastical commission court to hold an inquiry at Cerne in Dorset into the charges as they affected Sir Walter Raleigh, his brother Carew Raleigh, 'Mr. Thinne of Wiltshire,' and one Poole. The result seems to have been to remove suspicion from Sir Walter Raleigh, who (it was suggested) was involved merely as the patron of Harriot. The 'note' among the Puckering manuscripts mentioned by Baker is doubtless identical with that in Harl. MS. 6853, fol. 520, described as 'contaynynge the opinion of one Christofer Marlye, concernynge his damnable opinions and judgment of Relygion and scorne of God's worde.' This document was first printed by Ritson in his 'Observations on Warton.' It is signed 'Rychard Bame,' and a man of that name was hanged at Tyburn soon afterwards (6 Dec. 1594). Marlowe is credited by his accuser, whose fate excites some suspicions of his credibility, with holding extremely heterodox views on religion and morality, some of which are merely fantastic, while others are revolting.

There is no ground for accepting all Bame's charges quite literally. That Marlowe rebelled against the recognised beliefs may be admitted, and the manner of his death suggests that he was no strict liver. But the testimony of Edward Blount the bookseller, writing on behalf of himself and other of Marlowe's friends, sufficiently confutes Bame's more serious reflections on his moral character. Blount in 1598, when dedicating Marlowe's 'Hero and Leander' to the poet's patron, Sir Thomas Walsingham, describes him as 'our friend,' and writes of 'the impression of the man that hath been dear unto us living an after-life in our memory.' A few lines later Blount calls to mind how Walsingham entertained 'the parts of reckoning and worth which he found in him with good countenance and liberal affection.' Again, Nashe, when charged by Harvey in 1593 with abusing Marlowe, indignantly denied the accusation, and showed his regard for Marlowe by completing his 'Tragedy of Dido.' 'Poore deceased Kit Marlowe' Nashe wrote in the epistle to the reader in his 'Christ's Tears over Jerusalem' (2nd edit. 1594), and 'Kynde Kit Marlowe' appears in verses by 'J. M.,' dated in 1600 (Halliwell-Phillipps, *Life of Shakespeare*). Chapman too, whose character was exceptionally high, makes affectionate reference to him in his continuation of 'Hero and Leander.'

Numerous testimonies to Marlowe's eminence as a poet and dramatist date from his own time. An elegy by Nashe, which, according to Bishop Tanner, was prefixed to the 1594 edition of the 'Tragedy of Dido,' is unfortunately absent from all extant copies. Henry Petowe was author of a very sympathetic eulogy in his 'Second Part of Hero and Leander.' Marlowe is described as a 'king of poets' and a 'prince of poetrie.' George Peele, in the prologue to his 'Honour of the Garter' (1593), wrote of

> Marley, the Muse's darling, for thy verse
> Fit to write passions for the souls below.

Thorpe, in his dedication of the 'Lucan,' spoke of him with some point as 'that pure elementall wit.' According to the 'Returne from Pernassus' (ed. Macray, p. 86),

> Marlowe was happy in his buskined muse,
> Alas, unhappy in his life and end.
> Pitty it is that wit so ill should dwell,
> Wit lent from heauen, but vices sent from hell,
> Our Theater hath lost, Pluto hath got,
> A tragick penman for a driery plot.

The finest encomium bestowed on him is by Drayton, in his 'Epistle . . . of Poets and Poesy,' 1627. It runs (the first word means 'unsophisticated;' another reading is 'Next'):—

> Neat Marlowe, bathèd in the Thespian springs,
> Had in him those brave translunary things
> That the first poets had; his raptures were
> All air and fire, which made his verses clear;
> For that fine madness still he did retain
> Which rightly should possess a poet's brain.

Heywood, in his 'Hierarchie of the Blessed Angels,' 1635 (bk. iv.), wrote less effectively:—

> Marlo, renown'd for his rare art and wit,
> Could ne'er attain beyond the name of Kit,
> Although his Hero and Leander did
> Merit addition rather.

Ben Jonson, in his verses to Shakespeare's memory, describes how Shakespeare excelled Marlowe's 'mighty line.' But the most substantial proof of Marlowe's greatness was the homage paid him by Shakespeare. In 'As you like it' (iii. 5, 80) Shakespeare, quoting from Marlowe's 'Hero and Leander,' apostrophised Marlowe in the lines,

> Dead shepherd, now I find thy saw of might,
> 'Who ever loved that loved not at first sight?'

This passage, coupled with the inferences already drawn respecting the two men's joint responsibility for Parts II. and III. of 'Henry VI,' justifies the theory that they were personally acquainted. But the powerful influence exerted by Marlowe on Shakespeare's literary work is more interesting than their private relations with each other. All the blank verse in Shakespeare's early plays bears the stamp of Marlowe's inspiration. In 'Richard II' and the 'Merchant of Venice' Shakespeare chose subjects of which Marlowe had already treated in 'Edward II' and the 'Jew of Malta,' and although the younger dramatist was more efficient in the handling of his plots than the elder, Shakespeare's direct indebtedness to Marlowe in either piece is unmistakable. 'Richard III,' again, is closely modelled on Marlowe. 'But for him,' says Mr. Swinburne, 'this play could never have been written.' In its fiery passion, singleness of purpose, and abundance of inflated rhetoric it resembles 'Tamburlaine' (cf. Swinburne, *Study of Shakespeare*, pp. 43–4). Shakespeare was conscious of the elder dramatist's extravagances, and at times parodied them, as in Pistol or in the players in 'Hamlet.' But his endeavours to emulate Marlowe's great qualities proves his keen appreciation of them.

Marlowe's plays retained a certain popularity, mainly on account of their extravagances, for many years after his death. 'Tamburlaine' or the 'Jew of Malta' often figured in the programmes of provincial companies in Charles I's time (cf. Gayton, *Festivous Notes on Don Quixote*, 1654, p. 271). But his place in English literary history was ill appreciated between the seventeenth and nineteenth centuries. Charles Lamb and Hazlitt first perceived the high merits of his 'Faustus' and 'Edward II,' and Hallam, a very sober-minded critic, finally detected the wide interval which separated him from all the other predecessors of Shakespeare. His reputation has of late years been steadily growing at home and abroad. In the opinion of his most recent critics, Mr. A. C. Swinburne and John Addington Symonds [q. v.], he must rank with the great poets of the world. On comparatively rare occasions did he do full justice to himself; he lacked humour; he treated female character ineffectively; while his early death prevented his powers from reaching full maturity. But the genius which enabled him in his youth to portray man's intensest yearnings for the impossible—for limitless power in the case of Tamburlaine, for limitless knowledge in that of Faustus, and for limitless wealth in that of Barabas—would have assuredly rendered him in middle age a formidable rival to the greatest of all tragic poets.

A complete edition of Marlowe's works, published by Pickering, with a life of the author by G. Robinson, appeared in 3 vols. in 1826. A copy, with copious manuscript notes by J. Broughton, is in the British Museum. Dyce's edition was first issued in 1850 (3 vols.), that by Lieutenant-colonel Cunningham in 1871, and that by Mr. A. H. Bullen (3 vols.) in 1885. A selection of his poetry was issued in the 'Canterbury Poets,' 1885, ed. P. E. Pinkerton, and five plays, ed. H. Havelock Ellis, in 'Mermaid Series' in 1887. A French translation by F. Rabbe, with an introduction by J. Richepin, was published, 2 vols. Paris, 1885. A German translation appears in F. M. Bodenstedt's

'Shakespeare's Zeitgenossen und ihre Werke,' Band 3, 1860. Editions of separate plays have been already noticed.

Twice has the tragedy of Marlowe's life been made the subject of a play. In 1837 Richard Hengist Horne [q. v.] published his 'Death of Marlowe,' which Mr. A. H. Bullen reprinted in his collective edition of the dramatist's works in 1885. Mr. W. L. Courtney contributed to the 'Universal Review' in 1890 (vi. 356 sq.) a dramatic sketch entitled 'Kit Marlowe.' This piece was performed at the Shaftesbury Theatre on 4 July 1890, and was revived at the St. James's Theatre in 1892.

No portrait of Marlowe is known. A fanciful head appears in Cunningham's edition. A monument to his memory, executed by Mr. E. Onslow Ford, A.R.A., has been placed, by public subscription, near the cathedral at Canterbury. It was unveiled by Mr. Henry Irving on 16 Sept. 1891.

[The extract respecting Marlowe from the Privy Council Register is here given for the first time. Mr. Bullen's Introduction to his edition of Marlowe is very valuable. Cf. also Dyce's and Cunningham's Prefaces to their collected editions, and Dr. A. W. Ward's exhaustive introduction to his edition of Faustus (Clarendon Press, 1887, 2nd edit.); see also Hunter's MS. Chorus Vatum in Brit. Mus. Addit. MS. 24488, pp. 372–80; Collier's Hist. of Dramatic Poetry; Fleay's Life of Shakespeare and Biog. Chronicle of the English Drama; J. A. Symonds's Shakspere's Predecessors, pp. 581 sq.; Ward's Hist. of English Dramatic Literature; Gent. Mag. 1800, pt. i. five good papers by James Broughton; Universal Review, 1889, iv. 382 sq. by Mr. J. H. Ingram; A. W. Verity's Marlowe's Influence on Shakespeare, 1886; De Marlovianis Fabulis, a Latin thesis, by Ernest Faligan, Paris, 1887.] S. L.

MARMION, ROBERT (*d.* 1218), justice itinerant and reputed king's champion, was descended from the Lords of Fontenay le Marmion in Normandy, who are said to have been hereditary champions of the Dukes of Normandy. Wace mentions a Robert or Roger Marmion as fighting at Hastings (*Roman de Rou*, 13623, 13776). In 'Domesday Book' (i. 363 *b*) a 'Robertus Dispensator' occurs as holding Tamworth Castle and Scrivelsby, together with other lands which afterwards belonged to the Marmion family. But the exact connection of these early Marmions with one another or with the later family is not quite clear, and, except for the untrustworthy 'Battle Abbey Roll,' there is no English record of a Marmion till the reign of Henry I, when Roger Marmion (*d.* 1130) appears as the holder of Tamworth and Scrivelsby. Roger's son, Robert Marmion (*d.* 1143), was a warlike man, who in the days of the anarchy under Stephen had no match for boldness, fierceness, and cunning (Newburgh, i. 47). In 1140 Geoffrey of Anjou captured his castle of Fontenay in Normandy, because he held Falais against him (Robert de Torigny, iv. 139). Three years later he expelled the monks of Coventry, and made a castle of their church. Soon after, on 8 Sept. 1143, he engaged in a fight with the Earl of Chester outside the walls of his strange fortress. Being thrown from his horse between the two armies, he broke his thigh, and as he lay on the ground was despatched by a cobbler with his knife. He was buried at Polesworth, Warwickshire, in unconsecrated ground as an excommunicated person (Newburgh, i. 47; *Ann. Mon.* ii. 230). Dugdale says his wife was Matilda de Beauchamp, but her true name seems to have been Melisent. Robert restored the nuns to Polesworth, of which they had been dispossessed, and began the foundation of the monastery of Barberay in Normandy. His son Robert (*d.* 1185) married Elizabeth, daughter of Gervase, count of Rethel, who was brother to Baldwin II, king of Jerusalem. Robert Marmion the justiciar was his son.

The justiciar, who was probably the sixth baron of Tamworth, appears first as a justiciar at Caen in 1177. He was one of the justices before whom fines were levied in 1184, and in 1186 was sheriff of Worcester. He was a justice itinerant for Warwickshire and Leicestershire in 1187–8, Staffordshire in 1187–92, Shropshire in 1187–94, Herefordshire in 1188–90, Worcestershire in 1189, Gloucestershire in 1189–91 and 1193, and Bristol in 1194. Marmion had taken the vow for the crusade, but purchased exemption. In 1195 he was with Richard in Normandy, and in 1197 witnessed the treaty between Richard and Baldwin of Flanders. During the early years of John's reign he was in attendance on the king in Normandy. In 1204–5 he was again one of the justices before whom fines were levied. He sided with the barons against the king, but after John's death rejoined the royal party. He died on 15 May 1218. He gave a mill at Barston, Warwickshire, to the Templars, and was a benefactor of Kirkstead Abbey, Lincolnshire.

Marmion was twice married, first, to Matilda de Beauchamp, by whom he had a son, Robert the elder, and two daughters; secondly, to Philippa, by whom he had four sons: Robert the younger; William, who was dean of Tamworth; Geoffrey, who was ancestor of the Marmions of Checkendon, Stoke Marmion, and Aynho, to which branch

Shackerley Marmion [q. v.] belonged; and lastly Philip (*d.* 1276). Robert Marmion the younger was father of William Marmion, who was summoned to parliament in 1264, and ancestor of the Lords Marmion of Witrington, summoned in 1294 and 1297–1313.

Robert Marmion the elder served under John in Poitou in 1214. He married Juliana de Vassy, and had a son, PHILIP MARMION (*d.* 1291). This Philip was sheriff of Warwickshire and Leicestershire in 1249, and of Norfolk and Suffolk in 1261. He served in Poitou in 1254, and was imprisoned when on his way home through France at Pons (MATT. PARIS, v. 462). He was one of the sureties for the king in December 1263, and fighting for him at Lewes, on 14 May 1264, was there taken prisoner. Philip Marmion married, first, Jane, daughter of Hugh de Kilpeck, by whom he had two daughters, Jane and Mazera; and secondly, Mary, by whom he had another daughter Jane, who married Thomas de Ludlow, and was by him grandmother of Margaret de Ludlow. Tamworth passed to Jane, daughter of Mazera Marmion, and wife of Baldwin de Freville, and Scrivelsby eventually passed with Margaret de Ludlow to Sir John Dymoke [q. v.], in whose family it has since remained.

Scrivelsby is said to have been held by the Marmions by grand serjeanty on condition of performing the office of king's champion at the coronation. But this rests purely on tradition, and there is no record of any Marmion having ever performed the office. The first mention of the office of champion occurs in a writ of the twenty-third year of Edward III (1349), where it is stated that the holder of Scrivelsby was accustomed to do this service. From this it may perhaps be assumed that Philip Marmion at least had filled the office at the coronation of Edward I. For the later and more authentic history of the office of king's champion held by the Dymokes of Scrivelsby as representatives of Philip Marmion, see under SIR JOHN DYMOKE (*d.* 1381).

[Chronicles of William of Newburgh and Robert de Torigny in Chron. Stephen, Henry II, and Richard I; Annales Monastici; Dugdale's Baronage, i. 375; Eyton's Itinerary of Henry II; Foss's Judges of England, ii. 95–7; Banks's Hist. of the Marmion Family; Palmer's Hist. of the Marmion Family.] C. L. K.

MARMION, SHACKERLEY (1603–1639), dramatist, apparently only son of Shakerley Marmion, owner of the chief portions of the manor of Aynho, near Brackley, Northamptonshire, was born there in January 1602–3. His mother was Mary, daughter of Bartrobe Lukyn of London, gentleman, and his parents' marriage was solemnised at the church of St. Dunstan's-in-the-West on 16 June 1600 (NICHOLS, *Collectanea*, v. 216). The father, eldest son of Thomas Marmion (*d.* 1583) of Lincoln's Inn (by his wife Mary, youngest daughter of Rowland Shakerley of Aynho, whom he married in 1577), studied at the Inner Temple, was appointed, 7 April 1607, a commissioner to inquire into any concealed land belonging to Sir Everard Digby and the other conspirators executed for their share in the Gunpowder plot, and in 1609–10 he was escheator of Northamptonshire and Rutland. He sold his interest in Aynho about 1620 to Richard Cartwright of the Inner Temple, and thus reduced his family to poverty (BRIDGES, *Northamptonshire*, i. 137). Shackerley, however, was educated at Thame free school under Richard Butcher, and in 1618 became a commoner of Wadham College, Oxford. Although he did not matriculate till 16 Feb. 1620–1, his caution money was received as early as 28 April 1616. He proceeded B.A. 1 March 1621–2, and M.A. 7 July 1624, and seems to have resided in college till October 1625. On leaving the university he tried his fortune as a soldier in the Low Countries, but soon settled in London as a man of letters. Ben Jonson patronised him, and he became one of the veteran dramatist's 'sons.' Heywood, Nabbes, and Richard Browne were among his associates. But he lived riotously and was familiar with the disreputable sides of London life. On 1 Sept. 1629 the grand jury at the Middlesex sessions returned a true bill against him for stabbing with a sword one Edward Moore in the highway of St. Giles's-in-the-Fields on the previous 11 July. He does not appear to have been captured (*Middlesex County Records*, ed. Jeaffreson, iii. 27–8). He obtained some reputation as a playwright, but in 1638 he joined a troop of horse raised by Sir John Suckling, and accompanied it in the winter on the expedition to Scotland. Marmion fell ill at York, and Suckling removed him by easy stages to London. There he died in January 1639, and was buried in the church of St. Bartholomew, Smithfield. According to Wood he had squandered an estate worth 700*l.* a year, but there is possibly some confusion here between him and his father.

Marmion was author of an attractive poem (in heroic couplets) based on Apuleius's well-known story of 'Cupid and Psyche.' The title-page ran 'A Morall Poem intituled the Legend of Cupid and Psyche or Cupid and his Mistris. As it was lately presented

to the Prince Elector. Written by Shackerley Marmion, Gent.,' London (by N. and I. Okes), 1637, 8vo. Commendatory verses are contributed by Richard Brome, Francis Tuckyr, Thomas Nabbes, and Thomas Heywood, who compares Marmion's effort to his own play on the same subject, 'Love's Mistress.' 'The Prince Elector' was Charles Lewis, son of Frederick by his wife Elizabeth, Charles I's sister. A second edition, entitled 'Cupid's Courtship, or the Celebration of the Marriage between the God of Love and Psyche,' appeared in 1666. A reprint, edited by S. W. Singer, was issued in 1820. Marmion also contributed poems to the 'Annalia Dubrensia' (1636), and to 'Jonsonus Virbius' (1638). In the latter collection his contribution (in heroic couplets) is entitled 'A Funeral Sacrifice to the Sacred Memory of his thrice-honoured Father Ben Jonson.' Commendatory verse by Marmion is prefixed to Heywood's 'Pleasant Dialogues and Dramas,' 1637.

As a playwright Marmion was a very humble follower of Ben Jonson, but his work was popular with Charles I's court. He writes in fluent blank verse, and portrays the vices of contemporary society with some vigour and freedom, but his plots are confused and deficient in point. The earliest piece, which was often acted by Prince Charles's servants at Salisbury Court in January 1632, was licensed for the press 26 Jan. 1632, and was published in the same year with the title, 'Hollands Leagver. An excellent Comedy as it hath bin lately and often acted with great applause by the high and mighty Prince Charles his Servants; at the Private House in Salisbury Court. Written by Shackerley Marmyon, Master of Arts, London, by J. B. for John Grove, dwelling in Swan Yard within Newgate,' 1632. Two distinct actions are pursued in alternate scenes. The tone is often licentious, and the fourth act takes place before a brothel in Blackfriars, generally known at the time as 'Hollands Leaguer,' whence the play derives its name. An anonymous prose tract called 'Hollands Leagver . . . wherein is detected the notorious Sinne of Pandarisme,' was published in the same year, but beyond treating of a similar topic the play has no relations with it. Marmion's second comedy, licensed for the press on 15 June 1633, was acted both at court and at the theatre in Salisbury Court. The title ran, 'A Fine Companion, acted before the King and Queene at White-Hall and sundrie times with great applause at the Private-House in Salisbury Court by the Prince his servants. Written by Shakerley Marmyon. London, by Aug. Mathewes for Richard Meighen, next to the Middle Temple gate in Fleet Street,' 1633. It was dedicated to Marmion's 'worthy kinsman, Sir Ralph Dutton,' son of William Dutton of Sherborne, Gloucestershire. D'Urfey is said to owe his Captain Porpuss in his 'Sar Barnaby Whig' to the Captain Whibble in this play. Marmion's third piece, acted by the queen's men at the Cockpit before 12 May 1536, was licensed for the press on 11 March 1640. It was published with the title: 'The Antiquary. A Comedy acted by Her Maiesties Servants at the Cock-Pit. Written by Shackerly Mermion, Gent. London, Printed by F. K. for J. W. and F. E., and are sold at the Crane in S. Pauls Churchyard,' 1641, 4to. The plot mainly turns on the credulity of an old collector of curiosities, Veterano, whose interests are wholly absorbed in the past. It is said to have been revived for two nights in 1718 on the re-establishment of the Society of Antiquaries. O'Keeffe's 'Modern Antiques' deals with the same subject, and in part is borrowed from it. Sir Walter Scott was sufficiently attracted by it to include it in his 'Ancient British Drama,' and it has figured in all editions of Dodsley's 'Old Plays.' These three plays, poorly edited by James Maidment and W. H. Logan, were reprinted together at Edinburgh in 1875. A fourth piece, 'The Crafty Merchant, or the Souldier'd Citizen,' was assigned to Marmion in the well-known list of plays burnt by Warburton's cook. 'The Merchant's Sacrifice,' a cancelled title in Warburton's list, was assumed by Halliwell to be the original name of the piece.

[Wood's Athenæ Oxon. ed. Bliss, ii. 647; Marmion's Dramatic Works, Edinburgh, 1875; Fleay's Biographical Chronicle of the English Drama; Hunter's Chorus Vatum (Addit. MS. 24487); Dodsley's Old English Plays, ed. Hazlitt, xiii. 411 seq.; Halliwell's Dict. of Plays; Gardiner's Register of Wadham Coll. Oxford; information kindly supplied by Gordon Goodwin, esq.] S. L.

MARNOCK, ROBERT (1800–1889), landscape gardener, was born on 12 March 1800 at Kintore, Aberdeenshire. In early life he was gardener at Bretton Hall, Yorkshire. In 1834 he laid out the Sheffield Botanic Garden, and was appointed the first curator. He subsequently was for a time in business as a nurseryman at Hackney, but after laying out the garden of the Royal Botanic Society in the inner circle of Regent's Park, he became curator of that garden about 1840. Thenceforward Marnock took rank as one of the leading landscape gardeners of the day. His style was that generally called 'natural' or 'picturesque,' while his work was not

only sound and severely economical, but far in advance of the prevailing order in purity of taste. He was a successful manager of the Botanical Gardens exhibitions in Regent's Park until he relinquished his post there in 1862. He practised as a landscape gardener from that date until 1879, when he retired in favour of his assistant, J. F. Meston. On this occasion his admirers gave him his portrait by Wiegmann, and a painting of one of his works, together with an address written by Canon (now Dean) Hole, one of the committee. His work for Prince Demidoff at San Donato, near Florence, in 1852, added greatly to his reputation, and to the increasing taste for English gardening on the continent. His chief designs are those at Greenlands, Henley-on-Thames, for the Right Hon. W. H. Smith; at Hampstead, for Sir Spencer Wells; at Possingworth, Sussex, for Mr. Lewis Huth; Western Park, Sheffield; Park Place, Henley; Taplow Court; Eynsham Hall; Sopley Park; Montague House, Whitehall; Blythwood, near Taplow, for Mr. George Hanbury; Brambletye, near East Grinstead, for Mr. Donald Larnach; and Leigh Place, near Tonbridge, for Samuel Morley. His last public work in England was the Alexandra Park at Hastings, laid out in 1878. He continued to give professional advice in landscape gardening until the spring of 1889. His last private garden was that of Sir Henry Peek at Rousdon, near Lyme Regis, completed in 1889.

Marnock died at Oxford and Cambridge Mansions, London, on 15 Nov. 1889. In accordance with his desire, his body, after a religious service, was cremated at Woking, and the remains deposited at Kensal Green on 21 Nov.

From 1836 to 1842 Marnock was editor of the monthly 'Floricultural Magazine,' and for several years, commencing with 1845, he edited the weekly 'United Gardeners' and Land Stewards' Journal.' With Richard Deakin he wrote the first volume of 'Florigraphia Britannica, or Engravings and Descriptions of the Flowering Plants and Ferns of Britain,' 8vo, 1837.

[Gardeners' Chronicle, 29 April 1882 pp. 565, 567 (with portrait), 23 Nov. 1889 p. 588 (with portrait); Gardeners' Mag. 23 Nov. 1889, pp. 733, 744 (with portrait); Times, 21 Nov. 1889.]

G. G.

MAROCHETTI, CARLO (1805–1867), sculptor, royal academician, and baron of the Italian kingdom, was born at Turin in 1805. Turin, as the capital of Piedmont, then formed part of the French empire, but on its separation in 1814 Marochetti's father, who had settled near Paris as an advocate in the court of cassation there, took out an act of naturalisation for himself and family as French citizens. Marochetti was educated at the Lycée Napoléon and received his first lessons in sculpture in the studio of Baron Bosio the sculptor. Having failed to win the 'Prix de Rome' at the École des Beaux-Arts, Marochetti proceeded to Rome at his own expense and resided there for eight years—from 1822 to 1830—working in the academy of French artists in the Villa Medici on the Pincio. Though born on the Italian side of the Alps, Marochetti was thoroughly French by nature, and was never even able to speak Italian with facility. In 1827 he exhibited in Paris 'A Girl playing with a Dog,' for which he was awarded a medal at the Beaux-Arts and which he subsequently presented to the king of Sardinia. His first important work was the fine equestrian statue of Emmanuel Philibert of Savoy, which he exhibited for some time in the court of the Louvre at Paris and subsequently presented to his native town of Turin. This work gained for Marochetti not only the esteem but the personal friendship of Carlo Alberto, king of Sardinia, who summoned him to Turin and created him, for this and other services, a baron of the Italian kingdom. At Turin he executed the equestrian statue of Carlo Alberto for the courtyard of the Palazzo Carignano (now in the Piazza Carlo Alberto), a statue of 'The Fallen Angel' and a bust of Mossi for the Turin Academy, and other works. He subsequently returned to Paris, where he was received into great favour by King Louis-Philippe and his court. He received several important commissions, including a statue of the Duke of Orleans for the courtyard of the Louvre (moved in 1848 to Versailles), of which he made two replicas respectively for Lyons and Algiers; the relief of the battle of Jemappes on the Arc de l'Etoile; the relief of 'The Assumption' for the high altar of the Madeleine; the tomb of Bellini the musician in the cemetery of Père Lachaise; and the monument to La Tour d'Auvergne at Carbaix. Marochetti was given the Legion of Honour in 1839. On the death of his father he inherited the Château de Vaux, near Paris.

On the outbreak of the revolution in 1848 Marochetti came to England, where his connection with the French court quickly brought him into equal consideration among the court and nobility here, and he was especially patronised by the queen and prince consort. In 1850 he exhibited at the Royal Academy a bust and a statue of 'Sappho;' the latter was severely criticised and also very much admired. In 1851 he sent a bust of

the prince consort and another of Lady Constance Gower, and was a frequent and popular exhibitor in succeeding years. At the Great Exhibition of 1851 he attracted universal attention by the model of his great equestrian statue of Richard Cœur de Lion; this fine but unequal work was afterwards executed in bronze by public subscription and erected, in a very unsuitable position, outside the House of Lords at Westminster. Marochetti received numerous important commissions, which he executed with varying degrees of success. Among them were the equestrian statues of the queen and of the Duke of Wellington at Glasgow and of the latter at Strathfieldsaye, the statues of Lord Clive at Shrewsbury, the Duke of Wellington at Leeds, Lord Herbert at Salisbury, Lord Clyde in Waterloo Place, London, and the seated statue of Sir Jamsetjee Jejeebhoy at Bombay. Among his monumental sculptures may be noticed the monument to British soldiers at Scutari, the Inkerman monument in St. Paul's Cathedral, that to Lord Melbourne in the same place, that to Princess Elizabeth Stuart, erected by the queen, in St. Thomas's Church, Newport, Isle of Wight, and that with full-length recumbent figure to John Cust, earl Brownlow, in Belton Church, Lincolnshire. His busts were very numerous, but he was more successful in those of ladies than those of men; among the latter may be noticed W. M. Thackeray in Westminster Abbey, and Sir Edwin Landseer, the latter being his diploma contribution to the Royal Academy. He also executed a good relief medallion portrait of Lord Macaulay. Marochetti was elected an associate of the Royal Academy in 1861, and an academician in 1866. He received the Italian order of S. Maurizio e S. Lazzaro in 1861. Marochetti's handsome figure and engaging manners rendered him popular with his fashionable patrons in England and on the continent. As a sculptor he introduced a great deal of vitality into the somewhat stiff and constrained manner then prevalent in England. His equestrian statues command attention, even if they invite criticism, and are—especially at Turin—a conspicuous ornament to the place in which they are erected. He was a strong advocate of polychromy in sculpture, and executed in this manner a statuette of the queen as 'The Queen of Peace and Commerce' (*Gazette des Beaux-Arts*, xvi. 566). Marochetti died suddenly at Passy, near Paris, on 29 Dec. 1867. His son entered the diplomatic service of the Italian kingdom.

[Times, 4 Jan. 1868; Illustrated London News, 11 Jan. 1868; Athenæum, 11 Jan. 1868; Redgrave's Dict. of Artists; Seubert's Allgemeines Künstler-Lexikon; Sandby's Hist. of the Royal Academy.] L. C.

MARRABLE, FREDERICK (1818–1872), architect, born in 1818, was son of Sir Thomas Marrable, secretary of the board of green cloth to George IV and William IV. He was articled to Edward Blore [q. v.], the architect, and on the expiration of his time studied abroad. On his return he obtained a good deal of private practice. In 1856, on the establishment of the metropolitan board of works, Marrable was appointed superintending architect to the board. This difficult office he filled with great credit, and gained the esteem of his profession. He designed and built the offices of the board in Spring Gardens. He resigned his post in 1862. Among important buildings designed by Marrable may be noticed the Garrick Club, Archbishop Tenison's School in Leicester Square, the church of St. Peter at Deptford, and that of St. Mary Magdalen at St. Leonards-on-Sea. Marrable resided in the Avenue Road, Regent's Park, and on 22 June 1872 went to Witley in Surrey to inspect the buildings of the Bethlehem Hospital for Convalescents. While thus engaged he was taken ill, and died almost immediately. He occasionally exhibited his designs at the Royal Academy.

[Builder, 29 June 1872; Athenæum, 6 July 1872; Redgrave's Dict. of Artists.] L. C.

MARRAS, GIACINTO (1810–1883), singer and musical composer, born at Naples 6 July 1810, was son of Il Cavaliere Giovanni Marras and his wife Maria Biliotti, a famous Florentine beauty. The father, a distinguished artist, was court painter to the Grand Duke of Tuscany and the sultan of Turkey (cf. *Le Courrier de Smyrne*, 29 May 1831), and was a son of the Roman poetess, Angelica Mosca. In 1820 Giacinto entered the preparatory school of the Real Collegio di Musica at Naples, but shortly afterwards, probably on account of his success in the soprano part of Bellini's first opera, 'Adelson e Salvini,' performed in the college theatre, for which he was chosen by the composer because of the beauty of his voice (cf. Grove, *Dict. of Musicians*, i. 212, sub 'Bellini'), Marras was elected to a free scholarship at the college, where his masters for composition and singing were Zingarelli and Crescentini, Bellini and Michael Costa being *maestrini* or sub-professors. During his pupilage he frequently sang in the Neapolitan churches, and wrote much music for them.

On leaving the college Marras made a professional tour through Italy, and in 1835

he was induced by the Marquis of Anglesey and the Duke of Devonshire to come to England, where he immediately established a reputation. He was at once engaged for most of the principal concerts, including those of the Philharmonic Society and the 'Antient Concerts.' One of the first performances under his own management was given in conjunction with Parigiani, Grisi, Caradori Allan, Rubini, Tamburini, Lablache, Balfe, and others on 30 June 1836, at the great concert room of the King's Theatre, when Rubini sang 'Il nuovo Canto Veneziano,' composed by Marras expressly for the occasion. In 1842 Marras made a concert tour in Russia, visiting all the principal towns, and meeting with such success at St. Petersburg that the Czar Nicholas offered him the lucrative post of director of the court music, with full pension after ten years' service. This, however, he declined. At Odessa he was engaged, at the instance of Prince Woronzoff, to sing the *primo tenore* parts in the Italian opera. Later he accompanied this prince to Alupka in the Crimea, and on his return he sang with ever-increasing success at Vienna and also at Naples, where he appeared at the Fondo theatre on the 2nd and at S. Carlo in 'Sonnambula' on 19 March 1844 (*Morning Post*, 23 April 1844). In the same year he appeared at the best concerts in Paris. At one, given by the Russian musician Glinka (1804–1857), failure seemed imminent owing to the breakdown of the prima donna, when Marras saved the situation by singing the cavatina from 'L'Elisire d'Amore' (cf. *Étude sur Glinka*, by Octave Fouqué, Paris, 1880). Gounod spoke of Marras's success in Paris when singing with Mario, Lablache, and Mme. Duchassaing (*Le Constitutionnel*, Paris, 18 March 1845).

In 1846 Marras settled permanently in England, where he had previously been naturalised, and had married his pupil, Lilla Stephenson, daughter of a major in the 6th dragoon guards. He resumed his engagements in London and the provinces, besides composing and publishing a large number of songs and other works. In 1855 he declined an offer of the principal professorship of singing at the Royal Academy of Music, and was subsequently elected hon. fellow of that institution. Marras also refused an engagement at Her Majesty's Theatre to share with Mario the principal tenor parts in the Italian opera. About 1860 he instituted his 'Après-midis musicales' at his house at Hyde Park Gate, which met with great success. Between 1870 and 1873 he made a triumphantly successful professional tour through the principal towns of India (cf. *Morning Post*, 18 May 1883; *ib.* 21 Dec. 1872; *Times of India*, 20 Jan. 1873; *Athenæum*, 30 Nov. 1872). At the last concert at Simla Marras was publicly thanked by Lord Mayo 'for the immense impulse which he had given to high art throughout the empire of India' (*Civil Service Gazette*, 25 Nov. 1871). In 1873 he returned to England, when the 'Après-midis' were resumed, but in 1879 he went to Cannes and Nice, where his last public appearances were made. In 1883 he left Cannes for Monte Carlo for change of air, after a severe attack of bronchitis, and died at Monte Carlo 8 May 1883. He was buried at Cannes in the protestant cemetery, close to the memorial to the Duke of Albany.

During his long career Marras made numerous operatic tours with such performers as Persiani, Castellan, Pischek, Fornasari, &c., and he sang the leading tenor parts in most of the Italian operas then in vogue. He was, however, equally at home in oratorio and chamber music, his repertoire including compositions representative of all schools of composition from Palestrina to Gounod.

As a teacher of singing Marras was much sought after, among his pupils being H.R.H. the Duchess of Cambridge, Princess Mary of Cambridge, the Grand Duchess of Mecklenburg-Strelitz, &c. His voice was a pure tenor, extensive in compass, and trained to a very high pitch of excellence, while his *mezza voce* is said to have been remarkable. He was also an able pianist and accompanist. His compositions, which were very numerous, all belong to the pure Italian school. They are extremely melodious and effective (cf. *Brit. Mus. Cat.*) His 'Lezioni di Canto' and 'Elementi Vocali' (1850) were important contributions to the science of singing, and the king of Naples sent their author 'a gold medal struck expressly, testifying his approbation of the professor's able work' (*Morning Post*, and a letter from the Neapolitan minister of foreign affairs, 31 Jan. 1852). Marras also composed an opera, 'Sardanapalus,' which is still in manuscript. Though never publicly performed, it met with considerable success when given at Witley Court, Lord Dudley's seat.

A number of portraits still exist, the best being: 1, a miniature by Costantino, painted in 1830; 2, lithographs, one in the character of Gualtiero in 'Il Pirata,' by Epaminondas, Odessa, 1842; by Baugniet, London, 1848; 3, a crayon portrait by Sturges, Nice, 1882; 4, a large oil-painting of an 'Après-midi,' containing portraits of the original members, by M. Ciardiello, London, 1865.

[Authorities cited in the text; also numerous English, Indian, Austrian, and Italian press

notices; Imp. Dict. of Univ. Biog. art. 'Bellini;' Gossip of the Century; the Theatre; also letters, papers, and information from Mr. Palfrey Burrell.] R. H. L.

MARRAT, WILLIAM (1772–1852), mathematician and topographer, born at Sibsey, Lincolnshire, on 6 April 1772, was for fifty years a contributor to mathematical serials, such as the 'Ladies' and Gentlemen's Diary,' the 'Receptacle,' the 'Student,' and the 'Leeds Correspondent.' He was self-taught, had an extensive acquaintance with literature and science, and was a good German and French scholar. While residing at Boston, Lincolnshire, he for some years followed the trade of a printer and publisher. At other times he was a teacher of mathematics not only in Lincolnshire, but in New York, where he lived from 1817 to 1820, and at Liverpool, where he settled in 1821. His first work was 'An Introduction to the Theory and Practice of Mechanics,' Boston, 1810, 8vo, pp. 468. In 1811–12 he, in conjunction with P. Thompson, conducted 'The Enquirer, or Literary, Mathematical, and Philosophical Repository,' Boston. During 1814–16 he wrote 'The History of Lincolnshire,' which came out in parts, and after three volumes, 12mo, had been published, it was stopped, as Marrat alleged, through Sir Joseph Banks's refusal to allow access to his papers. In 1816 his 'Historical Description of Stamford,' 12mo, was published at Lincoln. 'The Scientific Journal,' edited by him, came out with the imprint 'Perth Amboy, N. J. and New York,' 1818, nine numbers, 8vo. An anonymous 'Geometrical System of Conic Sections,' Cambridge, 1822, is ascribed to Marrat in the catalogue of the Liverpool Free Library. He compiled 'Lunar Tables,' Liverpool, 1823, and wrote 'The Elements of Mechanical Philosophy,' 1825, 8vo. About this time he compiled the 'Liverpool Tide Table,' and was a contributor to 'Blackwood's Magazine.' From 1833 to 1836 he was mathematical tutor in a school at Exeter, but on the death of his wife he returned to Liverpool.

He died suddenly at Liverpool on 26 March 1852, and was buried at the necropolis near that city. His son, Frederick P. Marrat, is an accomplished conchologist and zoologist.

[Ladies' and Gentlemen's Diary, 1853, p. 75; Historic Soc. of Lancashire and Cheshire, xiv. 35; Notes and Queries, 1868, 4th ser. i. 365, 489; Brit. Museum and Liverpool Free Library Catalogues; Smithsonian Institution Cat. of Scientific Periodicals, 1885, p. 521; Smithers's Liverpool, p. 442; Glazebrook's Southport, 1826; communications from Messrs. F. P. Marrat (Liverpool), Robert Roberts (Boston), Morgan Brierley, and F. Espinasse.] C. W. S.

MARREY or **MARRE, JOHN** (*d.* 1407), Carmelite, derived his name from his native village, Marr, four miles from Doncaster. He entered the Carmelite friary at Doncaster, where, according to Leland, he studied successively *literæ humaniores*, philosophy, and theology, and took the degree of doctor of decrees. He acquired a great reputation as a scholastic theologian, disputant, and preacher, and is recorded by the Abbot Tritheim (*De Ecclesiæ Scriptoribus*, cap. 49) to have been thought 'the most acute theologian in the Oxonian palæstra.' Edward III in 1376 appointed him, with some other doctors of law, to appease the quarrel between the faculties of arts and theology and the civil and canon lawyers at Oxford, who had already come to blows (Wood, *Antiquities of the University of Oxford*, i. 490, ed. Gutch). He is said to have 'converted or confounded the turbulent and seditious followers of Wiclif' (Pits, *De Scriptoribus*).

Marrey was for a long period head of the Carmelite convent at Doncaster, where he died on 18 March 1407; he was buried in the choir of its chapel. He wrote, besides scholastic theology, treatises against the Wiclifites and upon the epigrams of Martial, which were known to Bale. The Joannes Marreis, prebendary of Shareshill, Staffordshire, whom Tanner is inclined to identify with Marrey, seems to be another person (Le Neve, *Fasti*, ed. Hardy, i. 605, 615).

[Bale's Lives of Carmelite Writers, Harleian MS. 3838, fol. 76, and De Scriptor. Maj. Brit. cent. vii. No. 32; Pits, De Illustribus Angliæ Scriptoribus, p. 585; Bibliotheca Carmelitana, 1752, ii. 54; Fuller's Worthies, 1662, bk. iii. p. 207.] J. T–t.

MARRIOTT, CHARLES (1811–1858), divine, born at Church Lawford, near Rugby, on 24 Aug. 1811, was son of John Marriott [q. v.], rector of the parish. John Marriott also held the curacy of Broad Clyst in Devonshire; and, on account of Mrs. Marriott's delicate health, chiefly resided there during his son's early days. Charles received the rudiments of his education at the village school. Both his parents died in his boyhood, and he was privately educated at Rugby by two aunts. He spent one term as a 'town-boy' at Rugby School, but his delicate health led to his removal. In March 1829 Marriott entered at Exeter College, Oxford, and in October 1829 he won an open scholarship at Balliol. George Moberly, afterwards bishop of Salisbury, was his college tutor, and exercised great influence over him. In his undergraduate days he showed precocious ability and intense application, and when in the

Michaelmas term 1832 he took a first class in classics and a second in mathematics, his friends were disappointed because he missed a double first. At Easter 1833 he was elected fellow of Oriel, took holy orders, and was at once appointed mathematical lecturer, and afterwards tutor of the college. At Oriel he fell under the influence of Newman, and became his devoted disciple. In February 1839, after wintering in the south of Europe, he assumed the office, at the invitation of Bishop Otter, of principal of the Diocesan Theological College at Chichester. After two years' conscientious work his health obliged him to resign, and returning to Oriel he was appointed sub-dean of the college in October 1841. By Newman's advice he declined in the same year Bishop Selwyn's invitation to accompany him to New Zealand.

Marriott watched with the utmost concern Newman's gradual alienation from the church of England, and when the catastrophe came in 1845 he, to a great extent, took Newman's place in Oxford. Newman had described him in 1841 as 'a grave, sober, and deeply religious person, a great reader of ecclesiastical antiquity; and having more influence with younger men than any one perhaps of his standing.' Marriott joined himself heartily to Dr. Pusey, and his high reputation rendered him an invaluable ally. There was, moreover, no doubt about Marriott's unshaken loyalty to the university. 'For my own part,' he said in 1845, 'though I may be suspected, hampered, worried, and perhaps actually persecuted, I will fight every inch of ground before I will be compelled to forsake the service of that mother to whom I owe my new birth in Christ, and the milk of His word. I will not forsake her at any man's bidding till she herself rejects me.' He became the correspondent and spiritual adviser of many, especially young men, and probably did as much as any one to stem the current that was setting towards Rome. In 1850 he was appointed vicar of St. Mary the Virgin, which was in the gift of his college, and was the university church. He threw himself with his wonted thoroughness into his parochial work. When the cholera and the small-pox both broke out at Oxford in 1854, he fearlessly visited the sufferers and caught the latter disease himself. Though he was no orator, his sermons were always effective.

Meanwhile he made great efforts to establish a hall for poor students. He acquired possession of Newman's buildings at Littlemore in order to prevent them from being turned into a Roman catholic establishment, and used them for a printing-press for religious works, a scheme which caused him endless worry and expenditure. He also threw himself into a commercial scheme at Oxford, termed 'The Universal Purveyor,' a sort of anticipation of the co-operative principle of the present day. It was started for the most benevolent purposes, but was quite out of Marriott's experience, and was a fruitful source of anxiety. He was at the same time a member of the hebdomadal council, and 'took a considerable part in working the new constitution of the university' (Church). The variety and pressure of his work shattered his health. On 30 June 1855 he had a stroke of paralysis. On 23 Aug. he was removed to Bradfield, Berkshire, where his devoted brother John was curate, and there he lingered for three years. He died 15 Sept. 1858, and was buried in a vault belonging to the rector under the south transept of Bradfield parish church.

Marriott's reputation was out of all proportion to his acknowledged literary work, but he did a vast amount of really valuable literary work, in connection with which his name did not appear. In 1849 he published 'Reflections in a Lent reading of the Epistle to the Romans;' in 1843 'Sermons preached before the University and in other Places;' and in 1850, 'Sermons preached in Bradfield Church, Oriel College Chapel, and other Places.'

Besides numerous single sermons, letters, and pamphlets (1841 to 1855), he also published 'Two Lectures delivered at the Theological College, Chichester,' 1841, and 'Hints to Devotion,' 1848. After his death his brother John edited his 'Lectures on the Epistle to the Romans,' 1859. They were delivered at St. Mary's during the last two years of his incumbency, and were the only results of what he intended to be the great work of his life, 'a commentary on the Epistle to the Romans,' which was to be his contribution to a commentary on the Bible projected by Dr. Pusey but never completed.

From 1841 to the time of his seizure he edited, in conjunction with Pusey and Keble, 'The Library of the Fathers.' The lion's share of this vast undertaking fell upon Marriott. Dr. Pusey, in the advertisement to vol. xxxix., while paying a graceful tribute to his departed friend, frankly owned that 'upon Charles Marriott's editorial labours "The Library of the Fathers" had, for some years, wholly depended.' In 1852 he also edited, as part of a series of the original texts of the fathers, Theodoret's 'Interpretatio in omnes B. Pauli Epistolas,' and in May 1855 he became the first editor of 'The Literary Churchman,' in the first seven numbers of which he wrote at least sixteen articles.

He edited, for the use of Chichester students, 'Canons of the Apostles' in Greek, with the English version and notes of Johnson of Cranbrook, taken from the latter's 'Clergyman's Vade Mecum,' 1841; 'Analecta Christiana,' pt. i. 1844, pt. ii. 1848, selected from the early fathers, and intended for the use of Bishop Selwyn's candidates for the ministry; four of St. Augustine's shorter treatises, 1848.

[Private information; Dean Burgon's Lives of Twelve Good Men; Dean Church's Oxford Movement; Rev. T. Mozley's Reminiscences, chiefly of Oriel College and the Oxford Movement.] J. H. O.

MARRIOTT, Sir JAMES (1730?–1803), lawyer and politician, was the son of an attorney in Hatton Garden, London, whose widow married a Mr. Sayer, a name well known in the law. He was admitted pensioner at Trinity Hall, Cambridge, 17 June 1746, elected scholar 27 Oct. 1747, graduated LL.B. 17 June 1751, LL.D. 25 March 1757, and was elected fellow 26 July 1756. His rise in life was secured when he arranged the library of the Duke of Newcastle, then chancellor of the university, and had the good fortune to present him with some poems on his visiting Cambridge in 1755. On 3 Nov. 1757 he was admitted to the College of Advocates, and in June 1764 was appointed, through 'interest rather than superior merit,' says Coote, to the post of advocate-general, but Lord Sandwich, writing to George Grenville, remarked: 'I believe Marriott is the fittest person in point of ability exclusive of other considerations' (*Grenville Papers*, ii. 346). In the same month (13 June 1764) he was elected master of his college, and in 1767 he became vice-chancellor of the university, when he attempted, without success, to obtain the erection, after his own designs, of an amphitheatre for public lectures and musical performances by means of a fund of 500*l.* which Walter Titley, envoy extraordinary at Denmark, had left at his disposal as vice-chancellor. In 1768 Marriott was a candidate for the professorship of modern history, but it was given to Gray, and he remained without advancement until October 1778, when he was created judge of the admiralty court and knighted. At the general election of 1780 he contested the borough of Sudbury in Suffolk, and though not returned at the poll was seated on petition, 26 April 1781. He retained his seat until the dissolution in 1784, and held it again from 1796 until 1802. In March 1782 he caused great merriment in the House of Commons by his 'pedantic folly,' for in his desire to produce some proof of the justice of the war with the American colonies he observed that if representation were held necessary to give the rights of taxation, America was 'represented by the members for Kent, since in the charters of the thirteen provinces they are declared to be "part and parcel of the manor of Greenwich"' (Stanhope, *Hist. of England*, vii. 205). He was again elected vice-chancellor of the university in November 1786, when he claimed exemption as one of his majesty's judges, and the senate by thirty-one votes to nineteen acquiesced in his view. He had some difference with the fellows at a college meeting, and for many years came to Cambridge as little as he could. In 1799 he resigned his judgeship, an annuity of 2,000*l.* a year being settled on him by parliament, and he died at Twinstead Hall, near Sudbury, on 21 March 1803, aged 72.

Marriott is described as 'less deficient in talent than in soundness of judgment.' In his youth he was 'gay and volatile,' and even in the admiralty court he displayed excessive jocularity. Gray wrote of him in 1766 that his follies should be pardoned 'because he has some feeling and means us well.' His writings were: 1. 'Two Poems presented to the Duke of Newcastle on his revisiting the University in order to lay the first Stone of the New Building,' 1755. 2. 'The Case of the Dutch ships considered,' 1758; 3rd edit. 1759; 4th edit. 1778. 3. 'A Letter to the Dutch Merchants in England' (anon.), 1759. 4. 'Poems written chiefly at the University of Cambridge. Together with a Latin Oration upon the History and Genius of the Roman and Canon Laws, spoken in the Chapel of Trinity Hall, Cambridge, 21 Dec. 1756,' Cambridge, 1760. Marriott contributed verses to the Cambridge university sets on the peace, 1748, on the death of Frederick, prince of Wales, 1751, and to that in 1761 to the new queen. His verses were in the collections of Dodsley, vols. iv. and vi., Pearch, vols. ii. and iv., Bell, vols. vi. ix. xii. xv. and xviii., Mendez, pp. 296–305, and Southey, vol. iii. 5. 'Political Considerations, being a few Thoughts of a Candid Man at the Present Crisis' (anon.), 1762. 6. 'Rights and Privileges of the Universities, in a Charge at Quarter Sessions, 10 Oct. 1768. Also an Argument on the Poor's Rate charged on the Colleges of Christ and Emmanuel,' 1769. Of this production Gray writes: 'It moved the town's people to tears and the university to laughter.' See also Wordsworth's 'University Life in the Eighteenth Century,' pp. 427–8, 'Scholæ Academicæ,' pp. 138, 327. 7. 'Plan of a Code of Laws for the Province of Quebec,' 1774. 8. 'Mémoire justificatif de la Grande Bretagne, en arrêtant les na-

vires étrangers et les munitions destinées aux insurgens de l'Amérique,' 1779. 9. 'Formulary of Instruments and Writs used in the Admiralty Court.' Marriott wrote three papers, 117, 121, and 199, in the 'World,' and contributed an imitation of Ode vi. bk. ii. to Duncombe's 'Horace' in English verse (2nd edit.), i. 184. Two letters from him to Burke on Burke's speaking are in the latter's 'Correspondence,' i. 97–8, 102–3, and one is in the 'Garrick Correspondence,' ii. 164–5.

A volume of the 'Decisions' by Sir George Hay and Marriott was published in 1801, another volume, edited by George Minot, was issued at Boston, U.S., in 1853, and one of his arguments is included in the 'Collectanea Juridica' of Francis Hargrave, i. 82–129. Numerous papers by him are in the possession of the Marquis of Lansdowne (*Hist. MSS. Comm.* 3rd Rep. App. p. 139, and 6th Rep. App. p. 240) and Mr. C. F. Weston-Underwood (*ib.* 10th Rep. App. p. 239). His decisions were such, in the opinion of Judge Story, as no other person would ever follow.

[Gent. Mag. 1779 pt. ii. pp. 864, 951, 1803 pt. i. pp. 294, 379; Nichols's Lit. Anecdotes, vi. 617; Oldfield's Representative History, iv. 554; Cooper's Annals of Cambridge, iv. 284, 351–2, 421; Coote's English Civilians, pp. 124–5; Letters of Gray and Mason, ed. Mitford, p. 412; Gray's Corresp. with Norton Nicholls, pp. 60–7, 76, 80–2; Gray's Works, ed. Gosse, iii. 320, 331; Gunning's Reminiscences, i. 125–7; Reuss's British Authors, ii. 64; Preface to World, ed. Chalmers, p. xlvi; information from Mr. W. G. Bell of Trinity Hall.] W. P. C.

MARRIOTT, JOHN (*d.* 1653), 'the great eater,' familiarly known as Ben Marriott, is said to have been a respectable lawyer, who entered Gray's Inn during the reign of James I, and at the time of his death, in 1653, was the patriarch of the society. His burial is dated in Smith's 'Obituary,' (Camden Soc., p. 36), 25 Nov. 1653, but his name is not included in Mr. Foster's 'Register of Admissions to Gray's Inn.' He became notorious in the year previous to his death owing to the circulation of a malicious and licentious pasquinade, entitled 'The Great Eater of Graye's Inn, or the Life of Mr. Marriot, the Cormorant. Wherein is set forth all the exploits and actions by him performed, with many pleasant stories of his Travells into Kent and other places. By G. F., gent., at the Unicorne in Paul's churchyard, 1652.' The pamphlet relates with much detail how Marriot voided a worm, how he ate an ordinary provided for twenty men, how his enemies served him bitches and monkeys baked in pies, how he stole gentlemen's dogs to eat, and in extremity of hunger devoured the most revolting kinds of offal. The volume concludes with a list of his recipes, particularly 'his pils to appease hunger.' The recipes alone were issued separately in the same year, with the title, 'The English Mountebank: or a Physical Dispensatory,' purporting to be by Marriot himself. An abridgment of the first work appeared in 1750, as a chapbook, with the title, 'The Gray's Inn Greedy Gut, or the Surprising Adventures of Mr. Marriott.' Some additional details are given in Sloane MS. 2425, where Marriot's infantine exploit of 'sucking his mother and ½ a dozen nurses dry' is circumstantially related. G. F.'s scurrilous production was replied to in 'A Letter to Mr. Marriot from a friend of his, wherein his name is redeemed from that Detraction G. F., gent., hath endeavoured to fasten upon him by a scandalous and defamatory libel. London, printed for the friends of Mr. Marriot, 1652,' 7 pp. 4to. The frontispiece represents Marriot and G. F., gent., in postures symbolical, respectively, of righteous indignation and degrading self-humiliation. Marriot's name was for a time proverbial for voracity, like that of Nicholas Wood of Harrisom, whose feats are described by Taylor the Water-poet (1630, p. 142), and that of Darteneuf [see DARTIQUENAVE, CHARLES], commemorated by Pope (cf. PEPYS, *Diary*, ed. Wheatley, i. 44). In Charles Cotton's 'Poems on Several Occasions' are two copies on Marriot, in one of which the 'cormorant's' appearance is described as spare and thin, 'approaching famine in his physnomy,' while as late as 1705 Dunton, in his 'Life and Errors' (p. 90), mentions how the sharp air of New England made him eat 'like a second Marriot.' The accounts of Marriot's exploits, which may have been attributable to disease, possibly had some substratum in fact, but the libellous ingenuity of 'G. F., gent.,' is doubtless responsible for much grotesque embellishment.

[Caulfield's Portraits of Remarkable Persons, iii. 225; Notes and Queries, 2nd ser. ii. 6, 31, iii. 455; Evans's Cat. of Engraved Portraits, i. 223 (where his first name is given as Benjamin); Brit. Mus. Cat.] T. S.

MARRIOTT, JOHN (1780–1825), poet and divine, baptised at Cotesbach Church, Leicestershire, 11 Sept. 1780, was third and youngest son of Robert Marriott (*d.* 1808), D.C.L., rector of that parish, and of Gilmorton in the same county, by his wife Elizabeth (*d.* 1819), daughter and only child of George Stow of Walthamstow, Essex. He was entered at Rugby School at Midsummer 1788, and matriculated at Christ

Church, Oxford, on 10 Oct. 1798. At the first public examination in 1802 he was one of the two who obtained a first class in classics, his examiners being Edward Copleston, Henry Phillpotts, and S. P. Rigaud, and in that year he graduated B.A. and obtained a studentship at Christ Church. In 1806 he proceeded M.A. He left Oxford in 1804 to live at Dalkeith as tutor to George Henry, lord Scott, elder brother of the fifth Duke of Buccleuch. He remained at Dalkeith until his pupil's early death in 1808, and during this period of his life he was on very intimate terms with Sir Walter Scott. Marriott was ordained priest on 22 Dec. 1805, and was instituted on 28 April 1807 to the rectory of Church Lawford in Warwickshire, a benefice in the gift of the Buccleuch family, which he retained until his death. Through the continued ill-health of his wife he was compelled to live in Devonshire, where he served the curacies of St. James, Exeter, St. Lawrence, Exeter, and Broad Clyst. In the latter parish his memory was cherished for more than twenty years after his death. In the summer of 1824 he was seized with ossification of the brain and was removed to London for better advice without result. He died there on 31 March 1825, and was buried in the burial-ground belonging to St. Giles-in-the-Fields, which was attached to Old St. Pancras Church. He married in 1808 Mary Ann Harris, daughter of Thomas Harris, solicitor, of Rugby, and of Ann Harrison, his wife; she died at Broad Clyst, 30 Oct. 1821. They had issue four sons, John, Thomas, Charles [q. v.], and George, and one daughter, Mary Ann.

Marriott was a good preacher, in sympathy of friendship, if not of religious belief, with such evangelicals as John Bowdler and the Thorntons, and his fascinating manners endeared him to all who came in contact with him. Scott addressed to him the second canto of 'Marmion,' with allusions to his store of classic and of Gothic lore, to their poetic talk, and to Marriott's harp, which, though strung on the banks of Isis, 'to many a border theme has rung.' These poems were his contributions to the third edition of Scott's 'Minstrelsy of the Scottish Border,' which consisted of 'The Feast of the Spurs,' 'On a Visit paid to the Ruins of Melrose Abbey,' and 'Archie Armstrong's Aith.' His most famous composition is the poem of 'Marriage is like a Devonshire Lane,' which is printed in Joanna Baillie's 'Collection of Poems,' 1823, pp. 163–4, the Rev. S. Rowe's 'Dartmoor,' p. 88, Worth's 'West Country Garland,' 1875, pp. 97–8, Smiles's 'Life of Telford,' ed. 1867, pp. 7–8, and Everitt's 'Devonshire Scenery,' pp. 17–18; in the last-mentioned collection (pp. 232–3) is also a poem by Marriott with the title of 'A Devonshire Sketch.' Several sets of verses and numerous letters by him are in C. Kirkpatrick Sharpe's 'Letters,' 1888, i. 235–377; to him is attributed 'The Poetic Epistle to Southey from his Cats,' which is printed in the 'Doctor,' ed. 1848, p. 682, and Burgon quotes some lines by him on the christening day of his son Charles. He was the author of several hymns, especially of (1) 'Thou whose Almighty Word,' in 'The Friendly Visitor,' 1825, which has been frequently reproduced with slight variations and translated into many languages; (2) 'A Saint. O would that I could claim,' which was printed in Mrs. Fuller Maitland's 'Hymns for Private Devotion,' 1827, pp. 182–3, and 'The Friendly Visitor,' 1834; (3) 'When Christ our human form did bear,' written in 1816 for Up-Ottery parochial schools (Julian, *Hymnology*, pp. 715, 1579). Two manuscript volumes of his poetry belong to the Misses Marriott of Eastleigh, near Southampton.

Marriott's publications were: 1. 'Sermon preached in Trinity Church, Coventry, at the Archdeacon's Visitation,' 1813; afterwards included in his 'Sermons,' ed. 1838. 2. 'Hints to a Traveller into Foreign Countries,' 1816, emphatic in favour of the observance of the Sabbath. 3. 'Sermons,' 1818, dedicated to the Duke of Buccleuch, with warmest gratitude for the happiness enjoyed for some years under his roof. 4. 'Cautions suggested by Trial of R. Carlile for republishing Paine's "Age of Reason,"' a sermon preached at Broad Clyst, 1819. 5. 'Sermons,' edited by his sons the Rev. John and the Rev. Charles Marriott, 1838, in which was included his sermon on the danger of schism, preached at Dr. Sandford's consecration, and reprinted in 1847 by Charles Marriott at the Littlemore press.

[Gent. Mag. 1821 pt. ii. p. 477, 1825 pt. i. p. 571; Rugby School Register, 1881, i. 65; Burgon's Twelve Good Men, 1st edit. pp. 297–302, 350; Foster's Alumni Oxon.; Dean Church's Oxford Movement, p. 71; Notes and Queries, 7th ser. viii. 208, 277, 332–3, ix. 112; information from the Rev. G. S. Marriott of Cotesbach and Miss Marriott of Eastleigh.] W. P. C.

MARRIOTT, WHARTON BOOTH (1823–1871), divine, seventh son of George Wharton Marriott, J.P. for Middlesex and barrister of the Inner Temple, was born at 32 Queen Square, St. George's, Bloomsbury, London, 7 Nov. 1823, and was educated at Eton, 1838–43. He matriculated 12 June 1843, from Trinity College, Oxford, where he was a scholar 1843–6. He was elected a Petrean fellow of Exeter College 30 June

1846, but vacated his fellowship by marrying, on 22 April 1851, at Bletchingley, Surrey, Julia, youngest daughter of William Soltau of Clapham. His degrees were B.C.L. 1851, M.A. 1856, B.D. 1870, and he was select preacher in the university of Oxford 1868, and Grinfield lecturer on the Septuagint, 1871. From 1850 to 1860 he was employed as an assistant-master at Eton; he never held any benefice, but was a preacher by license from the bishop in the diocese of Oxford. He regarded many ecclesiastical ceremonies of his time as modern inventions, and viewed the ancient church vestments as simply the ordinary dresses of the period. These opinions he fully stated in 'Vestiarium Christianum: the Origin and Gradual Development of the Dress of Holy Ministry in the Church,' 1868, 'The Vestments of the Church, an illustrated Lecture,' 1869, and 'The Testimony of the Catacombs and of the Monuments of Christian Art from the Second to the Eighteenth Century, concerning Questions of Doctrine now disputed in the Church,' 1870. On 30 May 1857 he was elected a fellow of the Society of Antiquaries, and a member of the council in 1871. He died at Eton College on 16 Dec. 1871, and his wife died in the following year.

Besides the works already mentioned, Marriott wrote and edited: 1. 'The Adelphi of Terence, with English Notes,' 1863. 2. 'Εἰρηνικά, The wholesome Words of Holy Scripture concerning Questions now disputed in the Church,' 1864–5, 2 pts. 3. 'Selections from Ovid's Metamorphoses, with English Notes,' second edit. 1868. 4. 'The Doctrine of the Holy Eucharist as set forth in a recent Declaration: a Correspondence between W. B. Marriott and the Rev. Thomas Thellusson Carter, Rector of Clewer,' 1868–1869, two parts. A promised third part apparently was not printed. Marriott was also a contributor to Smith's 'Dictionary of Christian Antiquities.'

[Hort's Memorials of W. B. Marriott, 1873, with portrait; Boase's Reg. of Exeter Coll. 1879, p. 136; Eton Portrait Gallery, 1876, pp. 195-6; Proc. of Soc. of Antiq. 1870–3, v. 309.] G. C. B.

MARROWE, GEORGE (*fl.* 1437), alchemist, was an Augustinian canon at Nostell, Yorkshire, and is said to have written in English a treatise on the philosopher's stone, of which a copy is preserved at the Bodleian Library, in MS. Ashmole, 1406, p. iv: 'The trewe coppie of an auncyent boke written on parchement by George Marrowe, monk of Nostall Abbey in York sheire, anno D'ni 1437.'

[Tanner's Bibl. Brit.-Hib. p. 512; Black's Cat. of Ashmolean MSS.] C. L. K.

MARRYAT, FREDERICK (1792–1848), captain in the navy and novelist, born in Great George Street, Westminster 10 July 1792, of a Huguenot family, which fled from France in the end of the sixteenth century, was the grandson of Thomas Marryat [q. v.] and the second son of Joseph Marryat of Wimbledon, member of parliament for Sandwich, chairman of Lloyd's, and colonial agent for the island of Grenada. On the side of his mother, Charlotte, daughter of Frederick Geyer of Boston in North America, he was of German origin. He received his early education at private schools, where his boisterous temperament brought him into repeated collision with the imperfect discipline. Several times he ran away, always with the intention of escaping to sea, and at last, in September 1806, his father got him entered on board the Impérieuse frigate, commanded by Lord Cochrane [see Cochrane, Thomas, tenth Earl of Dundonald]. The service of the Impérieuse under Cochrane was peculiarly active and brilliant, not only in its almost daily episodes of cutting out coasting vessels or privateers, storming batteries and destroying telegraph stations, but also in the defence of the castle of Trinidad in November 1808, and in the attack on the French fleet in Aix Roads, in April 1809. The daring and judgment of his commander were traits which he subsequently reproduced in Captain Savage of the Diomede in 'Peter Simple' and Captain M—— in 'The King's Own.' In June the Impérieuse sailed with the fleet on the Walcheren expedition, from which, in October, Marryat was invalided with a sharp attack of fever. Before leaving the vessel he had formed friendships which lasted through life with Sir Charles Napier [q. v.] and Houston Stewart. In 1810 he served in the Centaur flagship of Sir Samuel Hood in the Mediterranean, and in 1811 was in the Æolus in the West Indies and on the coast of North America. He was afterwards in the Spartan, with Captain E. P. Brenton, on the same station, and was sent home in the Indian sloop in September 1812.

On 26 Dec. 1812 he was promoted to the rank of lieutenant, and in January 1813 was again sent out to the West Indies in the Espiègle sloop. From her he was obliged to invalid in April, and though in 1814 he returned to the coast of North America as lieutenant of the Newcastle, and assisted in the capture of several of the enemy's merchant ships and privateers, his health gave way, and he went home in the spring of 1815. On 13 June he was made commander. In January 1819 Marryat married, and in June 1820 he was appointed to the Beaver sloop, which

was employed on the St. Helena station till the death of Napoleon, when he was moved into the Rosario and sent home with the despatches. The Rosario was afterwards employed in the Channel for the prevention of smuggling, and was paid off in February 1822. In March 1823 he commissioned the Larne for service in the East Indies, where he arrived in time to take an active part in the first Burmese war. From May to September 1824 he was senior naval officer at Rangoon, and was officially thanked for 'his able, gallant, and zealous co-operation' with the troops. The very sickly state of the ship obliged him to go to Penang, but by the end of December he was back at Rangoon, and in February 1825 he had the naval command of an expedition up the Bassein river, which occupied Bassein and seized the Burmese magazines. In April 1825 he was appointed by the senior officer to be captain of the Tees, a promotion afterwards confirmed by the admiralty to 25 July 1825. He returned to England in the Tees in the beginning of 1826, and on 26 Dec. 1826 he was nominated a C.B. In November 1828 he was appointed to the Ariadne, which he commanded on particular service in the Atlantic, at the Azores or at Madeira till November 1830, when he resigned on the nominal grounds of 'private affairs.'

Marryat had been hitherto known as a naval officer of good and, according to his opportunities, of even distinguished service. He had won a C.B. by his conduct in Burmah; he had been awarded in 1818 the gold medal of the Royal Humane Society for his gallantry in saving life at sea, in addition to which he held certificates of having saved upwards of a dozen, by jumping overboard, often to the imminent and extreme danger of his own life. He had also been elected a fellow of the Royal Society in 1819, mainly in recognition of his adaptation of Sir Home Popham's [q. v.] system of signalling, to a code for the mercantile marine (1817), which also won for him some years later (19 June 1833) the decoration of the Legion of Honour, conferred by the king of the French, 'for services rendered to science and navigation.' In the meantime, while still in the Ariadne, he wrote and published a novel, under the title of 'The Naval Officer, or Scenes and Adventures in the Life of Frank Mildmay,' 1829, 3 vols. 12mo, for which he received an immediate payment of 400*l.* The brilliant and lifelike narrative of naval adventure, most of which he had seen or experienced, took the public by storm; the book was a literary and financial success. He had already written 'The King's Own,' which was published in 1830, and settling down to his new profession of literature, he produced with startling rapidity 'Newton Forster,' 1832; 'Peter Simple,' 1834; 'Jacob Faithful,' 1834; 'The Pacha of Many Tales,' 1835; 'Mr. Midshipman Easy,' 1836; 'Japhet in Search of a Father,' 1836; 'The Pirate, and the Three Cutters,' 1836; 'Snarleyyow, or the Dog Fiend,' 1837; 'The Phantom Ship,' 1839; 'Poor Jack,' 1840; 'Joseph Rushbrook, or The Poacher,' 1841; 'Percival Keene,' 1842; 'The Privateer's Man,' 1846; and 'Valerie,' published, after his death, in 1849.

But novel-writing was not his only literary work. From 1832 to 1835 he edited the 'Metropolitan Magazine,' and kept up a close connection with it for a year longer. In it most of his best novels first appeared: 'Newton Forster,' 'Peter Simple,' 'Jacob Faithful,' 'Midshipman Easy,' and 'Japhet,' and besides these, many miscellaneous articles, afterwards published collectively, under the title 'Olla Podrida,' 1840, as well as others which were allowed to die. In 1836 he lived abroad, principally at Brussels, where he was popular, speaking French fluently and being full of humorous stories; 1837 and 1838 he spent in Canada and the United States, his impressions of which he gave to the world as 'A Diary in America, with remarks on its Institutions,' 1839, 3 vols. 12mo, and part second, with the same title, 1839, 3 vols. 12mo. After his return from America in the beginning of 1839 he lived principally in London or at Wimbledon till 1843, when he finally settled at Langham, a house and small farm in Norfolk, which had been in his possession for thirteen years, bringing in very little rent. Notwithstanding a considerable patrimony and the large sums he made by his novels, he seems at this time to have been somewhat straitened in his means, owing partly to the ruin of his West Indian property, and partly to his own extravagance and carelessness. When the readiness with which he had poured out novels of sea life at the rate of two or three a year began to fail, he found a new source of profit in his popular books for children. To these he principally devoted himself during his last eight years. The series opened with 'Masterman Ready, or the Wreck of the Pacific,' 1841, and continued with 'Narrative of the Travels and Adventures of Monsieur Violet in California, Sonora, and Western Texas,' 1843; 'The Settlers in Canada,' 1844; 'The Mission, or Scenes in Africa,' 1845; 'The Children of the New Forest,' 1847; and, published after his death, 'The Little Savage,' 2 pts., 1848–9.

The work told on his health, which was never very strong. He imagined that change of occupation and scene might re-establish it, and in July 1847 applied for service afloat. The refusal of the admiralty to entertain his application exasperated him, and in his anger he broke a blood-vessel of the lungs. For six months he was seriously ill, and was barely recovering when the news of the death of his eldest son, Frederick, lost in the Avenger on 20 Dec. 1847, gave him a shock which proved fatal. He died at Langham on 9 Aug. 1848.

As a writer Marryat has been variously judged, but his position as a story-teller is assured. He drew the material of his stories from his professional experience and knowledge; the terrible shipwreck, for instance, in 'The King's Own,' is a coloured version of the loss of the Droits de l'homme [see PELLEW, EDWARD, VISCOUNT EXMOUTH], and Mr. Chucks was still known in the flesh to the generation that succeeded Marryat. As a tale of naval adventure, 'Frank Mildmay' was avowedly autobiographical, and there can be little doubt that Marryat's contemporaries could have fitted other names to Captain Kearney, or to Captain To, or to Lieutenant Oxbelly. Marryat has made his sailors live, and has given his incidents a real and absolute existence. It is in this, and in the rollicking sense of fun and humour which pervades the whole, that the secret of his success lay; for, with the exception perhaps of 'The King's Own,' his plots are poor. According to Lockhart, 'in the quiet effectiveness of circumstantial narrative he sometimes approaches old Defoe.' Christopher North was an enthusiastic admirer of his career in the navy, of his writings, and his conviviality; while Hogg placed his character of Peter Simple on a level with that of Parson Adams. Edgar Allan Poe found Marryat's works 'essentially mediocre,' and his ideas 'the common property of the mob.'

Besides the works already enumerated, Marryat was the author of 'Suggestions for the Abolition of the present System of Impressment in the Naval Service,' 1822, 8vo, a pamphlet which at the time caused some flutter in naval circles, and is said to have drawn down on him the ill-will of the Duke of Clarence, afterwards William IV; though other stories describe William, when king, as on terms of homely familiarity with both Marryat and his wife. He also published several caricatures, both political and social. One of these—'Puzzled which to Choose, or the King of Timbuctoo offering one of his Daughters in Marriage to Captain——(anticipated result of the African Expedition),' 1818—obtained considerable popularity, and, according to Mrs. Lean, was not without influence on his election as an F.R.S. 'The Adventures of Master Blockhead' was, on the same authority, one of the most popular of his drawings. Others were less fortunate, and one or more—presumably not published—'stopped for some months his promotion from lieutenant to commander.'

In January 1819 Marryat married Catherine, second daughter of Sir Stephen Shairp of Houston, Linlithgow, and for many years consul-general in Russia. By her he had issue four sons and seven daughters. Three of the sons predeceased him; the youngest, Frank, favourably known as the author of 'Borneo and the Indian Archipelago,' 1848, and 'Mountains and Molehills, or Recollections of a Burnt Journal,' 1855, died of decline in his twenty-ninth year, in 1855. Of the daughters, one, Mrs. Lean, has attained some distinction as a novelist under her maiden name of Florence Marryat. An engraved portrait has been published.

[Florence Marryat's Life and Letters of Captain Marryat, and There is no Death; Marshall's Roy. Nav. Biog. ix. (vol. iii. pt. i.) 261; Hannay's Life of Frederick Marryat (Great Writers Series); Athenæum, 18 May 1889, p. 633; Fraser's Magazine, May 1838; Temple Bar, March 1873; Notes and Queries, 7th ser., vii. 294, 486; Dundonald's Autobiography of a Seaman.]

J. K. L.

MARRYAT, THOMAS, M.D. (1730–1792), physician, born in London in 1730, was educated for the presbyterian ministry. He possessed great natural talents, a brilliant memory, and a genuine love for literature. 'Latin,' he says, 'was his vernacular language, and he could read any Greek author, even Lycophron, before nine years old.' His wit, though frequently coarse, was irresistible. From 1747 until 1749 he belonged to a poetical club which met at the Robin Hood, Butcher Row, Strand, every Wednesday at five, and seldom parted till five the next morning. Among the members were Dr. Richard Brookes, Moses Browne, Stephen Duck, Martin Madan, and Thomas Madox. Each member brought a piece of poetry, which was corrected, and if approved of thrown into the treasury, from which the wants of the 'Gentleman's Magazine' and other periodicals were supplied. A supper and trials of wit followed; Marryat, whom Dr. Brookes nicknamed 'Sal Volatile,' frequently kept the table in a roar, though he was never known to laugh himself. It was at this club that the plan and title of the 'Monthly Review,' subsequently appropriated by Ralph Griffiths [q. v.], were decided

upon (cf. Marryat's letter printed in *Notes and Queries*, 7th ser. ii. 123–4, from Bodl. MS. Add. C. 89, ff. 247–8).

Marryat soon abandoned all thought of the ministry, and went to Edinburgh, where he commenced student in physic and graduated M.D. For a while he sought practice in London, but in 1762 made a tour of continental medical schools, and subsequently visited America, obtaining practice where he could. On his return in 1766 he resided for several years in Antrim and the northern parts of Ireland. It was his habit to set apart two hours every day to nonpaying patients that he might watch the effect of his prescriptions on them. He was accustomed to administer enormous doses of drastic medicines regardless of the patient's constitution. For dysentery his favourite prescription was paper boiled in milk. The poorer class had, however, so high an opinion of his skill that they brought dying persons to him in creels. In February 1774 he migrated to Shrewsbury, but finally settled in Bristol about 1785. Here he delivered a course of lectures on therapeutics which was well attended. To bring himself into notice he published a book called 'The Philosophy of Masons,' a work so heterodox in opinion and licentious in language as to offend his best friends. His good fortune, rather than his skill, in restoring to health some patients who had been given up by other doctors gained him a reputation which quickly enabled him to keep his carriage; but his improvident habits reduced him eventually to poverty. When he found his boon companions dropping off, he fixed a paper upon the glass of the Bush coffee-room inquiring 'if any one remembered that there was such a person as Thomas Marryat,' and reminding them that he 'still lived, or rather existed, in Horfield Road.' In the midst of his distress he persistently refused assistance from his relations.

Marryat died on 29 May 1792, and was buried in the ground belonging to the chapel in Lewin's Mead, in Brunswick Square, Bristol. His personal appearance was plain to repulsiveness, his manners were disagreeably blunt, and latterly morose; but he is represented as a man of inflexible integrity and of genuine kindness, especially to the poor. He had much of the habits and manners of an empiric, and was consequently suspected by his more orthodox professional brethren.

Marryat's first work was entitled 'Medical Aphorisms, or a Compendium of Physic, founded on irrefragible principles,' 8vo, Ipswich, 1756 or 1757, much of which he subsequently saw fit to retract. This was followed by his 'Therapeutics, or a New Practice of Physic,' which he 'humbly inscribed to everybody.' It was first published in Latin in 1758 and reprinted in Dublin in 1764; after which a publisher named Dodd issued two spurious copies, one in Cork, dated 1770, and another in London in 1774. The fourth edition, a handsomely printed quarto, was issued at Shrewsbury, under Marryat's supervision, in 1775. A pocket edition, with the title of 'The Art of Healing,' attained great popularity, the twentieth impression having appeared at Bristol in 1805. Prefixed to it is a life of Marryat, with his portrait engraved by Johnson, and autograph.

Marryat also amused himself by writing verse. A new edition of his 'Sentimental Fables for the Ladies,' republished from an Irish copy, appeared at Bristol in 1791. It was dedicated to Hannah More, and had a large sale.

[Life prefixed to Marryat's Art of Healing, 20th ed.; Marryat's Works; Watt's Bibl. Brit.]

G. G.

MARSDEN, JOHN BUXTON (1803–1870), historical writer, born at Liverpool in 1803, was admitted sizar of St. John's College, Cambridge, on 10 April 1823 (*College Admission Register*), and graduated B.A. in 1827, M.A. in 1830. He was ordained in 1827 to the curacy of Burslem, Staffordshire, whence he removed to that of Harrow, Middlesex. From 1833 to 1844 he held the rectory of Lower Tooting, Surrey, during the minority of his successor, R. W. Greaves, and from 1844 to 1851 he was vicar of Great Missenden, Buckinghamshire. In 1851 he became perpetual curate of St. Peter, Dale End, Birmingham. Marsden was a sensible, liberal-minded clergyman. At a meeting of the clergy at Aylesbury on 7 Dec. 1847 to protest against the appointment of Renn Dickson Hampden [q. v.] to the see of Hereford, he moved an amendment, and in a vigorous speech (printed in 1848) denounced the unfair treatment of Dr. Hampden. For five years before his death ill-health incapacitated him from engaging in active duty of any kind. He died on 16 June 1870 at 37 Highfield Road, Edgbaston, Birmingham (*Guardian*, 22 June 1870, p. 724).

Marsden was author of three very meritorious works, entitled: 1. 'The History of the Early Puritans, from the Reformation to the Opening of the Civil War in 1642,' 8vo, London, 1850. 2. 'The History of the Later Puritans, from the Opening of the Civil War to 1662,' 8vo, London, 1852 (cf. GARDINER and MULLINGER, *Introd. to*

English Hist. pp. 326, 368). 3. 'History of Christian Churches and Sects from the earliest ages of Christianity,' 2 vols. 8vo, London, 1856; new edit. 1858.

Marsden's other writings include: 1. 'The Churchmanship of the New Testament: an Inquiry . . . into the Origin and Progress of certain Opinions which now agitate the Church of Christ,' 12mo, London, 1846. 2. 'Memoirs of the Rev. Samuel Marsden of Paramatta,' 12mo, London (1858); he was not related to Samuel Marsden [q. v.] 3. 'Memoirs of the Rev. Hugh Stowell of Manchester,' 8vo, London, 1868. He likewise published various volumes of sermons and lectures, contributed a 'biographical preface' to a posthumous work of the Rev. Edward Dewdney called 'A Treatise on the special Providence of God,' 16mo, 1848, and edited, with preface and notes, J. F. Simon's 'Natural Religion,' 8vo, 1857. From 1859 to 1869 Marsden was editor of the 'Christian Observer.'

[Information from R. F. Scott, esq.; Birmingham Daily Gazette, 17 June 1870; Christian Observer, August 1870, pp. 633–4; Crockford's Clerical Directory.] G. G.

MARSDEN, JOHN HOWARD (1803–1891), antiquary, eldest son of William Marsden, curate of St. George's Chapel, Wigan, and afterwards vicar of Eccles, was born at Wigan in 1803, and was admitted, 6 Aug. 1817, into Manchester School, being head scholar in 1822. He was an exhibitioner from the school to St. John's College, Cambridge, where he was elected a scholar on the Somerset foundation. In 1823 he won the Bell university scholarship. He graduated B.A. in 1826, M.A. in 1829, and B.D. in 1836. In 1829 he gained the Seatonian prize, the subject of the poem being 'The Finding of Moses,' Cambridge, 2nd edit. 1830. He was select preacher to the university in 1834, 1837, and 1847; was Hulsean lecturer on divinity in 1843 and 1844, and was from 1851 to 1865 the first Disney professor of archæology.

In 1840 he had been presented by his college to the rectory of Great Oakley, Essex, which he held for forty-nine years, only resigning it, in 1889, on account of the infirmities of age. He also held for some years the rural deanery of Harwich. Having been elected canon residentiary of Manchester in 1858, he became rural dean of the deanery of Eccles, and he was one of the chaplains of James Prince Lee [q. v.], first bishop of Manchester. Throughout his long life he devoted his leisure to literary pursuits, more especially to numismatical and archæological research. He died at his residence, Grey Friars, Colchester, on 24 Jan. 1891.

He married in 1840 Caroline, elder daughter of William Moore, D.D., prebendary of Lincoln, and had issue three sons.

Marsden's works are: 1. Various sermons preached at Manchester Cathedral, Colchester, and Cambridge, 1835–45. 2. 'The Sacred Tree, a Tale of Hindostan,' privately printed, London, 1840. 3. 'Philomorus, a Brief Examination of the Latin Poems of Sir Thomas More,' London, 1842. 4. 'An Examination of certain Passages in Our Lord's Conversation with Nicodemus,' eight Hulsean lectures, London, 1844, 8vo. 5. 'The Evils which have resulted at various times from a Misapprehension of Our Lord's Miracles,' eight Hulsean discourses, London, 1845, 8vo. 6. 'History of the Gentlemen's Society at Spalding,' London, 1849. 7. 'College Life in the Reign of James I,' based on the autobiography of Sir Symonds D'Ewes, London, 1851. 8. 'Two Introductory Lectures upon Archæology, delivered in the University of Cambridge,' Cambridge, 1852, 8vo. 9. 'A Descriptive Sketch of the Collection of Works of Ancient Greek and Roman Art at Felix Hall,' in 'Transactions of the Essex Archæological Society,' 1863. 10. 'A Brief Memoir of the Life and Writings of Lieutenant-Colonel William Martin Leake, F.R.S.,' privately printed, London, 1864, 4to. 11. 'Fasciculus,' London, 1869, 8vo; an amusing collection of his poetical pieces of a lighter kind.

[Smith's Manchester School Register, iii. 126; Crockford's Clerical Directory, 1882; Times, 26 Jan. 1891; Sutton's Lancashire Authors, p. 77.] T. C.

MARSDEN, SAMUEL (1764–1838), apostle of New Zealand, son of a tradesman, was born at Horsforth, a village near Leeds, on 28 July 1764. He was educated at Hull grammar school, and then took part in his father's business. Being a lad of good ability and exemplary character, he was adopted by the Elland Society, and placed at St. John's College, Cambridge, where he studied with assiduity and gained the friendship of the Rev. Charles Simeon. Before his university education was completed he was ordained, and by a royal commission, dated 1 Jan. 1793, appointed second chaplain in New South Wales. He arrived in the colony on 2 March 1794, and took up his residence at Parramatta, where, and at Sydney and Hawkesbury, he had charge of the religious instruction of the convicts. In 1807 he returned to England to report on the state of the colony to the government,

and to solicit further assistance of clergy and schoolmasters. While in London he obtained an audience of George III, who presented him with five Spanish sheep from his own flock, and these sheep became the progenitors of extensive flocks of fine-woolled sheep in Australia.

On his return to New South Wales in 1809 he turned his attention to the state of New Zealand, and finding he could not persuade the Church Missionary Society to do much for him, he at last, in 1814, at his own risk, purchased the brig Active, in which he sent two missionaries to those islands. On 19 Nov. Marsden, accompanied by six New Zealand chiefs who had been staying with him at Parramatta, made his first voyage to New Zealand. He was received with cordiality by the natives, and found no difficulty in procuring land for a mission-station. This was the first of seven voyages which he made to New Zealand between 1814 and 1837. No one ever exerted more influence over the native chiefs than himself, and he must be regarded as one of the most important of the settlers and civilisers of the country.

As chaplain in New South Wales he endeavoured, with some success, to improve the standard of morals and manners. He established orphan schools and female penitentiaries, and made Parramatta a model parish. Unfortunately the governors did not always give him assistance or help, and in 1817 he had to bring an action for defamation of character against the governor's secretary for an article published in the 'Government Gazette.' In 1820 a commission was sent out from England to investigate the state of the colony and to inquire into Marsden's conduct, but the charges made against him were in no instance substantiated. At Parramatta he set up a seminary for the education of New Zealanders, but this was given up in 1821. His salary as chaplain was raised to 400*l.* a year in 1825; later on, when Sydney was erected into a bishopric in 1847, he became minister of Parramatta parish. He paid a last visit to the Maoris, in his usual capacity of peace-maker, in 1837. He died at the parsonage, Windsor, on 12 May 1838, and was buried at Parramatta, where some Maoris subscribed a marble tablet to his memory (Taylor, *New Zealand*, p. 601). On 21 April 1793 he married Miss Ellen Tristan. She died at Parramatta in 1835.

Marsden published: 1. 'An Answer to certain Calumnies in Governor Macquarie's Pamphlet and the third edition of Mr. Wentworth's "Account of Australia,"' 1826. 2. 'Statement, including a Correspondence between the Commissioners of the Court of Enquiry and S. Marsden relative to a Charge of Illegal Punishment preferred against Doctor Douglass,' 1828.

[Nicholas's Narrative of a Voyage to New Zealand, performed in the years 1814 and 1815, in company with the Rev. S. Marsden, 2 vols. 1817; A Short Account of the Character and Labours of the Rev. S. Marsden, Parramatta, 1844; J. B. Marsden's Memoirs of S. Marsden, 1859, with portrait; Rusden's Hist. of New Zealand, i. 102, 152; Bonwick's Romance of the Wool Trade, 1887, pp. 82–6.] G. C. B.

MARSDEN, WILLIAM (1754–1836), orientalist and numismatist, born at Verval, co. Wicklow, Ireland, on 16 Nov. 1754, was the sixth son and tenth child of John Marsden by his second wife Eleanor Bagnall. John Marsden was engaged in 'extensive mercantile and shipping concerns' in Dublin, and was a promoter (in 1783) and director of the National Bank of Ireland. The family had settled in Ireland at the end of the reign of Queen Anne, and was probably of Derbyshire origin. William Marsden received a classical education in schools at Dublin, and was preparing to enter Trinity College there, with a view to the church, when, at the suggestion of his eldest brother, John Marsden, a writer in the East India Company's service at Fort Marlborough (Bencoolen) in Sumatra, he obtained an appointment from the company. He left Gravesend on 27 Dec. 1770, and reached Bencoolen on 30 May 1771. During an eight years' residence in Sumatra, Marsden did good official service as sub-secretary, and afterwards as principal secretary, to the government. He amused his leisure hours by writing verses and by acting female parts in a theatre at Bencoolen built and chiefly managed by his brother. He also mastered the vernacular tongue, a study which bore fruit later on in his 'Dictionary of the Malayan Language.' Marsden's employment by the company practically ceased on 6 July 1779, when he left Sumatra for England. He invested his savings, and in January 1785 established with his brother John (who had also returned from Sumatra) an East India agency business in Gower Street, London. On 3 March 1795 Marsden, who since 1780 had enjoyed much leisure for learned studies, was induced to accept the post of second secretary of the admiralty, and was promoted to be first secretary (with a salary of 4,000*l.* a year) in 1804. He discharged his duties ably during this eventful period of naval history. He resigned the secretaryship in June 1807, and received a pension for life of 1,500*l.*, which in 1831 he voluntarily relinquished to the nation.

Marsden was elected fellow of the Royal Society 23 Jan. 1783, became treasurer and vice-president, and often presided during the illness of Sir Joseph Banks. He had made the acquaintance of Banks in March 1780, and from that time till 1795 was a constant guest at his 'philosophical breakfasts' in Soho Square, at which he met, among others, Dr. Solander, Dr. Maskelyne, Major Rennell, Sir William Herschel, Planta, and Bishop Horsley. He was elected fellow of the Asiatic Society of Calcutta in November 1784, and fellow of the Society of Antiquaries in 1785. He was an original member of the Royal Irish Academy (May 1785), member and treasurer of the Royal Society Club (1787), and a member of the Literary Club (26 Feb. 1799). In June 1786 he received the honorary degree of D.C.L. Oxford.

After his retirement Marsden took a house named Edge Grove at Aldenham, Hertfordshire, where he henceforth chiefly lived. In 1833 he suffered from apoplexy, and an attack proved fatal on 6 Oct. 1836. He was buried in the cemetery at Kensal Green.

On 22 Aug. 1807 Marsden married Elizabeth Wray, eldest daughter of his friend Sir Charles Wilkins. His wife survived him, and afterwards married Lieutenant-colonel W. M. Leake [q. v.], the classical topographer and numismatist. Marsden had written about 1828 an autobiography, which was edited and privately printed by his widow in 1838 as 'A Brief Memoir of . . . William Marsden,' London, 4to. The obituary of Marsden in the 'Gentleman's Magazine' for 1837 (pt. i. pp. 212–13) mentions a portrait of him drawn by S. Cousins in 1820, and engraved by him under the name of his master, Mr. Reynolds. Marsden's collection of oriental books and manuscripts he presented in 1835 to King's College, London.

Marsden's literary reputation was first assured in 1783 by the publication of his 'History of Sumatra,' a work bearing the peculiar impress of his mind, 'strong sense, truthfulness, and caution.' It was welcomed in the 'Quarterly Review' (lxiv. 99) by Southey as a model of descriptive composition, and was highly praised in other English periodicals (Allibone, *Dict. Engl. Lit.* s.v. 'Marsden'). His 'Dictionary and Grammar of the Malayan Language,' begun in 1786 and published in 1812, added still further to his reputation, while the publication of his 'Numismata Orientalia' in 1823–5 established his fame as a numismatist. The last-named valuable and original work describes Marsden's collection of oriental coins, at that time unique in England. The Cufic coins were purchased by Marsden in September 1805 of G. Miles, a coin-dealer, who had acquired them from Sir Robert Ainslie [q. v.] Marsden arranged and deciphered the specimens, and afterwards added other coins, chiefly Indian, to his cabinet. The whole collection was presented by him to the British Museum on 12 July 1834. It consists of about 3,447 oriental coins, including 618 specimens in gold and 1,228 in silver (manuscript note by E. Hawkins in copy of *Num. Orient.* in department of coins, British Museum).

Marsden's chief publications are: 1. 'The History of Sumatra,' London, 1783, 4to; 2nd edit. 1784; 3rd edit. 1811, 4to; German translation, Leipzig, 1785, 8vo; French translation, 1788, 8vo. 2. 'A Catalogue of Dictionaries, Vocabularies, Grammars, and Alphabets,' 2 pts. London, 1796, 4to, privately printed (Martin, *Priv. Printed Books*). 3. 'A Dictionary of the Malayan Language; to which is prefixed a Grammar, with an Introduction and Praxis,' 2 pts. London, 1812, 4to (a Dutch translation, Haarlem, 1825, 4to). 4. 'A Grammar of the Malayan Language,' London, 1812, 4to. 5. 'The Travels of Marco Polo,' translated from the Italian, with notes, 1818, 4to; also 1847, 8vo, in Bohn's 'Antiquarian Library.' Colonel Yule, preface to 'Marco Polo,' i. p. viii, says that Marsden's edition must always be spoken of with respect, though much elucidatory matter has since come to light. 6. 'Numismata Orientalia Illustrata,' with plates, London, pt. i. 1823, pt. ii. 1825, 4to. 7. 'Bibliotheca Marsdeniana Philologica et Orientalis, a Catalogue of Works and Manuscripts collected with a view to the general comparison of Languages and to the study of Oriental Literature,' London, 1827, 4to. 8. 'Nakhodá Múda, Memoirs of a Malayan Family,' 1830, 8vo (Oriental Translation Fund). 9. 'Miscellaneous Works,' London, 1834, 4to (containing three tracts, on the Polynesian languages, on a conventional Roman alphabet applicable to Oriental languages, and on a national English dictionary). Marsden also contributed papers to periodicals, among which may be mentioned, 'The Era of the Mahometans,' in the 'Philosophical Transactions,' 1788, and one on the language and Indian origin of the gipsies, in the 'Archæologia,' vol. vii.

[Brief Memoir of Marsden, by his widow, 1838; Gent. Mag. 1837, pt. i. pp. 212–13; Brit. Mus. Cat.] W. W.

MARSDEN, WILLIAM (1796–1867), doctor of medicine, descended from a family of yeomen belonging to Cawthorne in Yorkshire, was born in August 1796 at Sheffield, where he spent the early years of his life.

He came to London and entered at St. Bartholomew's Hospital, where he was brought under the influence of Abernethy, and at the same time he served an apprenticeship to Mr. Dale, a surgeon practising at the top of Holborn Hill. He obtained the membership of the Royal College of Surgeons of England on 27 April 1827. His inability later in that year to obtain the admission to a hospital of a girl of eighteen years, whom he accidentally found on the steps of St. Andrew's churchyard almost dead of disease and starvation, turned his attention to the question of hospital relief. Relief was then granted only to those who could obtain a governor's letter, or could produce other evidence of being known to subscribers to these institutions. This anomalous condition he sought to rectify by establishing in 1828 a small dispensary in Greville Street, Hatton Garden, to whose benefits the poor were admitted absolutely without formality. This institution at first met with great opposition; but in 1832 its value became widely recognised, owing to the fact that it alone, of all the London hospitals, received cholera patients. In 1843 the hospital was moved into Gray's Inn Road, to a site previously occupied by the light horse volunteers of the city of London, a site which was afterwards purchased by the beneficence of wealthy friends, and upon it was built the Royal Free Hospital, Dr. Marsden becoming its senior surgeon. In 1838 he obtained the degree of M.D. from the university of Erlangen. In 1840 a handsome testimonial was presented to him by the Duke of Cambridge, in the name of a numerous body of subscribers, who recognised the benefits his efforts had conferred upon the sick poor.

In 1851 Marsden opened a small house in Cannon Row, Westminster, for the reception of persons suffering from cancer. Within ten years the institution was moved to Brompton, where it exists in the imposing block of buildings known as the Cancer Hospital (with 120 beds), of which Marsden was also the senior surgeon.

Marsden enjoyed a large practice, and throughout his life was a disciple of Abernethy, and followed his methods. Usually expectant in his treatment, he was sometimes so bold as to be heroic. He was a very acute observer. He died of bronchitis on 16 Jan. 1867, and was buried in Norwood cemetery. He was twice married, and had one son—Dr. Alexander Marsden (*b.* 1832)—by his first wife. After moving from Thavies' Inn he lived for many years at 65 Lincoln's Inn Fields.

Marsden published 'Symptoms and Treatment of Malignant Diarrhœa, better known by the name of Asiatic or Malignant Cholera,' 8vo, London, 1834; 2nd edit. 1848.

A full-length portrait of Marsden by T. H. Illidge [q. v.], painted in 1850, hangs in the board-room of the Royal Free Hospital. A full-length, attributed to H. W. Pickersgill, sen., exhibited in the Royal Academy in 1866, is at present in the board-room of the Cancer Hospital at Brompton.

[The Hospital, 14 May 1887, p. 103; additional information kindly given to the writer by Dr. Alexander Marsden; Lancet, 1867, i. 131; Med. Times and Gaz. 1867, i. 98.] D'A. P.

MARSH. [See also MARISCO.]

MARSH, ALPHONSO, the elder (1627–1681), musician, the son of Robert Marsh (died before 1662), one of the musicians in ordinary to Charles I, was born before 28 Jan. 1627. He was said by Wood to be a great songster and lutenist (*Manuscript Lives*). Marsh alternated with John Harding in singing the words of Pirrhus, a bass part in D'Avenant's 'Siege of Rhodes,' 1656 (CHAPPELL, *Popular Music*, ii. 478). He was appointed gentleman of the Chapel Royal about 1661, and was present at the coronation of Charles II on 23 April in that year. He died on 9 April 1681. He married at St. Margaret's, Westminster, 8 Feb. 1647–8, Mary Cheston. His will, by which he left a clear third of his arrears of pay to his son Alphonso [q. v.], and the residue to his second wife Rebecca, was proved by the widow on 19 April. Marsh's printed songs are in John Playford's collections: 1. Eight songs in 'Select Ayres and Dialogues,' bk. ii. 1669, pp. 60–4. 2. Five songs in 'Choice Songs and Ayres for one Voice to the Theorbo-lute,' bk. i. 1673, pp. 5–37 passim. 3. Three songs in 'Choice Ayres . . . to sing to Theorbolute or Bass-viol,' bk. i. 1676, p. 84, and bk. ii. 1679, p. 34.

[Grove's Dictionary, ii. 221; North's Memoires, p. 98; Old Cheque-book of the Chapel Royal, pp. 17, 21; Chamberlayne's Angliæ Notitia; Cal. of State Papers, Dom. Charles II, 1662 vol. lii., 1663 vol. lxxvi.; Will in Registers P. C. C., book North, fol. 60; Chester's Registers of Westminster Abbey, p. 230.] L. M. M.

MARSH, ALPHONSO, the younger (1648?–1692), musician, the only son of Alphonso Marsh the elder [q. v.] by his first wife, was admitted gentleman of the Chapel Royal on 25 April 1676. He was present at the coronations of James II, 1685, and of William and Mary, 1689. He died on 5 April 1692, and was buried in the west cloister of Westminster Abbey. His principal creditor, Edward Bradock, of the Chapel

Royal, obtained a grant of administration in July. By his wife Cecilia (*d.* January 1691) he left a daughter, Mary.

Four of Marsh's songs are in J. Playford's 'Choice Ayres,' bk. i. 1673 pp. 23, 29, 57, 1676 p. 45; one is in H. Playford's 'Theater of Musick,' bk. iv. 1687, p. 53; and two are in H. Playford's 'Banquet of Musick,' bk. i. 1688, p. 1, bk. ii. p. 11.

[Authorities under Alphonso Marsh the elder; Chester's Westminster Abbey, pp. 482–3.]

L. M. M.

MARSH, CHARLES (1774?–1835?), barrister, born about 1774, was younger son of Edward Marsh, a Norwich manufacturer, and received his education in the school there under Dr. Forster. On 5 Oct. 1792 he was admitted pensioner of St. John's College, Cambridge, but did not graduate. He became a student of Lincoln's Inn on 26 Sept. 1791, was called to the bar, and in 1804 went to Madras, where he practised with success. On his return to England he was elected M.P. for East Retford in the election of 1812, and distinguished himself by his knowledge of Indian affairs. On 1 July 1813 he spoke in a committee of the house in support of the amendment, moved by Sir Thomas Sutton, on the clause in the East India Bill providing further facilities for persons to go out to India for religious purposes, and denounced the injudicious attempt of Wilberforce and others to force Christianity on the natives. His speech, which occupies thirty-two columns of Hansard's 'Parliamentary Debates' (xxvi. 1018), has been described as 'one of the most pointed and vigorous philippics in any language' (*Quarterly Review*, lxx. 290). Marsh did not seek re-election at the dissolution of 1818. He is said to have died in the spring of 1835.

In his younger days Marsh was a contributor to 'The Cabinet. By a Society of Gentlemen,' 3 vols. 8vo, Norwich, 1795. He wrote also some able pamphlets, including 'An Appeal to the Public Spirit of Great Britain,' 8vo, London, 1803, and 'A Review of some important Passages in the late Administration of Sir George Hilaro Barlow, Bart., at Madras,' 8vo, London, 1813. His speech on the East India Bill was printed in pamphlet form in 1813, and also in vol. ii. of the 'Pamphleteer' (1813). To Marsh has been wrongly ascribed the famous 'Letters of Vetus' in the 'Times' (1812); they were written by Edward Sterling, father of John Sterling (1806–1844) [q. v.] (Carlyle, *Works*, xx. 27). He is also the reputed author of two lively volumes of gossip, entitled 'The Clubs of London; with Anecdotes of their Members, Sketches of Character, and Conversations,' 8vo, London, 1828. A few of the anecdotes in vol. i. had already appeared in the 'New Monthly Magazine,' to which Marsh frequently contributed.

He is not to be confounded with Charles Marsh (1735–1812), born in 1735, the only son of Charles Marsh, a London bookseller. He was admitted to Westminster School in 1748, whence he was elected to Trinity College, Cambridge, and in 1757 went out B.A. as tenth wrangler and senior classical medallist, becoming a fellow of his college. He proceeded M.A. in 1760, and subsequently obtained a clerkship in the war office, from which he retired, after many years' service, on a pension of 1,000*l.* a year. He died, unmarried, in Piccadilly on 21 Jan. 1812, and was buried in Westminster Abbey. On 15 Jan. 1784 he was elected fellow of the Society of Antiquaries, and in the ensuing May communicated to the society a Latin dissertation 'On the elegant ornamental Cameos of the Barberini Vase,' which was printed in the 'Archæologia,' viii. 316–20 (Welch, *Alumni Westmon.* 1852, pp. 347, 360; Chester, *Registers of Westminster Abbey*, pp. 482, 504).

[Notes and Queries, 3rd ser. iii. 431, 478, iv. 363, 529; Biog. Dict. of Living Authors, 1816, p. 221; Smith's Parliaments of England, i. 255.]

G. G.

MARSH, FRANCIS (1627–1693), archbishop of Dublin, was born in or near Gloucester on 23 Oct. 1627. He was admitted as a pensioner at Emmanuel College, Cambridge, on 22 April 1642, and graduated B.A. in 1647, M.A. in 1650. On 14 Oct. 1651 he was elected a fellow of Caius College, and held the office of 'prælector rhetoricus' for 1651–2. He had a reputation for Greek, and for a knowledge of the Stoic philosophy, but his loyalist sympathies stood in the way of his further preferment. In February 1653 he obtained four months' leave of absence 'to go into Ireland,' probably with a view to take orders from one of the Irish bishops then in Dublin (perhaps John Leslie [q. v.], bishop of Raphoe); he must have been in orders by 11 Oct. 1653, when he was appointed dean. He was again 'prælector rhetoricus' in 1654–7, and remained in residence till April 1660. On 8 Oct. 1660 the king's letter was received, requesting the continuance of his fellowship 'so long as he should remain in the service of the Earl of Southampton,' then lord high treasurer. His return to Ireland was due to the patronage of Jeremy Taylor, who is said by Richard Mant [q. v.] to have given him orders, and

made him dean of Connor; but Taylor was not consecrated till 27 Jan. 1661, and Marsh obtained the deanery of Connor on 28 Nov. 1660. On 1 June 1661 he resigned his fellowship, writing from Dublin, and on 27 June he became, through Clarendon's influence, dean of Armagh and archdeacon of Dromore. At the end of 1667 (elected 28 Oct.; consecrated at Clonmel 22 Dec.) he succeeded William Fuller, D.D. [q. v.], as bishop of Limerick, Ardfert, and Aghadoe; he was translated in 1672 to Kilmore and Ardagh; and on 14 Feb. 1682 was made archbishop of Dublin. It was in his palace that the privy council assembled on 12 Feb. 1687, when Tyrconnel was sworn in as lord deputy. Early in 1689, feeling his position unsafe, owing to his opposition to the administration of Tyrconnel, Marsh returned to England, having appointed William King, D.D. [q. v.], then dean of St. Patrick's, to act as his commissary. King declined the commission as not legally executed, and prevailed upon the chapters of Christ Church and St. Patrick's to elect Anthony Dopping [q. v.], then bishop of Meath, as administrator of the spiritualities. Marsh, who favoured the transfer of the crown to William of Orange, was included in the act of attainder passed by James's Dublin parliament in June 1689, his name being placed in the first list for forfeiture of life and estate. He returned to Dublin after the battle of the Boyne, but was not present at the thanksgiving service in St. Patrick's on 6 July 1690, excusing his absence on the ground of age and infirmity. In his last years he repaired and enlarged the archiepiscopal palace at his own cost. He died of apoplexy on 16 Nov. 1693, and was buried on 18 Nov. in Christ Church Cathedral, Dublin, Dopping preaching the funeral sermon. He married Mary, youngest daughter of Jeremy Taylor, and left issue; his son had succeeded him as treasurer of St. Patrick's, and afterwards became dean of Down. He was apparently not related to Narcissus Marsh [q. v.], his successor in the see of Dublin.

[Harris's Ware's Works, 1764, vol. i.; Bonney's Life of Jeremy Taylor, 1815, pp. 367 sq.; Mant's Hist. of the Church of Ireland, 1840, i. 710, 732, ii. 45 sq.; Wills's Lives of Illustrious Irishmen, 1842, iv. 266 sq.; information from the Master of Emmanuel, and from the Gesta of Caius College, per Dr. Venn.] A. G.

MARSH, GEORGE (1515–1555), protestant martyr, born at Dean, near Bolton, Lancashire, about 1515, was educated in some local grammar school, probably Warrington. On leaving school he lived as a farmer, and when about twenty-five years old married, but his wife soon died, whereupon he gave up his farm, left his children in the care of his mother, and went to Cambridge University. There in due course he graduated ('commencing M.A. 1542,' Cooper, *Athenæ Cantabr.*) He was ordained by the bishops of London and Lincoln, and lived chiefly at Cambridge, but also acted as curate to Laurence Saunders (afterwards martyred) at Langton in Leicestershire and in London. In one of his examinations he said he 'served a cure and taught a school.' In 1554 he entertained the intention of leaving England for Denmark or Germany, and went into Lancashire to take leave of his relations. While there he preached at Dean and elsewhere. His protestant views and teaching soon brought him into trouble. He was informed that Justice Barton, acting for the Earl of Derby, sought to arrest him, and he was advised to fly. He, however, gave himself up at Smithells Hall, near Bolton, to Robert Barton, by whom he was sent to Lathom House, to be tried by the Earl of Derby. Of his two examinations before the earl and his council he has left a most interesting and minute account, as well as of the endeavours that were privately made to persuade him to conform to the Romish church. He was firm in his denial of transubstantiation and other cardinal points, and eventually was committed to prison at Lancaster. At Lancaster Castle he had as his fellow-prisoner one Warburton, with whom, as he said, he prayed with 'so high and loud a voice that the people without, in the streets, might hear us, and would oftentimes come and sit down in our sight under the windows and hear us read.' Dr. George Cotes, bishop of the diocese (Chester), came to Lancaster while he was imprisoned, and caused greater restrictions to be enforced. Marsh was afterwards removed to Chester, and again examined in the lady-chapel of the cathedral, being charged with having 'preached and openly published, most heretically and blasphemously, within the parishes of Dean, Eccles, Bolton, and many other parishes . . . directly against the Pope's authority and catholic church of Rome, the blessed mass, the sacrament of the altar, and many other articles.' In the end, after further trial, he was condemned to execution, and the sentence was carried out on 24 April 1555 at Spital Boughton, within the liberties of the city of Chester, where he was burnt at the stake, and his sufferings augmented by a barrel of pitch being placed over his head. His remains were buried at Spital Boughton. Bishop Cotes afterwards preached a sermon in the cathedral, and affirmed that Marsh

was a heretic, burnt like a heretic, and was a firebrand in hell. Foxe prints several impressive letters after the manner of the apostolic epistles, written by Marsh to the people of Langton, Manchester, and elsewhere. These letters were long treasured by the puritans of Lancashire. The influence which his character and sufferings exerted is attested by the marvellous traditions that prevailed among the common people. One of them was that an impression of a man's foot on a stone step at Smithells Hall was made by Marsh when asserting his innocence of heresy. Nathaniel Hawthorne, who visited Smithells Hall in 1855, introduces the legend of the 'Bloody Footstep' in 'Septimius' and some other stories (cf. Roby, *Traditions of Lancashire*).

[Foxe's Acts and Monuments (the particulars about Marsh were reprinted at Bolton, 1787, and in A. Hewlett's George Marsh, 1844); Fuller's Worthies; Cooper's Athenæ Cantabr. i. 126; Lancashire Church Goods (Chetham Soc.), cvii. 28; Ormerod's Cheshire, ed. Helsby, i. 235; Nathaniel Hawthorne's English Note Books, i. 291.] C. W. S.

MARSH, Sir HENRY (1790–1860), physician, was son of the Rev. Robert Marsh and his wife Sophia Wolseley, a granddaughter of Sir Thomas Molyneux, M.D. [q. v.], and was descended from Francis Marsh [q. v.], archbishop of Dublin in the reign of William III. He was born at Loughrea, co. Galway, in 1790, entered Trinity College, Dublin, where he graduated B.A. in 1812, and then studied for holy orders. About 1814, however, he gave up the study of theology for that of medicine. He meant to be a surgeon, and was apprenticed to Sir Philip Crampton [q. v.], but in 1818 lost part of his right hand, owing to a dissecting wound, and thenceforward took to the medical side of his profession. On 13 Aug. 1818 he received the license of the Irish College of Physicians, and then studied in Paris. On his return to Dublin in 1820 he was elected assistant physician to Steevens Hospital, and in 1827 professor of medicine at the Dublin College of Surgeons. His private practice soon became large, and in 1832 compelled him to give up his professorship. He became a fellow of the King's and Queen's College of Physicians 29 Oct. 1839, and in 1840 graduated M.D. in the university of Dublin. In 1841, 1842, 1845, and 1846 he was president of the Irish College of Physicians. He was made physician in ordinary to the queen in Ireland in 1837, and in 1839 was created a baronet. He was an admirable clinical teacher, but his writings are deficient in lucidity. He published in 1822 'Cases of Jaundice with Dissections,' and in 1838, 1839, and 1842 papers on 'The Evolution of Light from the Living Human Subject.' His 'Clinical Lectures delivered in Steevens Hospital' were edited in 1867 by Dr. James Stannus Hughes. He also wrote numerous papers in the 'Dublin Hospital Reports' and 'Dublin Journal of Medical Science.' Marsh died, after an illness of three hours, at his house in Merrion Square, Dublin, 1 Dec. 1860, and was buried in Mount Jerome cemetery. He married twice. Both his wives were widows. Mrs. Arthur, the first, bore him one son, who died a colonel in the army without issue.

A statue of Sir Henry, executed by Foley, is in the King's and Queen's College of Physicians in Dublin.

[Webb's Compendium of Irish Biography, 1878; Dublin University Magazine, No. 57; Dublin Medical Press, 2nd ser. 1860; Sir C. A. Cameron's Hist. of the Royal College of Surgeons in Ireland, 1886; Works.] N. M.

MARSH, HERBERT (1757–1839), bishop of Peterborough, son of Richard Marsh of Corpus Christi College, Cambridge (B.A. 1731, M.A. 1756), vicar of Faversham, Kent, by Elizabeth his wife, was born at Faversham 10 Dec. 1757. He was educated first at Faversham school, and from 1770 at the King's School, Canterbury, under Dr. Osmund Beauvoir, 'one of the first classical scholars of his day' (Brydges, *Autobiog.* i. 68; Nichols, *Lit. Anecdotes*, ix. 810). He was admitted king's scholar 4 March 1771. Among his schoolfellows were Charles Abbott [q. v.] (afterwards Chief-justice Tenterden) and William Frend [q. v.] On 29 Dec. 1774 he was entered as a pensioner at St. John's College, Cambridge, and was elected scholar in March 1775. He graduated B.A. in 1779 as second wrangler, and also obtained the second Smith's prize. His subsequent degrees were: M.A. 1782, B.D. 1792, D.D. (by royal mandate) 1808. He was elected junior fellow of St. John's 23 March 1779, and senior fellow 28 March 1797. In 1784 he zealously supported Pitt's candidature for the representation of the university of Cambridge in parliament. In 1785 he left Cambridge, travelled abroad, studied at Leipzig under J. D. Michaelis, and corresponded with Griesbach on the text of the New Testament. In 1792 he returned to Cambridge to take the B.D. degree required for the retention of his fellowship. On the prosecution in 1793 of his old schoolfellow and relative, William Frend, in the vice-chancellor's court, for the publication of a seditious tract, he was summoned as a witness on the ground of his having communicated the ad-

vertisement of the tract to the Cambridge papers. He publicly protested, amidst the applause of a crowded court, against 'the cruelty' of attempting to compel him to bear testimony against one who had been 'a confidential friend from childhood,' and Dr. Thomas Kipling [q. v.], the chief promoter of the suit, was forced reluctantly to dispense with his evidence. Marsh made an ineffectual attempt to bring about a compromise. Feeling among the leading members of the university was so strong against all sympathisers with Frend that Marsh returned to Leipzig, where he prosecuted his theological and critical studies (Gunning, *Reminiscences*, i. 292–3; Cooper, *Annals of Cambridge*, iv. 447–53).

In 1792 appeared two essays by Marsh on 'The Usefulness and Necessity of Theological Learning to those designed for Holy Orders,' and another vindicating the authenticity of the Pentateuch. In 1793 he issued the first volume of the translation of J. D. Michaelis's 'Introduction to the New Testament,' with notes and dissertations from his own pen. The work first introduced English scholars to the problems connected with the four gospels and with their relations to each other. Three more volumes followed consecutively, the last being published in 1801. The third volume contained the famous dissertation on 'the origin and composition' of the three first gospels (published separately in 1802), and Marsh's own 'hypothesis,' and its 'illustration,' which, though highly esteemed by continental scholars for its wide and accurate scholarship, critical insight, and clearness of perception, aroused a storm of adverse criticism from theologians of the conservative school at home. One of the chief opponents was Dr. John Randolph [q. v.], bishop of Oxford, who in his 'Remarks,' published anonymously in 1802, condemned Marsh's critical researches as 'derogating from the character of the sacred books, and injurious to Christianity as fostering a spirit of scepticism.' Marsh replied, both in 'Letters to the Anonymous Author of Remarks on Michaelis and his Commentator,' and more fully in 'An Illustration of the Hypothesis proposed in the Dissertation on the Origin and Composition of our three first Canonical Gospels' (1803), descending to what Randolph, who is generally very temperate in his language, designated in a 'Supplement to his Remarks,' 'a coarse strain of low abuse.' Though Marsh affected to despise his antagonist as one not worthy of 'wasting time and health' on, he returned to the fray in a 'Defence of the Illustration' (1804), which he styled 'a clincher.' Other attacks upon Marsh's theory were by Veysie and William Dealtry [q. v.]

Meanwhile Marsh had in 1797 effectually supported English national credit at the critical juncture when the Bank of England had suspended cash payments, by publishing a translation of an essay of Patje, president of the board of finance at Hanover, written to remove the apprehensions of those who had money invested in the English funds. In 1799 he did a greater service by issuing his octavo 'History of the Politics of Great Britain and France, from the time of the conference of Pilnitz to the declaration of war against Great Britain.' A 'Postscript' followed in the same year, and a vindication of his views 'from a late attack of William Belsham' in 1801. The work was written originally in German, and subsequently in English, and proved by authentic documents that the French rulers had been the aggressors in the war between the two countries. Written in pure vernacular German it was widely read on the continent. A copy falling into the hands of Pitt, he sought an introduction to the author, and offered him a pension. The offer was at first declined, but afterwards accepted as a temporary recompense until suitable provision should be made for him in the church. Marsh resigned the pension after he obtained a bishopric (*Critical Review*, April 1810, p. 36). The influence of Marsh's work on the continent in favour of England led Bonaparte to proscribe him, and in order to escape arrest at Leipzig, Marsh lay concealed there for several months in the house of a merchant named Lecarrière (*London Mag.* April 1825, p. 503).

Despite Marsh's boldness as a critical theologian he was elected in 1807 to the Lady Margaret professorship at Cambridge, in succession to John Mainwaring, and retained the appointment till his death. After his election he married the daughter of his Leipzig protector, Marianne Emilie Charlotte Lecarrière. The wedding took place by special license at Harwich, 1 July, immediately on the lady's landing. Marsh had already by his writings introduced into theological study at Cambridge a more scientific and liberal form of biblical criticism. He now delivered his professorial lectures in English, and not, as was previously the case, in Latin. His first course was delivered in 1809 in the university church, instead of the divinity schools, so as to accommodate the crowded audience. Townsmen, as well as the university men, we are told, 'listened to them with rapture.' The opening course, on 'The History of Sacred Criticism,' was published by request the same year. These were followed

by successive courses on 'The Criticism of the Greek Testament,' 1810, 'The Interpretation of the Bible,' 1813, and 'The Interpretation of Prophecy,' 1816, which were published as they were delivered, and subsequently republished in one volume in 1828, and again in 1838, with the addition of two lectures, bringing the history of biblical interpretation down to modern times. Marsh showed a strong prejudice against the allegorical system of the fathers, and that of the middle ages generally, and maintained that scripture has but one sense, the grammatical. Subsequently he continued the publication of his professorial lectures, those on 'The Authenticity of the New Testament' appearing in 1820, those on its 'Credibility' in 1822, and, finally, those on 'The Authority of the Old Testament' in 1823.

Meanwhile Marsh had engaged in another controversy. In 1805 he preached a course of sermons before the university, of a strongly anti-Calvinistic tone, in which he denounced the doctrines of justification by faith without works, and of the impossibility of falling from grace, as giving a license to immoral living. These sermons were withheld from publication, in spite of the protests of Charles Simeon [q. v.], Isaac Milner [q. v.], and the other evangelical leaders, against whom they were aimed. They were answered by Simeon in sermons, also preached before the university, repudiating the obnoxious opinions he and his friends had been charged with holding, and vindicating their fidelity to the church of England. In 1811 the dispute, already heated, was fanned into flame by the proposal to establish an auxiliary Bible Society in Cambridge. This was vehemently opposed by Marsh and the senior members of the university. In an 'Address to the Members of the Senate' (1812), which, 'with incredible industry,' he put into the hands, not of the members of the university only, but of the leading personages in the county, Marsh denounced the scheme because it sanctioned a union with dissenters and the circulation of the Bible unaccompanied with the liturgy. Polemical pamphlets abounded. But Marsh's violent language aroused a strong feeling in favour of the Bible Society, and after an enthusiastic meeting in the town-hall the auxiliary was established (Gunning, *Reminiscences*, ii. 277; Simeon, *Life*, pp. 287, 294, 373). Peace, however, was not restored. Marsh's pugnacity was stimulated by his defeat, and he speedily produced one of his most powerful and stinging pamphlets, entitled 'An Inquiry into the consequences of neglecting to give the Prayer Book with the Bible' (1812), to which was subsequently added as an appendix 'A History of the Translations of the Scriptures from the Earliest Ages.' This called forth rejoinders from Dr. E. D. Clarke [q. v.], the Rev. W. Otter [q. v.] (subsequently bishop of Chichester), Rev. W. Dealtry, Nicholas Vansittart [q.v.] (afterwards Lord Bexley), and others, as well as two covertly satirical 'Congratulatory Letters' from Peter Gandolphy, a priest of the Roman catholic church. The most notorious of the attacks was Dean Milner's 'Strictures' (1813) on Marsh's writings generally, including his biblical criticism. Marsh issued a forcible 'Reply' (1813). Simeon himself once more joined the fray in a 'Congratulatory Address' on the 'Close of the Marshian Controversy,' and Marsh published 'An Answer to his Pretended Congratulatory Address, and a Confutation of his various Mis-statements.' Simeon reissued his 'Address,' with an appendix, defending his views on baptism, which Marsh had assailed. This, of course, called forth 'A Second Letter' from Marsh, in which he took his 'final leave' of the whole controversy.

Marsh thus obtained leisure to use his great powers against more legitimate foes, in a 'Comparative View of the Churches of England and Rome,' which was published in 1814, and went through three editions. A separately issued appendix followed in 1816. At the same time he displayed his classical learning and powers of research in an inquiry into the origin and language of the Pelasgi, under the title of 'Horæ Pelasgicæ' (1815), of which only the first part was published. The discourtesy with which, according to his wont, Marsh, even in these works, treated those who differed from him, called forth a sensible and temperate answer from one of them, Dr. Thomas Burgess [q. v.], then bishop of St. Davids.

In 1816 the long-expected mitre was bestowed on Marsh by Lord Liverpool, and he was consecrated to the see of Llandaff 25 Aug. 1816. In 1819 he was translated to Peterborough, and he held that see, while still retaining the Margaret professorship, with the professor's house at Cambridge, till his death. But he did not perform any duties of the chair, and only twice again visited Cambridge, in the winters of 1827 and 1828. As a bishop he proved himself an active and courageous administrator, with a clear sense of what he deemed beneficial to the church, and undeterred from its pursuit by obloquy or misrepresentation. At Llandaff, as well as at Peterborough, he promoted the rebuilding and repair of churches and parson-

ages, enforced residence, discountenanced pluralities, and revived the office of rural dean. His charges show an accurate knowledge of his clergy, and his resolute determination to secure the adequate performance of their duties, and to enforce his own standard of orthodoxy. The clergy of the evangelical school he regarded with suspicion, and he sought to keep his dioceses free from them by proposing to all curates seeking to be licensed by him the notorious 'eighty-seven questions,' popularly known as 'a trap to catch Calvinists.' He moreover refused to license some already in full orders, who had been duly nominated but had declined to answer the questions, or had returned vague and evasive replies. A violent opposition was roused in the diocese and sedulously fomented by the bishop's enemies. A war of pamphlets ensued, alternately setting forth 'the wrongs of the clergy' and vindicating the bishop's action. Twice (14 June 1821 and 7 June 1822) petitions were presented to the House of Lords by those who had declined to answer Marsh's questions. On the first occasion Lord King, supported by Lords Lansdowne, Grey, Harrowby, and others, and on the second occasion Lord Dacre, moved that the petitions should be referred to a committee of the house, but in both cases the motion was rejected after powerful speeches from Marsh, both of which were published. The bishop was ably denounced by Sydney Smith, in an article as remarkable for wisdom as wit in the 'Edinburgh Review' (November 1822). The Duke of Sussex, writing to Dr. Parr in 1823, described Marsh as wishing 'to rule them [his clergy] with a rod of iron, which might be proper for schoolboys, but not for discriminating beings' (Parr, *Works*, vii. 5). Similarly, Marsh steadily set his face against the introduction of hymns in the public services unless authorised by the sovereign as the head of the church. 'The provision for uniformity of doctrine in the prayers was vain if clergymen might inculcate what doctrine they pleased by means of hymns' (Charge, July 1823). His opposition to Roman catholic emancipation and to the repeal of the Corporation and Test Acts was unvarying.

The latter part of his episcopate was free from disputes, and he ceased his endeavours to coerce his clergy into his own opinions. Towards the close of his life he gradually sank into a state bordering on imbecility, 'almost equally insensible of censure and of praise' (Dibdin, *Northern Tour*, i. 32). He died at Peterborough 1 May 1839, and was buried in the eastern chapel of his cathedral. His eldest son, Herbert Charles Marsh, was appointed by his father to the lucrative rectory of Barnack in 1832, and to a prebendal stall in his cathedral in 1833, when only in his twenty-fifth year. He was declared of unsound mind in 1850, and died 4 Sept. 1851. He had a second son, George Henry Marsh.

Marsh was in his time the foremost man of letters and divine in Cambridge and the foremost bishop on the bench (Baker, *St. John's College*, ed. Mayor, p. 735). He was prompt and exact in the despatch of business, and in spite of his pugnacity was in private life benevolent, amiable, and genial. He was a good chess-player. His erudition was profound, and his critical works still repay perusal. He conferred a signal benefit on English biblical scholarship by introducing German methods of research. He was a keen dialectician, writing a vigorous style, which enlivened the dullest critical details. He delighted in the exercise of his power as 'the best pamphleteer of the day.' Professor Mayor says of his controversial tracts that they display a singular freshness and humour, 'but it is often apparent that success is his principal aim' (*ib.* p. 741). A happy result of these controversies was the formation both of the National Society for Education—which was greatly due to his energy after the 'Bell and Lancaster dispute,' and really had its origin in a sermon preached by him at St. Paul's 13 June 1811—and of the Prayer Book and Homily Society, to which his opponents were driven in 1812 by his strong representations of the danger of circulating the Bible without the prayer-book as a guide. The undaunted front with which he met the long-continued attacks of his adversaries often compelled admiration in his assailants. He was small of stature, with a remarkable but not handsome countenance. A portrait of him, a bequest of his friend and chaplain, Canon James, is in the hall of St. John's College.

Besides the works already noticed, Marsh wrote: 1. 'Letters to Archdeacon Travis in Vindication of one of the Translator's Notes to Michaelis's "Introduction," and in Confirmation of an Opinion that a Greek MS. preserved in the Public Library at Cambridge is one of the seven quoted by R. Stephens,' 8vo, 1795. 2. 'An Extract from Mr. Pappebaum's "Treatise on the Berlin MS.," and an Essay on the Origin and Object of the Velesian Readings,' 8vo, 1795. 3. 'An Examination into the Conduct of the British Ministry relating to the late Proposal of Buonaparte,' 8vo, 1800. 4. 'Memoir of the late Rev. Thomas Jones,' 8vo, 1808. 5. 'A Letter to the Conductor of the "Critical Review"

on Religious Toleration,' 8vo, 1810. 6. 'A Course of Lectures, containing a Description and Systematic Arrangement of the Several Branches of Divinity,' 8vo, 1810. 7. 'The Question Examined whether the Friends of the Duke of Gloucester in the Present Contest are the Enemies of the Church,' 1811. 8. 'A Defence of the "Question Examined," being a Reply to an Anonymous Pamphlet,' 1811. 9. 'Vindication of Dr. Bell's System of Tuition,' 8vo, 1811. 10. 'A Letter to the Right Hon. N. Vansittart, being an Answer to his Second Letter on the British and Foreign Bible Society,' 8vo, 1812. 11. 'Letter and Explanation to the Dissenter and Layman who has lately addressed himself to the Author on the Views of the Protestant Dissenters,' 8vo, 1813. 12. 'Letter to the Rev. P. Gandolphy in Confutation of the Opinion that the Vital Principles of the Reformation have been lately conceded to the Church of Rome,' 8vo, 1813. 13. 'National Religion the Foundation of National Education,' 8vo, 1813. 14. 'Appendix to "A Comparative View,"' &c., 8vo, 1816. 15. 'A Reply to a Pamphlet entitled "The Legality of the Questions proposed by Dr. Marsh," &c., by a Layman,' 8vo, 1820. 16. 'A Refutation of the Objections advanced by the Rev. J. Wilson against the Questions proposed to Candidates for Holy Orders,' 1820. 17. 'The Conduct of the Bishop of Peterborough explained with reference to the Rector and Curate of Byfield,' 1824. 18. 'Statement of Two Cases Tried, one in the King's Bench and the other in the Arches Court, on the subject of his Anti-Calvinistic Examination of Candidates for Holy Orders, and Applicants to Preach or hold Livings in his Diocese' (n.d.) 19. Charges to the clergy of Llandaff, 1817, of Peterborough 1820, 1823, 1827, 1831.

[Baker's Hist. of St. John's College, by Mayor, ii. 735–898; Gunning's Reminiscences, i. 268, 292–3, ii. 279; Simeon's Life, pp. 287, 294–6, 313, 373, 377; Dean Milner's Strictures, pp. 191–7, 202, 238; Gent. Mag. 1839, ii. 86–8; Annual Register, 1839, p. 337; Cooper's Annals of Cambr. iv. 489, 495; Beloe's Sexagenarian, i. 131 ff.; Dibdin's Northern Tour, i. 32; Churton's Memoir of Watson, i. 104–6; Southey's Letters, ii. 255–6; Parr's Works, vii. 144–6, 148–50, 158; 'Persecuting Bishops,' by Sydney Smith, in Edinburgh Review, November 1822.]

E. V.

MARSH, JAMES (1794–1846), chemist, born 2 Sept. 1794 (VINCENT), studied chemistry with great success, especially devoting himself to poisons and their effects. He was employed for many years as practical chemist to the Royal Arsenal at Woolwich, and on Faraday's appointment to the Royal Military Academy in December 1829 became his assistant there. He remained there till his death at a salary of only thirty shillings a week.

Marsh was the inventor of electro-magnetic apparatus, for which he received the silver medal of the Society of Arts, with thirty guineas, in April 1823. He also invented the test for arsenic which bears his name, and the first account of which was published in the 'Edinburgh Philosophical Journal' for October 1836. This paper was translated into French by J. B. Chevallier and J. Barse in 1843, and into German by A. L. Fromm in 1842. In recognition of this valuable toxicological discovery the Society of Arts awarded him their gold medal in the same year. Among his other inventions were the quill percussion tubes for ships' cannon, and for this he received the large silver medal and 30*l.* from the board of ordnance. The Crown Prince of Sweden sent Marsh a small silver medal as a mark of appreciation of his services to science.

He died on 21 June 1846, leaving a wife and family unprovided for.

Besides the paper on 'The Test for Arsenic' already recorded, Marsh wrote five others, on chemical and electrical subjects, which appeared in 'Tulloch's Philosophical Magazine' and the 'Edinburgh Philosophical Magazine' between 1822 and 1842.

[W. T. Vincent's Records of the Woolwich District, i. 340, with portrait; Gent. Mag. 1846, pt. ii. pp. 219, 327; Webb's Compend. Irish Biog., where he is erroneously described as a 'Dublin physician;' information kindly supplied by Prof. A. G. Greenhill, F.R.S., of the Royal Military Academy.]

B. B. W.

MARSH, JOHN (1750–1828), musical composer, born at Dorking in Surrey in 1750, was in 1768 articled to a solicitor at Romsey, and became a distinguished amateur composer and performer. He married in 1774, and resided in turn at Salisbury (1776–81), Canterbury (1781–6), and Chichester (1787–1828), in all of which places he led the local bands and occasionally acted as deputy for the cathedral and church organists. He died at Chichester in 1828. He wrote 'A Short Introduction to the Theory of Harmonics,' London, 1809; 'Rudiments of Thorough Bass,' London, n. d.; 'Hints to Young Composers,' London, n. d.; composed 'Twenty-four new Chants in four Parts,' and edited 'The Cathedral Chant-Book,' and a 'Collection of the most popular Psalm-Tunes, with a few Hymns and easy Anthems,' London, n. d. His other compositions included glees,

songs, symphonies, overtures, quartets, &c., and organ and pianoforte music.

[Dictionary of Musicians, London, 1824; Grove's Dictionary of Musicians, ii. 221; Brown's Dictionary of Musicians; Parr's Church of England Psalmody.] J. C. H.

MARSH, JOHN FITCHETT (1818–1880), antiquary, son of a solicitor at Wigan, Lancashire, where he was born on 24 Oct. 1818, was educated at the Warrington grammar school under the Rev. T. Vere Bayne, and on the death of his father came under the care of his uncle, John Fitchett [q. v.], whom he afterwards succeeded in his business as a solicitor. On the incorporation of Warrington in 1847 he was appointed town-clerk, and held the office until 1858. He was instrumental in establishing the Warrington School of Art and the Public Museum and Library. He contributed to the Chetham Society in 1851 'Papers connected with John Milton and his Family,' based on documents in his own possession. To the Historic Society of Lancashire and Cheshire he contributed several articles: 1. 'On some Correspondence of Dr. Priestley,' 1855. 2. 'Notice of the Inventory of the Effects of Mrs. Milton, Widow of the Poet,' 1855. 3. 'History of Boteler's Free Grammar School at Warrington,' 1856. 4. 'On the engraved Portraits and pretended Portraits of Milton,' 1860. 5. 'On Virgil's Plough,' 1863. In 1855 he delivered a series of interesting lectures on the 'Literary History of Warrington during the Eighteenth Century,' which were published in a volume of 'Warrington Mechanics' Institution Lectures.' In the same year he published a lecture on the 'Parthenon and the Elgin Marbles.'

He removed in 1873 to Hardwick House, Chepstow, Monmouthshire. There he employed a part of his leisure in collecting materials for a history of the castles of Monmouthshire. He had scarcely completed that of the first (Chepstow), when he died, unmarried, on 24 June 1880. His 'Annals of Chepstow Castle' were edited by Sir John Maclean, and printed at Exeter in 1883, 4to. His large library, which included that of his uncle, Mr. Fitchett, was sold at Sotheby's in May 1882.

[Warrington Guardian, 26 June 1880; Palatine Note-book, ii. 168; Manchester Guardian, 30 June 1880.] C. W. S.

MARSH, NARCISSUS (1638–1713), archbishop of Armagh, was born on 20 Dec. 1638, as he himself relates, at Hannington, near Cricklade, Wiltshire, but the family originally belonged to Kent. His father, William Marsh, lived on his estate of over 60*l.* a year, out of which he contrived to give a very good education to three sons and two daughters His mother was Grace Colburn, 'of an honest family in Dorsetshire.' Narcissus went first to Mr. Lamb's private school at Highworth, near his birthplace, and afterwards to four successive masters or tutors in the neighbourhood. He records with pride that he was never flogged. He was admitted to Magdalen Hall, Oxford, 25 July 1655. During his whole undergraduate career he kept 'an entire fast every week, from Thursday, six o'clock at night, until Saturday, eleven at noon, for which God's name be praised.' He graduated B.A. 12 Feb. 1657–8. On 30 June 1658 he was elected a Wiltshire fellow of Exeter, became M.A. in July 1660, B.D. in 1667, and D.D. in June 1671. He was incorporated in the same degrees at Cambridge in 1678. Being presented to the living of Swindon, he was ordained both deacon and priest in 1662, though under the canonical age, by Skinner, bishop of Oxford —'the Lord forgive us both, but then I knew no better but that it might legally be done.' He resigned this preferment in 1663, when he found that his patron expected him to make a simoniacal marriage.

Marsh's first sermon was delivered in St. Mary's, Oxford, in 1664, and in the same year he preached at the annual Fifth of November thanksgiving. He was chaplain to Seth Ward, successively bishop of Exeter and of Salisbury, and afterwards to Lord-chancellor Clarendon. In 1665 he was a pro-proctor, extra discipline being required during the residence of the court at Oxford. As a Wiltshire man, Clarendon made a fruitless promise to provide for Marsh. The young scholar lived on at Oxford upon his fellowship, and Wood notes that he had a weekly musical party in his college-rooms (*Life and Times*, ed. Clark, i. 274–5). He refused the appointment of domestic chaplain to Lord-keeper Bridgeman, and worked for Beveridge and others without immediate acknowledgment. Being in favour both with the Duke of Ormonde and with Dr. Fell, he was made principal of St. Alban Hall in May 1673. He made the hall 'flourish,' according to Wood, 'keeping up a severe discipline and a weekly meeting for music' (*ib.* ii. 264; cp. p. 468). The same patrons secured his appointment to the provostship of Trinity College, Dublin, where he was sworn in 24 Jan. 1678–9.

Marsh found his studies too much interrupted by the business of his office. The undergraduates came up with little previous education, 'whereby they are both rude and ignorant, and I was quickly weary of 340

young men and boys in this lewd, debauched town.' But he nevertheless applied himself diligently to his duties, insisting particularly that the thirty natives or Irish-born scholars should learn the Celtic language grammatically. For this purpose he employed Paul Higgins, a converted Roman catholic priest, whom he lodged in his house. Higgins was beneficed by Archbishop Price, who was Marsh's predecessor at Cashel, and who was similarly active in this matter (COTTON, i. 15). A monthly service in Irish, at which Higgins preached to large congregations, was also established. Marsh's successors seem to have let this work drop, and he tells us that 'most of these native scholars turned papists in King James's reign' (STUBBS, pp. 114, 115). Marsh co-operated with Robert Boyle [q.v.] in the work of preparing for publication the long-delayed translation of the Old Testament into Irish, and Higgins was employed in this also. Marsh was much opposed by some of the 'English interest' in the Irish church. There was an old statute against the Irish language, which he was now accused of promoting (*Life of Bedell*, ch. xx.)

Marsh, who was an enthusiastic mathematician, was associated with Petty and William Molyneux in founding the Royal Dublin Society; the members at first met in his house. In 1683 he himself contributed an essay on sound, with suggestions for the improvement of acoustics. He was also a learned orientalist. While provost, Marsh began the building of a new hall and chapel. The only place left for meals in the meantime was the library, 'and because the books were not chained, 'twas necessary that they should remove them into some other place. . . . They laid them in heaps in some void rooms' (*ib.* p. 117). The books were subsequently restored to their places, and Marsh made many improvements in their arrangement. But in 1705 Hearne noted that this library, 'where the noble study of Bishop Ussher was placed, is quite neglected and in no order, so that it is perfectly useless, the provost and fellows of that college having no regard for books or learning.'

In 1683 Marsh was made bishop of Ferns and Leighlin, with the rectory of Killeban *in commendam*. He resigned the provostship soon after consecration, but continued to reside in Trinity College until Easter 1684. From the accession of James II he was disturbed in his see, and he was driven from it at the beginning of 1689 by the disorderly soldiery. After a short stay in Dublin he fled to England, where he was presented to the vicarage of Gresford, Flint, by Lloyd, bishop of St. Asaph, and was made canon of St. Asaph. He was cordially received by his episcopal brethren. Burnet offered him a home in his house until he could return to Ireland. Barlow, Compton, and many laymen gave him money. Marsh exerted himself to provide for such of the refugee Irish clergy as were less well protected than himself. During his stay in England he preached before the university of Oxford, and before the queen at Whitehall on 3 April 1690. He returned to Ireland in the following July, after the battle of the Boyne (*Diary*). In 1691 he was translated to the archbishopric of Cashel, which had lain vacant since 1684, the revenue being appropriated by James II to the purposes of his own church. At his primary visitation in 1692 he reminded his clergy that it was long since they had seen one in his place, 'and probably might have been much longer . . . if God . . . and our gracious king had not otherwise disposed of affairs.' He forbade preaching in private houses, warned the clergy not to praise the dead too much, 'lest others may thereby think themselves secure in following their examples,' and laid down that every incumbent should preach every Sunday, and 'preach up the royal supremacy four times in a year at least.'

Two years afterwards he substantially repeated this charge in Dublin, to which he was translated in 1694, and in the same year his insistence on Swift's producing a certificate from Temple drew forth the well-known 'penitential letter' (FORSTER, p. 75). In 1700 Marsh presented Swift to the prebend of Dunlavin, thus giving him his first seat in the chapter of St. Patrick's. While provost of Trinity College Marsh had seen that the regulations in force there made the library quite useless to the public. Bishop Stillingfleet died in March 1699, and the Archbishop of Dublin prevented the dispersion of his library by buying it for 2,500*l.* He installed the books handsomely, with many additions of his own, at St. Sepulchre's, close to St. Patrick's Cathedral, and his whole expenditure on it was above 4,000*l.* The books collected by the Huguenot Tanneguy Le Févre, Madame Dacier's father, who died in 1672, are said to have found their way to this library. As late as 1764 Harris was 'under a necessity of acknowledging, from a long experience, that this is the only useful library in Ireland, being open to all strangers and at all seasonable time.' The library still exists, and is known as 'Marsh's,' but it has long ceased to keep pace with the progress of knowledge. Hearne regretted that Stillingfleet's collection, 'like Dr. Isaac Vossius's, was suffered to go out of the nation [i.e.

England], to the eternal scandal and reproach of it.'

Marsh was six times a lord justice of Ireland, between 1699 and 1711. In 1703 he was translated to Armagh, where he was as active as ever. He bought up impropriated tithes and restored them to the church, left an endowment of 40*l.* a year to his cathedral, repaired many parish churches at his own expense, and founded an almshouse at Drogheda for the widows of clergymen. Not the least pleasing thing recorded of him is that he paid over 2,000*l.* of the debts of Mr. John Jenner of Wildhill in Wiltshire, who had helped him to his fellowship, and thus given him the first lift. He died unmarried in Dublin on 2 Nov. 1713, and was buried in a vault of St. Patrick's Cathedral adjoining his library. The monument suffered from the weather, and was moved into the church. The inscription, a biography in itself, has been printed by Harris. His brother, Epaphroditus, is buried in St. Patrick's.

Swift has left some very severe reflections on Marsh, though he owed him preferment, and though he could not deny either his learning or his munificence (*Works*, vol. ix.) Nor was Marsh on very good terms with Archbishop King. The perusal of his 'Diary' makes one think well of him, but his ejaculations, and his fondness for recording dreams, savour of superstition. In this he resembles Laud.

Marsh published: 1. 'An Essay touching the Sympathy between Lute or Viol Strings,' printed in Plot's 'Natural History of Oxfordshire,' chap. ix. pp. 200–7, Oxford, 1677. 2. 'Manuductio ad Logicam,' written by Philip du Trieu, Oxford, 1678, 8vo. 3. 'Institutiones Logicæ in usum Juventutis Academiæ Dublinensis,' Dublin, 1681, 16mo. This was long known as 'the provost's logic.' 4. 'Introductory Essay to the Doctrine of Sounds, &c., presented to the Royal Society in Dublin on 12 Nov. 1683.' Printed in the 'Philosophical Transactions,' vol. xiv. No. 156. 5. Charge to the clergy at Cashel at his primary visitation, 27 July 1692. 6. Charge to the clergy of Leinster at his triennial visitation in 1694.

[Marsh's own Diary from 20 Dec. 1690, of which a nearly contemporary manuscript remains in Marsh's Library, was printed (unfinished), with notes, by Dr. J. H. Todd in Irish Ecclesiastical Journal, vol. v. It contains all the chief particulars of Marsh's early life. Marsh's correspondence with Boyle about the translation of the Bible is in his library in manuscript. See also Foster's Alumni Oxon. 1500–1714; Wood's Athenæ Oxon. ed. Bliss, i. p. xxxv, iv. 498, and Fasti, ii. 199; Boase's Reg. Coll. Exon. p. 73; Stubbs's Hist. of the University of Dublin; Hearne's Collectanea, ed. Doble; Life of Bedell, ed. Jones (Camden Society); Cotton's Fasti Ecclesiæ Hiberniæ; Thomas's St. Asaph; Forster's Life of Swift; Stuart's Armagh; Ware's Bishops, ed. Harris; Mason's Hist. of St. Patrick's; Mant's Hist. of the Irish Church; Swift's Works, ed. 1824.]

R. B–L.

MARSH, WILLIAM (1775–1864), divine, third son of Colonel Sir Charles Marsh of Reading, by Catherine, daughter of John Case of Bath, was born on 20 July 1775, and educated under Dr. Valpy at Reading. His intention was to enter the army, but the sudden death in his presence of a young man in a ball-room changed the current of his thoughts. He matriculated from St. Edmund Hall, Oxford, on 10 Oct. 1797, graduated B.A. 1801, M.A. 1807, and B.D. and D.D. 1839. At Christmas 1800 he was ordained to the curacy of St. Lawrence, Reading, and was soon known as an impressive preacher of evangelical doctrines. In 1801 Thomas Stonor, father of Thomas, lord Camoys, gave him the chapelry of Nettlebed in Oxfordshire. His father presented him to the united livings of Basildon and Ashampstead in Berkshire in 1802, when he resigned Nettlebed, but retained the curacy of St. Lawrence, which he served gratuitously for many years. The Rev. Charles Simeon paid a first visit to Basildon in 1807, and was from that time a friend and correspondent of Marsh. In 1809, with the consent of his bishop, he became vicar of St. James's, Brighton, but the vicar of Brighton, Dr. R. C. Carr, afterwards bishop of Worcester, refused his assent to this arrangement, and after some months Marsh resigned. Simeon presented him to St. Peter's, Colchester, in 1814. His attention was early called by Simeon to the subject of the conversion of the Jews, and in 1818 he went with him to Holland to inquire into their condition in that country.

Ill-health obliged him in 1829 to leave Colchester, and in October of the same year he accepted the rectory of St. Thomas, Birmingham, where from the frequent subject of his sermons he came to be known as 'Millennial Marsh.' Early in 1837 he was appointed principal official and commissary of the royal peculiar of the deanery of Bridgnorth; and in 1839, finally leaving Birmingham, he became incumbent of St. Mary, Leamington. From 1848 he was an honorary canon of Worcester, and from 1860 to his death rector of Beddington, Surrey. Few men preached a greater number of sermons. His conciliatory manners gained him friends among all denominations. He died at Bed-

dington rectory on 24 Aug. 1864. He was married three times: first, in November 1806, to Maria, daughter of Mr. Tilson—she died 24 July 1833; secondly, on 21 April 1840, to Lady Louisa, third daughter of Charles, first earl of Cadogan—she died in August 1843; thirdly, on 3 March 1848, to the Honourable Louisa Horatia Powys, seventh daughter of Thomas, baron Lilford.

Besides numerous addresses, lectures, single sermons, speeches, introductions, and prefaces, Marsh printed: 1. 'A Short Catechism on the Collects,' Colchester, 1821; third ed. 1824. 2. 'Select Passages from the Sermons and Conversations of a Clergyman [i.e. W. Marsh],' 1823; another ed. 1828. 3. 'The Criterion. By J. Douglas,' revised and abridged, 1824. 4. 'A few Plain Thoughts on Prophecy, particularly as it relates to the Latter Days,' Colchester, 1840; third ed. 1843. 5. 'The Jews, or the Voice of the New Testament concerning them,' Leamington, 1841. 6. 'Justification, or a Short Easy Method of ascertaining the Scriptural View of that important Doctrine,' 1842. 7. 'Passages from Letters by a Clergyman on Jewish Prophetical and Scriptural Subjects,' 1845. 8. 'The Church of Rome in the Days of St. Paul,' lectures, 1853; two numbers only. 9. 'Invitation to United Prayer for the Outpouring of the Holy Spirit,' 1854. Similar invitations were issued in 1857, 1859, 1862, and 1863. 10. 'The Right Choice, or the Difference between Worldly Diversions and Rational Recreations,' 1857; another ed. 1859. 11. 'The Duty and Privilege of Prayer,' 1859. 12. 'Eighty-sixth Birthday. Address on Spiritual Prosperity,' 1861. 13. 'An Earnest Exhortation to Christians to Pray for the Pope,' 1864. 14. 'A Brief Exposition of St. Paul's Epistle to the Romans,' 1865.

[Life of Rev. W. Marsh, by his daughter, 1868, with portrait; Colvile's Warwickshire Worthies, 1869, pp. 529–33.] G. C. B.

MARSH-CALDWELL, Mrs. ANNE (1791–1874), novelist, born in 1791, was the third daughter and fourth child of James Caldwell, J.P., of Linley Wood, Staffordshire, recorder of Newcastle-under-Lyme, and deputy-lieutenant of the county. Her mother was Elizabeth, daughter and coheiress of Thomas Stamford of Derby. In July 1817 Miss Caldwell married Arthur Cuthbert Marsh, latterly of Eastbury Lodge, Hertfordshire. Her husband was son of William Marsh, senior and sleeping partner in the London banking firm of Marsh, Stacey, & Graham, which was ruined by the gross misconduct in 1824 of Henry Fauntleroy [q. v.], a junior partner. There were seven children of the marriage. Mrs. Marsh wrote for her amusement from an early age, and at the suggestion of her friend, Miss Harriet Martineau, published her first novel, 'Two Old Men's Tales,' in 1834. Her husband died 23 Dec. 1849. On the death of her brother, James Stamford Caldwell, in 1858, Mrs. Marsh succeeded to the estate of Linley Wood, and resumed by royal license the surname of Caldwell in addition to that of Marsh. She died at Linley Wood, 5 Oct. 1874.

Mrs. Marsh was one of the most popular novelists of her time, and maintained that position for nearly a quarter of a century. Her novels were published anonymously, and are therefore difficult to identify. They are didactic in character, but possess some dramatic power (*Blackwood*, May 1855). They chiefly describe the upper middle class and the lesser aristocracy. 'Mount Sorel,' 1845, and 'Emilia Wyndham,' 1846, are perhaps her best works. Many of her novels passed through several editions, and a collection of them, filling fifteen volumes, was published in Hodgson's 'Parlour Library,' 1857. She wrote also two historical works, 'The Protestant Reformation in France and the Huguenots,' 1847, and a translation of the 'Song of Roland, as chanted before the Battle of Hastings by the minstrel Taillefer,' 1854.

The titles of Mrs. Marsh's other works are: 1. 'Tales of the Woods and Fields,' 1836. 2. 'Triumphs of Time,' 1844. 3. 'Aubrey,' 1845. 4. 'Father Darcy, an Historical Romance,' 1846. 5. 'Norman's Bridge, or the Modern Midas,' 1847. 6. 'Angela, or the Captain's Daughter,' 1848. 7. 'The Previsions of Lady Evelyn.' 8. 'Mordaunt Hall,' 1849. 9. 'The Wilmingtons,' 1849. 10. 'Lettice Arnold,' 1850. 11. 'Time the Avenger,' 1851. 12. 'Ravenscliffe,' 1851. 13. 'Castle Avon,' 1852. 14. 'The Heiress of Haughton,' 1855. 15. 'Evelyn Marston,' 1856. 16. 'The Rose of Ashurst,' 1867.

Mrs. Marsh-Caldwell has been wrongly credited with Mrs. Stretton's 'Margaret and her Bridesmaids,' and other books published as by the author of that work.

[Allibone's Dict. ii. 1224–5; Ann. Reg. 1874, p. 171; Burke's Landed Gentry, iv. 597–8; Athenæum, 1874, ii. 512–13; information from Mrs. Marsh-Caldwell's daughter.] E. L.

MARSHAL, ANDREW (1742–1813), physician and anatomist, born in 1742 near Newburgh in Fifeshire, was son of a farmer. He was educated at Newburgh and Abernethy, and was at first intended for a farmer; but when he was about sixteen he decided

to become a minister among the 'Seceders,' a body to which his father belonged, and which had separated from the established kirk in 1732. This plan he relinquished in consequence of his having given some trifling offence to his co-religionists, and for some time subsequently led a desultory life, without any definite and continuous employment. He was for four years tutor in a gentleman's family, carried on his studies both at Edinburgh and Glasgow while supporting himself by teaching private pupils, and travelled abroad for about a year with the eldest son of the Earl of Leven and Melville. He translated the first three books of Simson's 'Conic Sections,' Edinburgh, 1775, and gave some attention to Greek, Latin, trigonometry, logic, metaphysics, and theology. At last, when thirty-five years old, he seriously adopted the medical profession, and in 1777 went to London to prosecute his studies, although he was invited to become a candidate for the professorship of logic and rhetoric at the university of St. Andrews. In London he attended the lectures of Cruikshank and the two Hunters in Great Windmill Street. In 1778 he was, through the interest of Lord Leven, appointed surgeon to the 83rd or Glasgow regiment, which he accompanied to Jersey. Here he remained till 1783, when the regiment was disbanded. He performed his duties with great zeal and ability, and with 'a rigid probity' that occasionally involved him in disputes with his commanding officers. In 1782 he graduated M.D. at Edinburgh, with an inaugural dissertation, 'De Militum Salute tuendâ.' In the next year he settled in London, on the suggestion and under the auspices of Dr. David Pitcairn [q. v.], who was at that time physician to St. Bartholomew's Hospital. He at first intended to practise surgery, and was admitted to the London College of Surgeons in January 1784; but he afterwards became a licentiate of the College of Physicians (September 1788). For the first seventeen or eighteen years of his life in London he was known almost exclusively as a successful teacher of anatomy. His anatomical school was in Thavies Inn, Holborn, where he settled in 1785, and built a dissecting-room. It was at first intended that Marshal's lectures should form part of a scheme (suggested by Dr. Pitcairn) for establishing a kind of school of physic and surgery for the pupils of St. Bartholomew's Hospital; but this plan was, to his disappointment, given up, and he lectured on his own account. Both his figure and his voice were against him; but he was so thoroughly acquainted with his subject that the matter of his lectures was excellent, and 'the whole was given with a constant reference to the infinite wisdom of the contrivance exhibited in the structure, so as to form the finest system of natural theology.' In 1800 he gave up his lectures on account of his health, and devoted himself entirely to medical practice, which he had before neglected. He died, after much suffering, at Bartlett's Buildings, Holborn, 4 April 1813. He was unmarried. He was always of an unsocial temper, and in his later years was very much alone. He left behind him numerous papers and memorandum-books, which were entrusted to the care of S. Sawrey, who had been his assistant in preparing his lectures. He had also a valuable anatomical museum, of which a detailed catalogue raisonné was being prepared at the time of his death. The only papers that were found to be fit for publication were edited by Sawrey, London, 8vo, 1815, with the title, 'The Morbid Anatomy of the Brain, in Mania and Hydrophobia; with the Pathology of these two Diseases.' The book, which furnishes much valuable information, derived from accurate observation, contains four parts: I. 'That Water in the Pericardium and Ventricles of the Brain is an Effect and Evidence of Disease.' II. 'On Canine Madness.' III. 'Morbid Anatomy of the Brain in Mania.' IV. 'Observations on the Nature of Mania.'

[Gent. Mag. May 1813, pt. i. p. 483; Sawrey's Life prefixed to Morbid Anatomy; Chalmers's Gen. Biog. Dict.; London Med. and Phys. Journ. 1815, xxxiii. 54, 139; Munk's Coll. of Phys. ii. 389.] W. A. G.

MARSHAL, EBENEZER (*d.* 1813), historian, was licensed as a preacher by the presbytery of Edinburgh on 30 Oct. 1776, and ordained on 3 April 1782 as chaplain to the Scottish regiment in the Dutch service. On 22 Nov. 1782 he was presented to the living of Cockpen, in the presbytery of Dalkeith, where he died on 19 May 1813 (*Scots Mag.* 1813, p. 479). He married, on 29 Dec. 1784, Christian Goodsman (who died on 13 Aug. 1824), and had issue Archibald, an accountant of Edinburgh, and Susan Gloag.

Marshal was author of: 1. 'The History of the Union of Scotland and England,' 8vo, Edinburgh, 1799. 2. 'Abridgment of the Acts of Parliament relating to the Church of Scotland,' 8vo, Edinburgh, 1799. 3. 'On the British Constitution,' 8vo, Edinburgh, 1812. He also contributed an account of Cockpen to the first edition of Sir John Sinclair's 'Statistical Account of Scotland' (8vo, 1791–9).

[Hew Scott's Fasti Eccles. Scotic. vol. i. pt. i. p. 273; Cat. of Advocates' Library.] G. G.

MARSHAL, JOHN (*d.* 1164?), warrior, was son and heir of Gilbert Marshal, who was unsuccessfully impleaded with him in the court of Henry I by Robert de Venoiz and William de Hastings for the office of master of the king's marshalsea (*Rot. Chart.* p. 46), from which the family took its name. In the 'Pipe Roll' of 1130 he is found paying for succession to his father's lands and office (p. 18) and in possession of an estate in Wiltshire (p. 23). In 1138 he fortified Marlborough and Ludgershall (*Ann. Wint.*), probably as one of the rebels of that year, for Stephen was besieging him in Marlborough when the empress landed, in 1139 (*Cont.* Flor. Wig. p. 117). In 1140 he was approached by Robert FitzHubert, who had seized Devizes Castle, and who hoped to secure Marlborough; but John, overreaching him, made him his prisoner, and then sold him to the Earl of Gloucester. His action in this matter is somewhat mysterious, but he seems to have been fighting, virtually, for his own hand (Will. Malm. *Gesta*; *Cont.* Flor. Wig.) In 1141, on the downfall of Stephen, he actively supported the empress, being present with her at Reading in May, at Oxford in July, and at the siege of Winchester in August and September. At the close of the siege (13 Sept.) he comes into prominence, being cut off with a small force, and forced to take refuge in Wherwell Abbey. The abbey was fired by the enemy, but John stood his ground, and, though surrounded by flames, refused to surrender to his foes. There is a stirring description of this scene in the 'Histoire de Guillaume le Maréchal,' which here commences its narrative, and states that Marshal, though supposed to have perished, rejoined his friends, with the loss of an eye and other wounds. It was to his castle of Ludgershall that the empress first fled, and in the following summer (1142) he was again by her side at Oxford, where his brother William was acting as her chancellor. In 1144 he is described by the 'Gesta' as making Marlborough Castle a centre of predatory excursions, and as oppressing the clergy, a charge which is confirmed by the chronicle of Abingdon. About the same time he attended the court of the empress at Devizes. In 1149 he witnessed a charter of her son Henry at Devizes, and on the latter's accession he received a grant of crown lands in Wiltshire worth 82*l.* a year. Among them was Marlborough, which, however, he lost in 1158. He repeatedly witnessed Henry's charters, and was present at the council of Clarendon (1164). Not long afterwards he claimed in the archbishop's court Mundham, parcel of the archiepiscopal manor of Pagham, Sussex. Failing in his suit he made oath that justice was denied him, and appealed to the king. Henry summoned Becket to answer the complaint in his court, but the primate excused himself on the ground of ill-health when the case came on (14 Sept.) The king then summoned him to a great council at Northampton, where on 8 Oct. he was fined 500*l.* for not appearing in person in September. Next day he spoke on Marshal's case, alleging that the oath by which John had sworn to his refusal of justice was invalid, having been cunningly taken on a *troparium*. The king replied that John was detained in London as an official of the exchequer, but would come shortly (*Becket Memorials*, i. 30, ii. 390, iii. 50, iv. 40, 43). Becket's biographers take the case no further, but state that John and two of his sons died the same year. As to John, he was certainly dead at Michaelmas 1165; but it was not till a year later that his son paid relief for his lands (*Pipe Rolls*). It is possible that the two sons who died were Gilbert and Walter, the children of his first marriage. Gilbert did not survive him long, and the 'Histoire' says they died about the same time. By his second wife, Sibyl, sister to Earl Patrick of Salisbury, he left four sons: John, his successor; William [q. v.], afterwards Earl Marshal; Anselm; and Henry, afterwards bishop of Exeter. He appears to have largely increased his patrimony, and he held several estates as an under-tenant at his death. The 'Gesta' describes him, from Stephen's standpoint, as 'a child of hell, and the root of all evil,' but the Continuator of Florence terms him 'a distinguished soldier,' and the 'Histoire' praises his fidelity to the empress.

[Pipe Rolls; Rotuli Chartarum (Record Commission); Florence of Worcester (Engl. Hist. Soc.); Annales Monastici (Rolls Series); William of Malmesbury (*ib.*); Becket Memorials (*ib.*); Gesta Stephani (*ib.*); Hearne's Liber Niger Scaccarii; Round's Geoffrey de Mandeville; Meyer's Histoire de Guillaume le Maréchal; Academy, 9 July 1892, p. 33.] J. H. R.

MARSHAL, JOHN, first Baron Marshal of Hingham (1170?–1235), was a nephew of William Marshal, first earl of Pembroke [q. v.], and consequently grandson of John Marshal (*d.* 1164?) [q. v.] His father was probably Anselm, third son of the latter, for John, the eldest, appears to have died childless, while Henry, the youngest, was bishop of Exeter. Anselm Marshal is known only from the 'Histoire de Guillaume le Maréchal' (ll. 387–8, 4637–8), where

Sire Ansel li Mareschals,
Franz e doz e proz e leials,

is mentioned as taking part in a great tournament at Lagni-sur-Marne about 1180. John Marshal was probably born about 1170, for he first appears as a knight in 1197, when he accompanied his uncle, William Marshal, on his embassy to Count Baldwin of Flanders (*ib.* l. 10763). In September 1198 he was fighting under his uncle and Count Baldwin, and was sent by them to bear the news of Philip's retreat from before Arras to King Richard (*ib.* ll. 10901–17). On 31 Jan. 1203 he was in charge of Falaise (*Cal. Rot. Pat.* p. 24), and a little later received a grant of the lands of the Count of Evreux in England (Stapleton, *Rotuli Normanniæ*, II. clxxiii). In April 1204 he had license to go into Ireland as his uncle's representative, and to hold the stewardship of his lands in Ireland (Sweetman, i. 210, 216). He was still in Ireland on 13 Feb. 1205, and probably remained there till late in 1207, when on 8 Nov. we find him, in company with Meiler FitzHenry, at the king's court at Woodstock (*ib.* 254, 310, 348). On 12 Nov. he received a grant of the marshalry of Ireland, and of the 'cantred of the vill of Kylmie' (*ib.* 353). John Marshal appears at this time to have adhered rather to the king than to his uncle; in June 1210 he accompanied the former on his Irish expedition (*ib.* 401, 404). As marshal of Ireland he had an annuity of twenty-five marks (*ib.* 532). On 10 June 1213 he had charge of the castles of Whitchurch and Screward in Shropshire (*Cal. Rot. Pat.* p. 100), and on 25 Jan. 1214 of the county of Lincoln and its coasts. He was also put in charge of the Welsh marches, and received a grant of the manor of Hingham and hundred of Fourho (*ib.* p. 109). On 25 June 1215 he received the custody of the counties of Norfolk and Suffolk, with the castles of Norwich and Orford, but surrendered them on 24–8 July in exchange for Somerset, Dorset, and Worcester, with the castles of Sherborne and Dorchester. At this time he also surrendered Lincolnshire (*ib.* pp. 150–1). On 17 Sept. he received the charge of the forests in the same counties (*ib.* p. 155 *b*). Marshal had supported the king in his struggle with the barons, and had been with him at Runnymede on 15 June. He was now appointed on 4 Sept. to go to Rome on the king's behalf with Richard de Marisco [q. v.] and others (*ib.* p. 182 *b*). He was back in England by the end of the year, and accompanied John on his northward march in December. On 2 June 1216 he had power to take into favour all rebels who surrendered (*ib.* p. 185). John Marshal was present at the coronation of the young king at Worcester on 28 Oct., and next year fought under his uncle at Lincoln on 20 May. Soon afterwards he was commissioned with Philip d'Albini to make preparations for opposing the expected French fleet, and presumably was present in the battle with Eustace the Monk on 24 Aug. Marshal had been made sheriff of Hampshire and custos of Devizes earlier in the year; in 1218 he was a justice of the forest, and in 1219 a justice itinerant for the counties of Lincoln, Nottingham, and Derby (*Cal. Rot. Claus.* i. 407; cf. Shirley, i. 20).

On 15 July 1221 he was sent on a mission to Ireland to receive surrender of the justiciarship from Geoffrey de Marisco, which he did on 4 Oct. In December 1222 he was appointed for another mission to Ireland, though he did not cross over till February 1223. His duty was apparently to advise the new justiciar, Henry of London, archbishop of Dublin, as to the provisioning of the royal castles. On 3 June he received charge, as the king's bailiff, of the lands of Cork, Decies, and Desmond, with their castles, and on the same day the justiciar was specially instructed to act by his advice (Sweetman, i. 1000, 1015, 1062–3, 1083–7, 1107, 1118). Next year he was still in Ireland, and after assisting his cousin, William Marshal, in his war with Hugh de Lacy, was sent to England in October in charge of Hugh (*ib.* 1205; *Ann. Mon.* iii. 91). Marshal was one of the sureties for Walter de Lacy, sixth baron Lacy [q. v.], on 13 May 1225, and in August went abroad on a mission for the king (*Cal. Rot. Claus.* ii. 47, 59). In January 1226 he was sent to the council held by the legate Otto at Westminster to forbid the bishops from incurring any obligation to the Roman church in respect of their lay fees.

In February 1228 he was once more sent to Ireland (Sweetman, i. 1563, 1572), in June 1230 was a justice for assize of arms in Norfolk and Suffolk (Shirley, i. 375), and in 1232 was engaged on yet another mission to Ireland, apparently as one of the executors of William Marshal (*d.* 1231), and on behalf of his widow, Eleanor, the king's sister (Sweetman, i. 1949; *Excerpta e Rot. Fin.* i. 217). On 26 Sept. 1234 he witnesses a royal letter at Marlborough, and on 22 Feb. 1235 the contract of marriage between the king's sister Isabella and the Emperor Frederick (Sweetman, i. 2177; *Fœdera*, i. 223). Marshal died before 27 June 1235 (*Excerpta e Rot. Fin.* i. 284). By his wife Aliva, daughter of Hubert de Rie (*d.* 1172), who was alive in 1263, when she is described as over ninety years of age (*ib.* ii. 406; *Cal. Genealogicum*, i. 111), he had two sons, John and William (Sweetman, i. 2369). John married Margaret de Neubourg, sister of Thomas, sixth

earl of Warwick, and after 26 June 1242 was in right of his wife earl of Warwick. He died without children in October 1242. William sided with the barons in 1263–4, and was one of their representatives at the Mise of Amiens. William's grandson, of the same name, was summoned to parliament as baron from 9 Jan. 1309 to 26 Nov. 1313, and was killed at Bannockburn in 1314 (*Flores Historiarum*, iii. 159, Rolls Ser.) John, son of William II, died in 1316, and his barony passed with his sister Hawyse to Robert, lord Morley, and was held by the Morleys, Lovels, and Parkers, barons Morley, till 1686, when it fell into abeyance.

[Matthew Paris, Annales Monastici, Shirley's Royal and Historical Letters of the Reign of Henry III (these are in the Rolls Ser.); Histoire de Guillaume le Maréchal (Soc. de l'Hist. de France); Calendars of Patent, Close, and Charter Rolls; Sweetman's Calendar of Documents relating to Ireland, vol. i.; Dugdale's Baronage, i. 599–600; Burke's Dormant and Extinct Peerages; Doyle's Official Baronage, iii. 575; Blomefield's Hist. of Norfolk; Foss's Judges of England, ii. 397–9; authorities quoted.]

C. L. K.

MARSHAL, RICHARD, third EARL OF PEMBROKE and STRIGUIL (*d.* 1234), was second son of William Marshal, first earl of Pembroke [q. v.], by Isabella, daughter of Richard de Clare. The first mention of him occurs on 6 Nov. 1203, when it was arranged that in case of his elder brother's death he should marry Alice, daughter of Baldwin de Bethune (*Cal. Charter Rolls*, pp. 112 *b*–13). When his father went to Ireland in February 1207 he had to give Richard to the king as a hostage (*Histoire de Guillaume le Maréchal*, ll. 13376–7). Richard was released with his brother in 1212. He seems to have been rather a weakly boy, and for this reason his father would not consent to his going with the king to Poitou in 1214 (*ib.* ll. 14564–75, 14708–18). His father apparently intended that Richard should succeed to his lands of Orbec and Longueville in Normandy, and it was no doubt in pursuance of this intention that Richard was at the French court when his father died (*ib.* l. 19120). It was not, however, till June 1220 that his elder brother executed a deed of surrender (STAPLETON, *Rot. Normanniæ*, II. cxxxviii). The next eleven years of Richard Marshal's life were spent in France, though from entries in the 'Calendar of Close Rolls' it is clear that he held property in England, and occasionally visited his native land. Roger Wendover in one place speaks of him as having been well trained to arms in French conflicts (iii. 62). Previously to 1224 he married Gervase, daughter of Alan de Dinan, in whose right he became lord of Dinan and Viscount of Rohan in Brittany, and accordingly in 1225 he was present in an assembly of the nobles of that duchy at Nantes (LOBINEAU, *Hist. de Bretagne*, i. 217, ii. 341–2). One chronicler speaks of him as having been 'Marshal of the army of the King of France' (*Ann. Mon.* iv. 72).

When his brother died, in April 1231, Marshal was still in France; he did not come over to England till the end of July. The king had, by advice of Hubert de Burgh [q. v.], taken the earldom into his own hands, because Richard was the liegeman of the king of France. When Marshal came to the king at Castle Maud in Wales, Henry refused him investiture and ordered him to leave the country. Marshal then crossed over to Ireland, intending to recover his inheritance, if need be, by force. Henry, to avert warfare, at length gave way. This is the narrative given by Wendover (iii. 13–14). But other authorities (*Ann. Mon.* iii. 127, iv. 72) do not imply that there was prolonged delay, and Marshal had certainly done homage and received full possession by 3 Aug. 1231 (SWEETMAN, i. 1905; *Excerpta e Rot. Fin.* i. 216). Moreover, when in October Henry contemplated marriage with a sister of the King of Scots, Marshal was one of those who opposed his project as derogatory, since an elder sister was already married to Hubert de Burgh. Soon afterwards Marshal certainly paid a visit to Ireland, returning to England by June 1232, when he met the king at Worcester, and made an arrangement as to the dower of his brother's widow (SWEETMAN, i. 1950).

When, in September 1232, the first charges were brought against Hubert de Burgh, Marshal defended him; and on 12 Oct. was one of the four earls who became sureties for him (SHIRLEY, i. 408–10). The king still remained under the influence of Peter des Roches, who recognised in Marshal his most formidable opponent. Early in the following year, among other changes, Peter procured the dismissal of William de Rodune, Marshal's representative at the court, and displaced the king's former ministers by foreigners. Marshal at once came forward as the head of the English baronage, and appealed to the king to dismiss his foreign advisers, but to no purpose. During the earlier months of the year Marshal was engaged with his brother-in-law, Richard of Cornwall, in warfare with Llywelyn ab Iorwerth [q. v.] On 11 July 1233 an abortive conference was proposed to be held at Westminster, but the barons refused to attend. Peter des Roches

then induced the king to enter on the lands of Gilbert Basset and Richard Siward, two of Marshal's chief supporters, and put them in charge of his son, Peter des Rievaux (*Ann. Mon.* iv. 74; WENDOVER, iii. 53); orders were also given to have the messengers whom Marshal had sent to France searched at Dover (SHIRLEY, i. 417, 18 July). Marshal nevertheless endeavoured to make peace, and intended to be present at a further proposed conference on 1 Aug. With this purpose he had come as far as Woodstock, when his sister Isabella warned him that treachery was intended, and he accordingly went back to Wales. On 14 Aug. the king called another assembly, at Gloucester, and when Marshal again failed to appear, had him proclaimed as a traitor and deprived of his office as marshal. Thereupon Marshal made an alliance with Llywelyn ab Iorwerth, and the king, invading the earl's lands, besieged his castle of Usk. A truce was, however, soon arranged, under which the castle was surrendered to the king, and a further conference fixed for 2 Oct. at Westminster. The conference did not have the desired result, and as the castle was not restored, Marshal at once laid siege to it. In the early days of October the earl and his Welsh allies captured the castles of Usk, Abergavenny, Newport, and Cardiff (21 Oct.) Henry collected an army with a view to active warfare; but meantime, on 30 Oct., Marshal's supporters, Siward and Basset, rescued Hubert de Burgh and carried him off to the earl's castle of Chepstow. Early in November the king advanced to Grosmont. There, on 11 Nov., Marshal's adherents—for the earl himself would not attack the king in person—surprised the royal camp, and made a great booty. After this the king withdrew to Gloucester, while Marshal with a few followers attacked the foreign mercenaries at Monmouth on 25 Nov., and after defeating them with much slaughter, took the castle. The war still went on favourably to Marshal and his allies, some of whom plundered the lands of their opponents in the English marches, while others besieged Carmarthen. Early in January 1234 Marshal himself defeated the royal army under John de Monmouth or Monemue [q. v.], a connection of the Lacys, and followed up his success by a raid, in company with Llywelyn, which resulted in the sack of Shrewsbury. But Archbishop Edmund was now exerting himself actively to bring about an agreement; and through his influence Peter des Roches and the king's other Poitevin advisers were at length dismissed from the court on 9 April 1234; the archbishop would seem to have effected a truce some time earlier, and this was now prolonged to the end of July (*ib.* i. 433–4).

But in the meantime Peter des Roches and his friends had stirred up the Lacys and Marshal's other opponents in Ireland, including Richard de Burgh and Geoffrey de Marisco, encouraging them to make war on the earl as a traitor, and to seize him alive or dead should he cross over to Ireland. In consequence of these machinations Marshal left Wales early in February, and on landing in Ireland was joined by Geoffrey de Marisco, who craftily pretended to be his friend. Urged on by Marisco, Marshal collected an army, and after taking Limerick recovered many of his castles, which had fallen into the hands of his enemies. The Lacys then sent the Templars to demand a truce, and Marshal in response proposed a conference to be held next day, 1 April, on the Curragh of Kildare. Marshal himself was in favour of granting terms, but Marisco treacherously advised him to demand the surrender of the remaining castles, hoping to thus make a conflict inevitable. This evil advice was accepted, with the result that Hugh de Lacy and his friends, knowing that Marshal's army was faithless, appealed to force. Marshal at length recognised the treachery of his false friend, but declared that he would rather 'die with honour for the sake of justice than flee from the fight and thus incur the reproach of cowardice.' Marshal had with him but fifteen faithful knights, against 140. Despite his desperate valour he was at length overpowered and his horse slain. While he strove to defend himself on foot he was wounded from behind, and so taken prisoner. His captors carried him to the castle of Kilkenny, where he was on the way to recovery when a clumsy or treacherous surgeon cauterised his wounds so roughly as to cause his death. Marshal died on 16 April 1234, and was buried immediately afterwards in the church of the Franciscans at Kilkenny. Henry repented too late of his treatment of the son of the faithful regent, and, bitterly lamenting his sad end, declared that he had left no peer in England.

Marshal seems to have inherited to the full his father's merits as a patriotic statesman and a skilful soldier. He was like his father also in the nobility of his personal character. Even the author of the 'Histoire de Guillaume le Maréchal,' writing probably in 1225, praises him for his

> proesce e sens e bealtez
> E bons mors e gentillesce,
> Charite, enor e largesse.
> (ll. 14884–6.)

This fully bears out the singularly concordant eulogy of those who, writing after his death, speak of him as 'a man endowed with all honourable qualities, distinguished for his noble birth, well instructed in liberal arts, most vigorous in the exercise of arms, and one who kept God before his eyes in all his works' (*Ann. Mon.* ii. 313). Though circumstances forced Marshal into the attitude of rebellion, there seems no reason to doubt the substantial truth of the history of his last years, as preserved in the annals of the time, or the explanation which he himself repeatedly gave of his conduct. This was to the effect that he desired to put an end to the evil influence of the king's foreign advisers; and that it was only when Henry under their guidance attacked him that he resorted to arms for the sake of justice, on behalf of the laws of England, and to secure the expulsion of the Poitevin favourites, who were ruining the land. If Marshal had lived it is not impossible that he might have averted much of the evil of the next twenty years; even as it was, the circumstances of his death confirmed for the time the good influence that Archbishop Edmund was able to exert. Two letters written to Marshal by Robert Grosseteste [q. v.] in 1231, have been preserved (*Letters of Grosseteste*, pp. 38–43, Rolls Ser.); they bear evidence to a familiar friendship between the earl and future bishop.

Marshal left no children, and he was succeeded in his titles and estates by his next brother, Gilbert [see under MARSHAL, WILLIAM, first EARL OF PEMBROKE].

[Matthew Paris, especially iii. 241–79, for the narrative of his struggle against the Poitevins, which is sometimes fuller than the narrative in Roger of Wendover; Annales Monastici, especially i. 90–3, ii. 313–15, iii. 136–8, iv. 74–78; Annales Cambriæ; Brut y Tywysogion; Flores Historiarum; Shirley's Royal and Historical Letters of the Reign of Henry III (all these are in the Rolls Series); Histoire de Guillaume le Maréchal (Soc. de l'Hist. de France); Annals of the Four Masters, iii. 271–3; Calendars of Patent, Close, and Charter Rolls; Sweetman's Calendar of Documents relating to Ireland, 1171–1252; Dugdale's Baronage, i. 603–5; Stubbs's Constitutional Hist. ch. xiv.; Stokes's Ireland and the Anglo-Norman Church, pp. 296–306.] C. L. K.

MARSHAL, WILLIAM, first EARL OF PEMBROKE and STRIGUIL of the Marshal line (*d.* 1219), regent of England, was second son of John Marshal (*d.* 1164?) [q. v.], by his second wife, Sibyl, sister of Patrick, earl of Salisbury. He is represented as describing himself as over eighty years of age in 1216 (*Histoire*, l. 15510), but his father and mother were not married till 1141 (*ib.* ll. 372–83), and 1146 is a more likely date for his birth. When Stephen besieged John Marshal at Newbury in 1152, the young William was given as hostage for a truce and the surrender of the castle. John Marshal refused to keep the terms, and his son's life would have been sacrificed had not Stephen, attracted by the child's bold spirit and pretty ways, protected him (*ib.* ll. 400–650; cf. HENRY OF HUNTINGDON, p. 284). When peace was made William was restored to his father, and early in the reign of Henry II was sent to his cousin William, the Chamberlain of Tancarville, in Normandy, to be trained in knightly accomplishments. As he grew to manhood Marshal earned a high reputation for valour, but most of the incidents referred to this time in the 'Histoire' belong rather to 1173. In the autumn of 1167 Marshal returned to England, and, joining his uncle, Earl Patrick, at Salisbury, accompanied him in the following spring to Poitou. Hardly had Patrick arrived in that province when he was slain on 27 March by the Poitevins under Geoffrey de Lusignan. Marshal endeavoured to revenge his uncle's death, but was himself wounded and taken prisoner. After a miserable captivity in Geoffrey's hands he was at length ransomed by Queen Eleanor, who furnished him with arms and money.

On his return to England in 1170 Marshal was chosen by the king to be one of those in charge of his eldest son Henry (*Histoire*, ll. 1940–8). The friendship thus commenced lasted till the young king's death, and when the war of 1173 broke out Marshal sided with his master (*Gesta Henrici*, i. 46). But first he went to the Chamberlain of Tancarville, who knighted him at Driencourt or Neufchatel-en-Bray, and under whom he won distinction in the half-hearted warfare of the Norman barons with the Flemings before Neufchatel in July 1173. Then he rejoined the young king, who elected to receive knighthood at his hands, and with whom he went over to England in May 1175, remaining there till April 1176. Despite his share in the rebellion, Marshal does not seem to have forfeited the trust of Henry II, who once more charged him with the care of his son (*Histoire*, ll. 2428–30). For the next seven years he was constantly with the young king, winning universal admiration by his prowess in tournaments, and rising steadily in his master's favour (*ib.* ll. 2500–5000). His position made him many enemies, who endeavoured to poison the young Henry's mind against him. Marshal treated their calum-

nies with disdain, and when at length his accusers for a time prevailed, endured his master's wrath in dignified silence. A brief reconciliation and a fresh quarrel followed, and the affair was then brought before Henry II when he kept Christmas at Caen in 1182. Marshal defied his accusers to meet him in single combat, but the king refused permission, and Marshal left the court apparently in disgrace. His fame as a soldier brought him tempting offers from many French nobles, but Marshal refused them all, and after taking part in a tournament near Gournai in January 1183, went on a pilgrimage to Cologne. He then stayed some time in France, until, during the war in Poitou, the young Henry, by the advice of Geoffrey de Lusignan, recalled his trusty friend and adviser. Soon afterwards Henry fell ill and died at Martel on 11 June 1183. On his deathbed he charged Marshal to bear his cross to the Holy Sepulchre. Henry II granted the needful permission, and furnished Marshal with money for the journey. So after a short visit to England Marshal departed to Syria, where in two years he achieved such exploits as no one else would have done in seven, so that King Guy and the Templars and Hospitallers were very loth to let him go.

Marshal appears to have returned in the autumn of 1187, and found the king at Liuns —probably Lions la Forêt in Normandy (*ib.* l. 7302). Henry at once took him into high favour, and made him a member of his household, but the first definite mention of Marshal is as witness to a charter at Geddington, Northamptonshire, in February 1188 (Eyton, *Itinerary of Henry II*, p. 285). When Philip Augustus commenced hostilities, Marshal returned with the king to France in July, and was present at the conference at Gisors, 16–18 Aug. A proposal was made to decide the quarrel by a contest of four chosen champions on either side. Marshal supported the idea, and volunteered to be one of the English champions, and with Henry's assent was despatched to convey the proposition to Philip. This is the story in the 'Histoire,' which is in part confirmed by the 'Gesta Henrici,' from which we learn that Marshal made one of an embassy to the French king about this time. The proposal was, however, rejected, and after some fighting before Gisors, Henry by Marshal's advice made a raid towards Mantes and Ivry. Then the king fell sick at Chinon, and Marshal obtained leave for a foray, which culminated in a fierce attack on Montmirail (*Histoire*, ll. 7880–8050). This was before the conference between Bonmoulins and Soligny, on 18 Nov., which led to the open alliance of Philip and Richard (Eyton, *Itinerary*, p. 292). Marshal made a vain endeavour to recall Richard to loyalty, and then rejoined the king, who now rewarded his services by promising him the hand of the heiress of Pembroke and Striguil (*Histoire*, l. 8304). About April 1189 Marshal was sent with Ralph, archdeacon of Hereford, to try and arrange terms with Philip at Paris. But their endeavours were defeated by William Longchamp [q. v.], acting on behalf of Richard. After the abortive conference at La Ferté on 4 June, Marshal joined with Geoffrey de Bruillon in a reconnaissance across the Sarthe, and valiantly endeavoured to stop the French advance on Mans. But Henry had to withdraw in haste to Fresnai-sur-Sarthe, Marshal guarding his retreat. As Marshal turned on their pursuers he found himself face to face with Richard. 'God's feet, Marshal!' cried he, 'slay me not.' 'The devil slay you, for I will not,' retorted Marshal, as he plunged his spear into Richard's horse. Thus the pursuit was stayed, and Henry, reaching Fresnai in safety, made his way to Chinon about the end of June. It was by Marshal's advice, and under his care, that Henry went out to meet the French king at Colombières on 4 July, and returned to die at Chinon two days later. The king's son, Geoffrey, and Marshal were the chief of the few faithful friends who remained with Henry to the last. It was Marshal who now took command of the little party at Chinon, made such provision as he could for his master's fitting burial, and escorted the body to Fontevrault. Marshal's companions feared how he might fare after his late encounter with the new king, but Marshal himself declared that he did not repent of what he had done, and trusted in God, 'who has helped me ever since I was made knight.' When Richard came, Marshal preserved the same bold demeanour, and told him to his face, 'I had it in my power to slay you; I only slew your horse.' Richard, with characteristic generosity, recognised his true spirit of loyalty, and granted him immediate pardon.

Marshal at once transferred to the new king the same steadfast loyalty which he had shown to Henry. Richard sent him over to England to take charge for him, but first, at the request of Geoffrey, his father's chancellor, confirmed the grant of the heiress of Pembroke. Marshal's first task in England was to release Queen Eleanor from her prison at Winchester. Thence he went on to London, and at once married his bride Isabella, daughter of Richard de Clare, earl of Pembroke and Striguil. Thus Marshal, who till now had been 'a landless man, with

nought but his knighthood,' acquired a great position and wide lands in four countries. At Richard's coronation, on 3 Sept. 1189, Marshal bore the gold sceptre, while his elder brother, John, carried the spurs, the two thus sharing the office of marshal. By Richard's orders Marshal obtained seisin of his wife's Irish lands from Earl John, and sent his bailiff to take possession. Marshal himself remained with Richard in England. In October he swore at Westminster on Richard's behalf that the English king would meet Philip at Vezelay next year. On 1 Dec. he was with the king at Canterbury (*Epistolæ Cantuarienses*, p. 323, Rolls Ser.), and probably accompanied him to France on 11 Dec., for he was still with Richard at Rouen on 20 March 1190 (*ib.* p. 324). Richard had appointed Marshal to be one of the subordinate justiciars under Longchamp, and this appointment was renewed before the king started on the crusade. But when Longchamp would not accept the advice of his subordinates, Marshal joined in the opposition. If we may trust Hoveden, Marshal must in the autumn have gone to Richard at Messina, for that writer distinctly says (iii. 96) that in February 1191 the earl was sent home, in company of Walter de Coutances, with power to arrange the quarrel. This, however, is very improbable, but Marshal was specially associated with Walter, and under the truce of Winchester in July he received Nottingham Castle from John to hold for the king. At the council of St. Paul's on 8 Oct. Walter exhibited his secret commission superseding Longchamp, and appointing himself as justiciar, with Marshal as his chief subordinate. Marshal was included by Longchamp in the sentence of excommunication which he launched against his opponents in December 1191. But Richard would not believe Longchamp's complaint against Marshal, who he declared had been ever the most loyal knight in all his land (*Histoire*, ll. 9843–58). The year 1192 passed quietly under the rule of Walter de Coutances, but at the beginning of 1193 came the news of Richard's captivity. Earl John, abetted by Philip of France, raised a revolt, and seized Windsor. The justiciar appealed for aid to Marshal, who brought up his Welshmen and laid siege to Windsor in March, while others of Richard's supporters prosecuted the war elsewhere. John had been driven to extremities, when suddenly it was announced that Richard was released.

Richard reached England on 13 March 1194. Marshal was prevented from meeting him at once by the death of his brother John, by which event he became marshal of England. But soon afterwards he joined the king at Huntingdon, and accompanied him to the siege of Nottingham on 25–7 March. On 28 March his old enemy Longchamp urged the king to require from Marshal the same homage for his Irish lands as Walter de Lacy, sixth baron Lacy [q. v.], had just rendered. But when Marshal pleaded that he owed fealty for them only to John, the king, much to his chancellor's disgust, readily assented (*ib.* ll. 10012–340). Richard had more than once thanked the earl for his loyal service, but perhaps he felt that he could not entirely overlook the opposition to Longchamp, and this may explain Marshal's transfer from the shrievalty of Lincoln, which he had held since 1190, to that of Sussex, which he held for the remainder of the reign. Richard went back to Normandy in May, but Marshal perhaps remained in England, for in this year he was one of the justices before whom fines were levied, as again in 1198 (Hunter, *Fines*, lxiii.) Marshal must in any case have come over with the reinforcements soon after (*Histoire*, l. 10561), for he was with the king when the French baggage train was plundered near Blois, and by Richard's desire guarded the English rear from attack (*ib.* ll. 10597–676). Marshal accompanied Richard on his siege of Vierzon in June 1196, and next year was sent on an embassy to the Counts Reginald of Boulogne and Baldwin of Flanders. The earl was successful in arranging a treaty, to which he was one of the witnesses, as also to the document by which Baldwin pledged himself to Earl John, on 8 Sept. at Rouen, not to make peace with Philip in case of Richard's death (*Recueil des Historiens de la France*, xviii. 549; *Fœdera*, i. 67). In 1198 Marshal seems to have been aiding Baldwin, and by his advice Philip was forced to retreat from before Arras (*Histoire*, ll. 10773–900). Afterwards Marshal went to Rouen, where in September he met St. Hugh of Lincoln on his way to Richard. In conjunction with William of Albemarle, Marshal offered to intercede on the bishop's behalf with the king. Hugh, though grateful for their goodwill, declined, lest they should fall into disfavour at a time when their services were so necessary to Richard (*Vita S. Hugonis*, p. 257, Rolls Ser.) Marshal fought valiantly for Richard at the siege of Milli in the autumn (*Histoire*, ll. 11168–264), and was with the king when the truce with Philip was concluded by the intervention of the papal legate, Peter of Capua, in January 1199 (*ib.* l. 11665). Richard was mortally wounded on 20 March. One of his last acts was to send to Marshal, who was at Vaudreuil, appointing him cus-

todian of Rouen and the royal treasure there (*ib* ll. 11776–815; cf. Stapleton, *Rot. Normanniæ*, ii. xxxv). On receiving the news of Richard's death on 10 April, Marshal at once went to Rouen. The archbishop (probably Hubert Walter is meant, though M. Meyer thinks it is Walter de Coutances) favoured the claims of Arthur, but Marshal declared decisively for John, and won over the archbishop to his views (*Histoire*, ll. 11836–908).

John at once despatched Marshal and Hubert to secure his peaceful succession in England. Signs of discontent had already appeared, but John's representatives called a council at Northampton, where, by solemn promises on the new king's behalf, they secured the adhesion of the barons and the peace of the kingdom till John's own arrival (*ib.* ll. 11908–20; Hoveden, iv. 86–8). John was crowned on 27 May, and on the same day confirmed Marshal in his earldom; for previously, though he held the earldom, he had not had 'the full peace and name of earl' (*Ann. Mon.* i. 72), and it was only now that he received formal investiture with the sword. Marshal was made sheriff of Gloucestershire in the first year of John's reign, and held the office till 1207; he also retained the shrievalty of Sussex till 1205. Marshal probably went over to France with the king in June, for he was with him at Andelys on 18 Aug. and at Rouen on 6 Sept. (Sweetman, i. 94). On 20 April 1200 the office of marshal was confirmed to him (*Cal. Rot. Chart.* 46 *b*), and in May he was one of the sureties for the peace with France. In July he accompanied John into Gascony (*Histoire*, ll. 11963–82). After a visit to England Marshal was sent over to Normandy in May 1201 with Roger de Lacy [q. v.] and in command of one hundred knights to oppose the French advance (*Ann. Mon.* i. 208). During the next three years his name appears as present with the king at various places (cf. *Cal. Rot. Pat.* pp. 1–40). On 22 April 1202 he received charge of the castle of Lillebonne (*ib.* p. 9). Early in August Marshal was with the Earls of Salisbury and Warenne at 'Englesquevile' when news was brought to them of John's victory over Arthur at Mirebeau. The intelligence made Philip Augustus at once raise the siege of Arques and commence a retreat, in which he was hotly pursued by the three earls. On his return Marshal was received by the citizens of Rouen at a great banquet (*Histoire*, ll. 12117–404). When Philip Augustus invaded Normandy in 1203, the writer of the 'Histoire' says that Marshal was sent to him at Conches to endeavour to make peace, but in vain. Marshal then rejoined John at Falaise, and went with him to Rouen, where he expostulated with the king on his reckless policy, but to no purpose (*ib.* ll. 12673–742). In the autumn Philip laid siege to Roger de Lacy in Château Gaillard. John assembled a large force for the relief of the castle, and entrusted the command to Marshal, who was to be assisted by a flotilla on the Seine. Marshal was partially successful in his attempt at a surprise, but the failure of the ships to arrive at the critical moment ruined his enterprise (Will. Armor. *Philipp.* vii. 144–253). After the fall of Château Gaillard on 6 March 1204, John, who had returned to England in November, bade his representatives in Normandy to act as they thought good for their own interest. Soon after he sent Marshal with Hubert Walter and Robert, earl of Leicester, on another fruitless errand to Philip (Coggeshall, p. 144). The two earls, however, obtained from Philip a period of one year within which they might do him homage for their Norman lands. They then crossed over to England about May (*Histoire*, ll. 12839–900). Marshal was with the king at Gillingham on 26 June, and on 29 July was directed to conduct Llywelyn of North Wales to John at Worcester (*Cal. Rot. Pat.* pp. 43 *b*, 44). While in England he invaded Wales and took Kilgaran (*Brut y Tywysogion*, p. 260). Finding there was no hope of action, he obtained leave from John to do Philip homage, and with this purpose went back to Normandy, and meeting Philip at Compiègne, after some delay rendered the required homage (*Histoire*, ll. 12921–13038). On Marshal's return to England in 1205 John, who had heard of his doing homage, reproached him for thus acting to his hurt, and though Marshal could appeal to John's own leave, this was the beginning of a prolonged estrangement. In June the king proposed to go over to Poitou; Marshal when summoned to go with him pleaded his oath to Philip. John in vain taunted him with cowardice and disloyalty, but Marshal stood firm that he would not go. Hubert Walter also opposed the expedition, and John was compelled at last to give way (*ib.* ll. 13039–13278; Coggeshall, pp. 152–3, where the opposition of the earl and the archbishop is represented as due to prudential motives only). Marshal had to give his eldest son as a hostage, but John did not venture to quarrel openly. In the winter the earl was employed to conduct William of Scotland to a meeting with the king at York (*Cal. Rot. Pat.* p. 56), and when next summer the king went over to Poitou, Marshal was entrusted with the military care of England.

On John's return Marshal asked leave to go over to Ireland, which had been often previously refused. On 19 Feb. 1207 he obtained protection for his lands during his absence (SWEETMAN, i. 313), and must soon after have crossed over to pay his first visit to his wife's vast inheritance of Leinster; before going he had to give his son Richard as a further hostage (*Histoire*, ll. 13376–13377). Marshal's coming was very unwelcome to Meiler FitzHenry the justiciar [q. v.], who was his own liegeman. Meiler contrived to secure Marshal's recall to England in September, and coming over himself prevailed on John to let him wage active war against the earl's wife and representatives in Ireland. Meiler's warfare met with ill success, but John maliciously told the earl false news, until the truth could no longer be concealed (*ib.* ll. 13429–930). This narrative probably explains the letter in which John on 7 March 1208 informs Meiler that Marshal had come to him at Bristol, and that as he was sufficiently submissive the justiciar was to abstain from harassing his lands and men (SWEETMAN, i. 375). On 21 March John directed that Marshal should have seisin of Offaly, and a little later confirmed him in possession of Leinster at the service of one hundred knights (*ib.* i. 377, 378, 381). Marshal then obtained leave to go back to Ireland, where all his vassals welcomed him. But Meiler still held aloof until his removal from the justiciarship (probably at the end of 1208), when he found it expedient to make his peace. At the close of 1208 William de Braose [q. v.] fled to Ireland, and landing at Wicklow was well received by Marshal, who, despite the new justiciar, John de Grey [q. v.], escorted him in safety to Walter de Lacy. Marshal had already been acting in conjunction with the De Lacys (*Four Masters*, iii. 155), and this harbouring of William de Braose led to John's Irish expedition in June 1210 (SWEETMAN, i. 408). Marshal had come over to England earlier in the year at John's bidding, and apparently recrossed with the king. After the defeat of the Lacys, John accused Marshal of having aided William de Braose in his flight; the earl boldly defended his conduct, declaring that he had no reason to believe Braose was the king's enemy. However, Marshal had to give further hostages, including his faithful squire, John of Early, or d'Erlegh, and also to surrender the castle of Dumas. John could not venture on more extreme measures with so powerful a noble, but he was probably glad that Marshal should be out of his way. The earl therefore remained in Ireland for the next two years; he seems to have been engaged in active warfare with the Irish, for Matthew Paris calls him 'Hibernicis nocivus edomitor,' but the only incident preserved is a quarrel with the Bishop of Ferns (iii. 43, iv. 493–4). Marshal, though resenting the king's treatment, did not abandon his attitude of loyalty, and in 1212 he joined with other Irish nobles in expressing his resentment at the pope's conduct as an encroachment on the liberties of the realm (SWEETMAN, i. 448). As John's difficulties increased he turned once more for aid to Marshal. According to the 'Histoire,' the earl came over to England to take part in the war with Llywelyn ab Iorwerth [q. v.] in 1212, and then had most of his hostages restored. After this he went back again to Ireland (*Histoire*, ll. 14473–90). In July John summoned Marshal to meet him at Chester on 19 Aug. with John de Grey and his Irish subjects. But this order was countermanded in another letter (dated October 1212 by SWEETMAN, but from the *Histoire* it would seem to belong to 1213), in which he 'thanked the earl for his good services in Ireland and loyal attitude, but begged him to remain, as his assistance was needed by the justiciar. There was no truth in the report that it had been contemplated to send his son to Poitou, the boy should be put in charge of John d'Erlegh' (SWEETMAN, i. 435, 443, 444). The latter incident is explained by the 'Histoire,' which shows that the young Marshals were now released as a means of conciliating their father (ll. 14491–14598).

Marshal came over to England in April 1213, and from this time is foremost among John's advisers; on 15 May he witnessed the king's charter of resignation to the pope at Dover (MATT. PARIS, ii. 546). Soon afterwards he received the castle of Haverfordwest, and in January 1214 those of Carmarthen, Cardigan, and Gower; Dumas was not restored till August 1215 (*Cal. Rot. Pat.* pp. 105, 109 *b*, 153 *b*). John also entrusted his eldest son to Marshal's charge (*Hist. des Ducs de Normandie*, p. 180). Marshal advised the king's expedition to Poitou in 1214; he himself was left behind in charge of England (*Histoire*, ll. 14672–99). He thus acted with the papal legate Nicholas of Tusculum at the council of St. Paul's to determine the payments for ecclesiastical property confiscated during the interdict. In June he sat as one of the justices at Bury St. Edmunds to decide the disputed election of Abbot Hugh (*Memorials of St. Edmund's Abbey*, ii. 75–9, Rolls Ser.)

In January 1215, when the barons de-

manded the confirmation of the ancient charters, Marshal was one of the three sureties that the king would satisfy their demands before Easter. In April Marshal and Stephen Langton, the archbishop, were John's envoys to the barons at Brackley, and endeavoured in vain to effect an agreement. When John found that he must at least simulate a readiness to yield, Marshal conveyed to the barons the overtures which led to the meeting at Runnymede (15 June). On this famous occasion Marshal was present as one of the royal representatives, and his name appears as one of the counsellors of Magna Carta, and as one of those who swore to observe its provisions. But he still continued faithful in his attendance on the king, and during the winter was sent to France to try and avert the threatened invasion by Louis (Coggeshall, p. 180). The embassy failed, and when, in the following May, Louis entered England, it was by Marshal's advice that John retreated before him. Marshal's eldest son sided with Louis, for whom he captured Worcester in July; the earl is said to have given his son timely warning of the approach of the Earl of Chester. But his paternal affection did not interfere further with his general attitude of loyalty, and when John died, on 19 Oct. 1216, Marshal was one of the executors of the king's will.

Marshal was present when the young king Henry was crowned at Gloucester on 28 Oct., and, as there was no royal seal, issued the necessary letters under his own seal. A council of the principal members of the royalist party was held at Bristol on 11 Nov., when Marshal was formally chosen by the common consent to be 'rector regis et regni,' an office for which his age and position clearly marked him out. A later writer represents the earl as presenting the little king to the assembled barons, and pleading with them not to visit the sins of the father on the son, but to lend him their aid for the expulsion of Louis (Hemingburgh, i. 257, Engl. Hist. Soc.) In point of fact Marshal seems to have accepted the office of regent with some reluctance, on the score of his own great age (*Histoire*, l. 15510), but once he had taken the duty upon him he discharged it with his wonted fidelity. Peter des Roches, bishop of Winchester, and Walo the legate were associated with him in the government, while Hubert de Burgh retained the office of justiciar. The latter title is sometimes claimed for Marshal, and he is actually so styled in a charter dated 13 Nov. 1216 (*Cal. Rot. Claus.* i. 295); the designation may, however, be due to error. The first act of Marshal's government was to republish the Great Charter on 12 Nov. Under the circumstances of the new reign the constitutional clauses respecting taxation and the great council were wisely omitted, and some minor matters held in suspense. After Christmas a truce was made with Louis, and about the middle of January a council of Henry's supporters was held at Oxford. The truce was prolonged till 23 April, and during its continuance many of Louis' supporters, and among them the regent's son, returned to their allegiance. On the conclusion of the truce Marshal sent the Earl of Chester to besiege Mountsorrel, Leicestershire, while he himself assembled an army for the relief of Lincoln Castle, which was besieged by the French and insurgent barons. The host mustered on 15 May at Newark, whence, two days later, they advanced towards Lincoln. On 20 May, while Marshal with his knights attacked the north gate, Falkes de Breauté obtained entrance to the castle. Then the earl forced his way into the town, and the barons, taken in front and in rear, were forced to surrender. But the French, under the Count of Perche, would not yield until Marshal had slain their leader with his own hand. Without waiting to refresh himself after the fight, the earl rode back to the king at Newark with the news of his victory (*Ann. Mon.* iv. 25). After sending his nephew, John Marshal [q. v.], to take measures for the interception of the French fleet that was coming to Louis' aid, Marshal marched south to blockade London. Hubert's naval victory over Eustace the Monk on 24 Aug. inclined Louis to peace. So the French prince sent Robert de Dreux on 28 Aug. to the regent at Rochester. An interview between Louis and Marshal was held at Kingston, which, after some negotiation, resulted in the treaty of Lambeth on 11 Sept. (*Hist. des Ducs de Normandie*, pp. 202-4; *Fœdera*, i. 148). In the conclusion of this treaty Marshal displayed a wise forbearance towards his English opponents, and made himself personally responsible to Louis for the payment of ten thousand marks (cf. Shirley, i. 7; *Cal. Rot. Claus.* i. 369 *b*, 384). The peace was followed on 6 Nov. by a reissue of the Great Charter, which now assumed its final form; at the same time the charter of the forests was first published. There were still some recalcitrant barons from whom homage had to be exacted, and early in 1218 Marshal himself besieged one of them, Robert de Gaugi, at Newark. But as a whole the kingdom was settling down into good order under Marshal's strong rule, while the position of the young king was secured by a provision that no deed which implied per-

petuity should be issued till he was of full age. On 14 May 1219 Marshal died at Caversham, near Reading. Shortly before his death he had assumed the habit of a Templar (*Hist. des Ducs de Normandie*, p. 207; *Histoire*, 18119–982), and by his own directions he was buried in the Temple Church at London, where his recumbent effigy is still preserved. Camden quotes one line of his epitaph thus:

Miles eram Martis, Mars omnes vicerat armis.

Marshal's biographer refers constantly to his master with manifest pride as one

Qui tant esteit proz & leials,

and elsewhere makes Richard say of him,

li Mar.
Ne fu unques malveis ne fals.
(*Hist.* l. 9857.)

Uncompromising fidelity appears, indeed, to have been the most marked feature of Marshal's character. For fifty years he served Henry II, his three sons, and his grandson, and to each in the hour of his bitterest need proved himself the most faithful of friends. In his youth and to his contemporaries he was the most perfect type of chivalry; in his old age and in history he appears as one of the noblest of mediæval soldier-statesmen. From the time that he acquired his earldom he filled the foremost place in England and Ireland, but while he never faltered in his loyalty he never, even in the worst days of John, compromised his honour. His regency was the worthy finish of his long life. In the attainment of the Great Charter he did not play a specially prominent part, for though he wisely recognised its need, he belonged by training and sympathy more to the age that was past than to that which was just beginning. His great and special work was the pacification of the realm after the period of disorder. This task he accomplished by the firm but conciliatory policy of his three short years of rule, and it is because he thus made possible the realisation of the charters that he deserves an honourable place among the founders of English liberty.

In person Marshal was tall and well made, with comely features and brown hair; so dignified in carriage that he might have been emperor of Rome (*ib.* ll. 715–36). One chronicler calls him 'a most valiant soldier of world-wide renown' (*Ann. Mon.* iv. 61). Matthew Paris (iii. 43; iv. 493) quotes two lines from some verses by one Gervase de Melkely:

Sum, quem Saturnum sibi sensit Hibernia, Solem Anglia, Mercurium Normannia, Gallia Martem.

Matthew Paris also refers to an epitaph by Henry of Avranches, which is now lost. Marshal's fame was hardly less great in France than at home, and on his death Philip Augustus said of him:

mes li Mar.
Fui, al mein dit, li plus leials,
Veir, que jeo unques connuisse
En nul lui ou je unques fuisse.
(*Hist.* ll. 19149–52.)

By the death of his elder brother in 1194 Marshal had acquired the lands of his family, chiefly in Berkshire and Wiltshire. They were not, however, to be compared with the vast inheritance of his wife, which comprised in Ireland almost the whole of Leinster, great estates in South Wales and in the Welsh marches, and the lands of Orbec and Longueville in Normandy. From the last he seems to have held the title of Count of Longueville (*Recueil des Historiens de la France*, xxiii. 435). His only important foundation was the priory of Cartmel, which he established for the souls of Henry II and King Henry the younger 'his lord,' and also for those of King Richard, his ancestors, and his wife. He also founded Graiguenamanagh or Duisk, in co. Kilkenny, for Cistercians, in 1212; an abbey at Bannow Bay, Wexford, which was called Tintern, and commemorated his deliverance from a storm by sea; the priory of St. Augustine at Kilkenny; and a house for the Hospitallers at Lough Garmon. To many other houses he made lesser benefactions.

Marshal married in August 1189 Isabella or Eva, daughter of Richard de Clare, earl of Pembroke and Striguil (*d.* 1176), by Eva, daughter of Dermot, king of Leinster. Isabella was born in 1173, and, dying in 1220, was buried at Tintern, Monmouthshire (*Chart. St. Mary, Dublin*, ii. 142). By her Marshal had five sons and five daughters. Of the former, who were all successively earls of Pembroke and marshals of England, the two elder, William, second earl, and Richard, third earl, are noticed separately.

Gilbert Marshal, fourth Earl of Pembroke and Striguil (*d.* 1241), the third son, was of weakly constitution, and originally intended for an ecclesiastical career. He took minor orders, and received the livings of Orford, Suffolk, 30 May 1225, and Wingham, Kent, 19 Sept. 1228 (cf. *Histoire*, ll. 14889–14892). He joined his brother Richard in his opposition to the king's foreign advisers in 1233, and acted for his brother in Ireland, where he won over all except the Lacys and their followers to his side. After his brother's death he passed over to Wales (*Ann. Mon.* iv. 80; Sweetman, i. 2109), and through the

mediation of Archbishop Edmund was soon fully pardoned, together with his two younger brothers (SHIRLEY, i. 438–9; SWEETMAN, i. 2120, 2151, 2175). On 11 June, at Worcester, the king knighted him, and invested him with his earldom and marshalry (*Ann. Mon.* iii. 137). Though nominally taken into full favour, Gilbert seems to have meditated an appeal to the pope (SWEETMAN, i. 2284). He was very friendly with his brother-in-law, Richard, earl of Cornwall, whom he supported in his opposition to the court favourites and in his open rising in 1238 (MATT. PARIS, iii. 476). As a result he fell once more into disfavour. On 12 Nov. 1239 he took the cross with Earl Richard at Northampton, on condition that he was reconciled to the king, which Richard promised to effect. When, in July 1240, he was on the point of leaving England Henry recalled him, and took him into favour. On 27 June 1241, while taking part in a tournament at Ware, he was thrown from his horse and dragged. His injuries caused his death the same day, and he was buried by his father in the Temple at London; an effigy supposed to be his is still preserved. Gilbert Marshal married, first, in September 1230, Margaret de Lanvallei (*Excerpta e Rot. Fin.* i. 202); secondly, in August 1235, Margaret, sister of Alexander II of Scotland, with whom he received a large dower (*Ann. Mon.* iii. 143), but left no children. A portrait, drawn by Matthew Paris, who depicts him falling from his horse, is engraved in Doyle's 'Official Baronage.'

WALTER MARSHAL, fifth EARL (*d.* 1245), the fourth son, was not yet a knight in 1225 (*Histoire*, l. 14895). He was with his brother Richard in Ireland in 1234, and at the Curragh of Kildare, when his brother sent him away from the battle. He was pardoned at the same time as Gilbert. In May 1240 he was sent into Wales with an army to restore Cardigan Castle. After Gilbert's death Henry, in anger at the holding of the tournament, which had been prohibited, withheld investiture from Walter till October 1241. Walter accompanied the king to Gascony in 1242. On 6 Jan. 1242 he married Margery, widow of John de Lacy, earl of Lincoln [q. v.], but died without issue, at Goodrich Castle, in 1245, apparently on 24 Nov. (MATT. PARIS, iv. 491; SWEETMAN, i. 2798), and was buried at Tintern.

ANSELM MARSHAL (*d.* 1245), the fifth son, then succeeded as sixth earl, but before he could receive investiture died at Striguil (or Chepstow) on 23 Dec. 1245, and was buried by his brother. His wife was Maud, daughter of Humphrey de Bohun, second earl of Hereford. Thus the five sons of the great marshal had all been earls of one earldom and died without issue, as their mother is said to have prophesied. Another story ascribed the failure of the family to the curse of the Bishop of Ferns (MATT. PARIS, iv. 492–3; cf. SWEETMAN, i. 823, 825).

Marshal's daughters were: 1. Matilda (*d.* 1248), who married in 1206 Hugh Bigod, third earl of Norfolk (*Histoire*, l. 13338), by whom she had a son Roger, who became in her right Earl Marshal. Hugh Bigod died in 1225, and Matilda then married William, earl of Warenne (*d.* 1240). 2. Isabella, who married first, on 9 Oct. 1217, Gilbert de Clare, seventh earl of Clare [q.v.], and had six children; secondly, in 1231, Richard, earl of Cornwall. 3. Sibilla, married William, earl of Ferrers or Derby, and had seven daughters. 4. Eva, married William, son of Reginald de Braose, by whom she had a daughter, Matilda, who married Roger Mortimer (*d.* 1282). 5. Johanna, who, after her father's death, married Warin de Munchensi, and had two children, John and Johanna; the latter married William de Valence [q.v.], who was created Earl of Pembroke, and from whom the earls of the Hastings line descended (*Histoire*, ll. 14915–56; *Chart. St. Mary, Dublin*, ii. 144, 313). The vast lands of William Marshal were divided among the numerous representatives of his daughters. The office of marshal passed through his eldest daughter to the Bigods, earls of Norfolk, and through them to the Mowbrays, and eventually to the Howards. As their representative the present Duke of Norfolk is earl-marshal of England.

John Marshal, first baron Marshal of Hingham [q. v.], was a nephew. Two other nephews were Anselm Le Gras, who was treasurer of Exeter in 1205, and bishop of St. Davids from 1230 to 1247 (LE NEVE, *Fasti*, i. 291, 414; *Ann. Mon.* iv. 422), and William Le Gras or Grace, who fought under the younger William Marshal in Ireland.

[The Histoire de Guillaume le Maréchal, a long French poem, discovered by M. Paul Meyer in the Phillips Library, and now being edited by him for the Société de l'Histoire de France, is by far the most important authority for Marshal's life. It was written for his family about 1225, and is based on excellent information. The chronology of the earlier part is faulty, but the facts throughout are in full harmony with what we know from other sources; only one volume, containing about half the poem down to 1194, has yet been published, but through the courtesy of M. Paul Meyer the writer has had access to the proof-sheets of the second volume as far as 1214; the narrative of Marshal's last days is

summarised in M. Léon Gautier's 'La Chevalerie,' pp. 773–7. Other authorities are: the Gesta Henrici et Ricardi, ascribed to Benedict Abbas, Roger Hoveden, Coggeshall, Walter of Coventry, Roger of Wendover, Matthew Paris, Annales Monastici, Annales Cambriæ, Brut y Tywysogion, Shirley's Royal and Historical Letters of the Reign of Henry III, and Chartulary of St. Mary, Dublin (all in the Rolls Series); William of Armorica's Philippeis; Histoire des Ducs de Normandie (both published by Soc. de l'Hist. de France); Calendars of Patent, Close, and Charter Rolls; Rymer's Fœdera; Sweetman's Calendar of Documents relating to Ireland, vol. i.; Dugdale's Baronage, i. 600; Doyle's Official Baronage, iii. 2–7. Among modern works reference may be made to Foss's Judges of England, i. 399–403; Norgate's England under the Angevin Kings; and Stubbs's Constitutional History, chaps. xii. and xiv.] C. L. K.

MARSHAL, WILLIAM, second Earl of Pembroke and Striguil (*d.* 1231), was eldest son of William Marshal, first earl of Pembroke [q. v.], by Isabella, daughter of Richard de Clare. The first mention of him occurs on 6 Nov. 1203, when it was arranged that he should marry Alice, daughter of Baldwin de Bethune (*Charter Rolls*, pp. 112*b*–13). After his father fell into suspicion on account of his homage to Philip Augustus in 1205, the young William was given as a hostage to the king (*Histoire de Guillaume le Maréchal*, ll. 13272–3). Previously to August 1212 he was in charge of Robert Fitz-Roger (*Cal. Rot. Pat.* p. 94*b*), but soon afterwards he was released and put under the care of his father's squire, John d'Erlegh. The king wrote to the earl that his son was in need of horses and clothes, and offered to provide for him, at the same time he denied that it was intended to send the young William out of England (*Cal. Rot. Claus.* i. 133; cf. *Histoire*, ll. 14533–64). In 1214 Marshal married his bride, but the marriage does not seem to have been of long duration, though Alice was alive in September 1215 (*ib.* ll. 14990–15015; *Cal. Rot. Pat.* p. 156). On coming to manhood Marshal at once joined the baronial party, and was present at the meeting at Stamford in February 1215. In June he was one of the twenty-five executors of Magna Carta, and was in consequence excommunicated by Innocent III on 11 Dec. On 9 April 1216 Marshal, being still in opposition to the king, had letters of safe-conduct to come to his father (*ib.* p. 175*b*). He did not, however, return to his loyalty, and when Louis of France landed in May, Marshal was one of those who rendered him homage. When the French prince made Adam de Beaumont marshal of his host, William complained that this office was his by hereditary right, and though his claim was conceded a feeling of bitterness perhaps remained (*Hist. des Ducs de Normandie*, p. 174). Nevertheless in July Marshal seized Worcester for Louis; but when Randulph earl of Chester came up on 17 July Marshal, forewarned as it is said by his father, took flight. Like others of his party the young Marshal resented the pride of the French nobles; he himself had a particular ground of complaint, because Marlborough, with which his family had been so long connected, was granted to Robert de Dreux. In consequence he abandoned Louis in the autumn of 1216, and retired to Wales, though he did not at once join the party of the young king (*ib.* p. 175). It was perhaps he and not his father who during 1217 captured Caerleon (*Brut y Tywysogion*, p. 303). In March 1217 Marshal, aided by William Longsword [q. v.], rose against Louis at Rye, and formally joined the royal party (*Chron. de Mailros*, p. 130, Bannatyne Club). From this time he supported his father actively, and fought with him at Lincoln on 20 May. He was put in charge of the lands of various members of the opposite party; so early as March 1217 he had received those of Earls Saher of Winchester and David of Huntingdon (*Cal. Doc. Scotland*, i. 666). He also held the castles of Marlborough and Ludgershall, Wiltshire, but his attitude seems to have caused the young king's advisers some anxiety. His wife was dead and he was proposing to marry a daughter of Robert de Bruce. As it was desirable to detach him from the northern lords and from the French, to whom his brother Richard's position in Normandy inclined him, he was promised the hand of the king's sister Eleanor (Shirley, i. 244).

Marshal was with his father at the time of his death in May 1219, and at once entered peacefully on his vast inheritance and earldom. The Norman lands also came nominally to him, but he surrendered them formally to his brother Richard by charter dated 20 June 1220 (Stapleton, *Rot. Normanniæ*, II. cxxxviii). In the summer of 1220 Llywelyn attacked Marshal's land in Pembroke, and wrought such mischief that the raid is said to have been more costly than Richard's ransom (*Ann. Mon.* iii. 61). The earl complained to the king, but for the time abstained from active warfare (Shirley, i. 143–4, 150). However, two years later, when Marshal was absent in Ireland, Llywelyn took advantage to renew the war, and captured the earl's castles of Abertavy and Carmarthen. At this news Marshal returned from Ireland with a large host, landing at St. Davids on Palm Sunday, 9 April 1223. Abertavy was

recovered on 24 April and Carmarthen two days later. Gruffydd ab Llywelyn (*d.* 1244) [q. v.] then encountered him near Kidwelly, and though the issue was doubtful the Welsh had to retreat through lack of provisions. After this the king and archbishop arranged a truce, and summoned Marshal to meet them at Ludlow. But their attempt to make peace failed, and the war broke out again. Llywelyn was aided openly by Marshal's Irish enemy Hugh de Lacy, earl of Ulster [q. v.], and less openly by Falkes de Breauté, against whom Marshal had for some time had serious cause of complaint (*ib.* i. 4, 175). Marshal on his side was supported by many English nobles. He again fought with Gruffydd at Carnwallon, according to the Welsh authorities, with doubtful success; but the English account makes Marshal defeat the Welsh at this time with great slaughter. Certainly Llywelyn had in the end to make terms, and leave Marshal in possession of the lands and castles which he had recovered.

In the spring of 1224 Hugh de Lacy recommenced his warfare in Ireland. The king's representatives could make no head against him, and so on 2 May Marshal was appointed justiciar of Ireland with full power to take into the king's peace all but Hugh de Lacy and the other prominent rebels (Sweetman, i. 1185–7). Marshal landed at Waterford on 19 June, and proceeding to Dublin was invested as justiciar. He then besieged William de Lacy in Trim Castle, and sent his cousin William Grace or Le Gras against Hugh de Lacy at Carrickfergus. Trim Castle and William de Lacy's crannog of O'Reilly were both captured about the end of July (*ib.* i. 1203–4; Shirley, i. 500–2). After Marshal had compelled Hugh, king of Connaught, and the other Irish chiefs to lend him their aid, Hugh de Lacy was compelled to make terms, and surrendered in October. The earl himself went back to England for a time in November (Sweetman, i. 1224), but he must have soon gone back to Ireland, where he remained as justiciar till 22 June 1226, when he surrendered his office to the king at Winchester (*ib.* i. 1380). It was not long, however, before he was again in Ireland, not altogether with the king's goodwill, and he soon appeared in opposition to the new justiciar, Geoffrey de Marisco [q. v.] (*ib.* i. 1440, 1443). Marshal was still in Ireland in the following spring, when he gave his protection to Hugh of Connaught at Dublin (*Four Masters*, iii. 243). But in May he returned to England, and on the 21st was with the king at Westminster (Sweetman, i. 1518). He seems to have spent most of the next three years in England (*ib.* 1680, 1789, 1812), and was high in Henry's favour. Still in 1227 he supported Richard of Cornwall in his demand for justice against the king. On 30 April 1230 Marshal accompanied Henry on his expedition into Brittany, and when the king returned the earl was one of those who were left behind with Randulph Blundevill, earl of Chester [q. v.], and took part in the raids into Normandy and Anjou. Marshal came home in February 1231. A month later he gave his sister Isabella in marriage to Richard of Cornwall, but died within a few days after the wedding on 6 April 1231. At a later time Hubert de Burgh was accused of having had him poisoned (Matt. Paris, iii. 223). Marshal was buried by his father in the Temple on 15 April. One of the recumbent effigies still preserved there is supposed to be his; it is engraved in Gough's 'Sepulchral Monuments' (i. 24), but is there described as his father's.

Marshal was a brave and successful soldier, but had no opportunity of showing how far he inherited also his father's statesmanlike qualities. The author of the 'Histoire' calls him simply 'chivaliers beals & buens' (l. 14882). Matthew Paris says that Henry III had a peculiar affection for him, and in his grief for the earl's death exclaimed: 'Alas! is not the blood of the blessed Thomas the Martyr yet avenged?' (iii. 201). The Waverley annalist has the following distich:

> Militis istius mortem dolet Anglia, ridet
> Wallia, viventis bella minasque timens.

Marshal had married his second wife Eleanor on 23 April 1224. Even at his death she was only a girl of sixteen, and though it was at first pretended she was pregnant, Marshal left no children. His widow took the veil, but eventually became the wife of Simon de Montfort [q. v.]

[Roger of Wendover, Matthew Paris, Annales Monastici, Annales Cambriæ, Brut y Tywysogion, Shirley's Royal and Historical Letters of the Reign of Henry III, Annals of Loch Cé (all these are in the Rolls Series); Histoire de Guillaume le Maréchal and Histoire des Ducs de Normandie (Soc. de l'Hist. de France); Calendars of Charter, Close, and Patent Rolls; Sweetman's Calendar of Documents relating to Ireland, vol. i.; Dugdale's Baronage, i. 602–3; Stokes's Ireland and the Anglo-Norman Church.] C. L. K.

MARSHALL, CHARLES (1637–1698), quaker, was born at Bristol in June 1637. He was religiously brought up, but owing to spiritual doubts joined as a youth a company which met once a week for fasting and prayer. To one of these meetings in 1654 came John Audland and John Camm [q. v.], who had been convinced by Fox. Marshall

was powerfully impressed, and became a quaker. On 6 May 1662 he married Hannah, daughter of Edward Prince, ironmonger, of Bristol. She also became a zealous quaker, and in 1664 they were both committed to prison for attending quaker meetings (Besse, i. 51).

Marshall is variously styled 'chymist,' 'apothecary,' and 'medical practitioner.' Croese calls him a 'noted physician.' About 1668 he settled at Tytherton, Wiltshire, and published about 1681 'A Plain and Candid Account of the Nature, Uses, and Doses of certain experienced Medicines. Truly prepared by C. M. To which is added some General Rules to Preserve Health. Published for the good of mankind.' A curious letter, dated Bristol, 2 Oct. 1681, in recommendation of certain medicines prepared by him, beginning 'Dear Friends all unto whom these may come,' and subscribed by Richard Snead and others, with a few lines by William Penn [q. v.], and a further recommendation from Friends of London, was printed as a broadside in 1681.

In 1670 Marshall says (*Journal*) he 'faithfully gave up liberty, estate, and relations,' and commenced preaching. In August that year, while at prayer in a meeting at Claverham, Somerset, he was violently dragged by the justices through the gallery-rail and much injured. He was also fined 2*l.* a month for non-attendance at church. He 'received a commission to travel through the nation,' and between September 1670 and October 1672 he held four hundred meetings. He returned home only on two occasions. On one he lay ill and his life was despaired of for two months, on the other a favourite child died.

After his return to Bristol, Marshall worked hard to counteract the divisions made by John Story [q. v.] and John Wilkinson, who had called the new discipline of the society forms and idols. He took part with Fox in a great meeting at Bristol in 1677 at the house of Rogers, another separatist. He lost much property by distraints for tithes, and in 1682 was prosecuted by Townshend, vicar of Tytherton, and committed to the Fleet, where he remained two years. He wrote while there 'A Tender Visitation in the Love of God to all People every where, particularly unto the Inhabitants of Wiltshire, Gloucestershire, and Bristol. And to my Neighbours in and about Tetherton Calloways and the adjacent towns and villages,' London, 1684. When released, Marshall settled in Winchester Street, London, and continued his labours. His last journey was to Bristol at the beginning of 1698. On his return he fell ill, and was moved to the house of John Padley, 'near the river-side' (Southwark), where, after four months, he died of consumption, 15 Nov. 1698. He was buried in Bunhill Fields.

Besides the children who died young, he left two sons. To Beulah, the elder, he bequeathed the proceeds of his medicines in Bristol and his estates in Pensylvania; to Charles, his shares of mines in Cumberland; his property at Tytherton and Bromhill to his wife. Two of his daughters were married before his death.

Marshall is described as a man of meekness and charity, a promoter of peace and healer of discords, whose practice agreed with his preaching. He gave medical treatment to the poor for nothing.

Marshall chiefly wrote epistles. Twenty-six are included in his 'Works,' published under the title of 'Sion's Travellers comforted,' London, 1704, with preface by Penn, and testimonies by his wife and other Friends. It contains, besides his Journal, 'The Way of Life revealed, and the Way of Death discovered,' Bristol, 1674, reprinted three times, and translated into Welsh by J. Lewis, Carmarthen, 1773; 'A Message to the People inhabiting Upper and Nether Germany,' translated by Benjamin Furly [q. v.] into Dutch, Rotterdam, 1674, another translation, 1675; and 'The Trumpet of the Lord,' 1675. Marshall's Journal was republished in the 'Friends' Library' (vol. iv.), Philadelphia, 1837, &c. It was also edited by Thomas Chalk, London, 1844. A sermon preached by Marshall at Gracechurch Street, 11 March 1693, and taken down in shorthand, is printed in 'The Concurrence and Unanimity of the People called Quakers,' London, 1694.

[Sewel's Hist. of the Rise, &c., 1834, i. 108; Gough's Hist. of Quakers, Dublin, 1789, iii. 423; Smith's Cat.; Works, 1704, passim; registers at Devonshire House; will at Somerset House.]

C. F. S.

MARSHALL, CHARLES (1806–1890), scene-painter, son of Nathan and Mary Marshall, was born on 31 Dec. 1806. He studied oil painting under John Wilson, and at the age of eighteen received a gold medal from the Society of Arts. He became a pupil of Marinari, the architectural scenic artist at Drury Lane Theatre, and subsequently developed into one of the most prominent and most successful scene-painters of the day. Marshall was employed by Elliston and by Osbaldiston at the Surrey Theatre, and by many other managers of theatres; but his chief successes were under the management of Macready at Covent Garden and Drury

Lane. Among his most notable achievements was the scenery to Shakespeare's 'The Tempest,' and 'As you like it,' and for the first productions of Lord Lytton's plays. He was also very successful in plays such as 'Coriolanus' or 'Virginius,' which required a knowledge of classical architecture. Marshall was the first to introduce the limelight on the stage, and originated and developed the 'transformation scene.' Generally speaking his scenery depended more on illusion than on solid pictorial effects, such as practised by Clarkson Stanfield and others. On the death of William Grieve [q. v.] in 1844, Marshall became scene-painter to the opera at Her Majesty's Theatre, and did much to assist Benjamin Lumley in the revival of the ballet. He retired from this profession about 1858, and devoted the remainder of his active life to landscape-painting, which he had practised continuously, being a frequent exhibitor at the Royal Academy, British Institution, and Suffolk Street exhibitions. He also painted some panoramas of Napoleon's battles, 'The Overland Route,' &c., and contributed a diorama to illustrate the coronation of William IV. At the coronation of Victoria he had a share in the decorations of Westminster Abbey. Marshall died at 7 Lewisham Road, Highgate, on 8 March 1890, in his eighty-fourth year. He married, on 15 Feb. 1844, Anna Maria, daughter of James Kittermaster, M.D., of Meriden, Warwickshire, by whom he left three children; of these two sons, Charles Marshall and Robert A. K. Marshall, also became artists.

[Clement and Hutton's Artists of the Nineteenth Century; Sunday Times, 16 March 1890; Hampstead Express, 22 March 1890; private information.] L. C.

MARSHALL, EDWARD (1578–1675), statuary and master-mason, born in 1578, appears to have sprung from a Nottinghamshire branch of the Marshall family. He was admitted to the freedom of the Masons' Company in January 1626, and to the livery in 1631–2. He resided, as a 'stonecutter,' in Fetter Lane, and became master-mason to Charles II after the Restoration. Marshall was much employed as a tomb-maker, and executed among others the monuments of William, earl of Devonshire, and his countess (1628) at Derby, Sir Robert Barkham and family (1644) at Tottenham, Sir Dudley Digges at Chatham. The fine tomb to the Cutts family at Swavesey in Cambridgeshire is by Marshall or his son Joshua [see below]. Marshall died on 10 Dec. 1675 in London, and was buried in the church of St. Dunstan-in-the-West, where a monument remains to his memory. He was twice married, and by his first wife Anne (*d.* 1673) he had nine sons and five daughters, of whom only the eldest son Joshua survived him. He married secondly Margaret, daughter of John White, and widow of Henry Parker of Barnet, whose daughter Margaret had been married to Marshall's younger son Henry (*d.* 1674).

Marshall, Joshua (1629–1678), statuary and master-mason, eldest son of the above, was born in London in 1629. He succeeded his father as master-mason. In that capacity he executed the pedestal designed by Grinling Gibbons [q. v.] for the statue of Charles I at Charing Cross, and was also employed in the building of Temple Bar in 1670. He had a large practice as a tomb-maker, executing among others the monuments to Richard Brownlow [q. v.], prothonotary, at Belton in Lincolnshire, and to Edward, lord Nevil, and his wife at Campden in Gloucestershire. He married Katherine, daughter of John George, citizen of London, died 6 April 1678, aged 49, and was buried with his father in the church of St. Dunstan-in-the-West. He left two surviving sons, Edward and John, and a daughter Anne, married to Richard Somers of the Inner Temple.

[Redgrave's Dict. of Artists; Marshall's Miscellanea Marescalliana; Denham's St. Dunstan's-in-the-West; Noble's Hist. of Temple Bar; Gent. Mag. 1851, pt. i. p. 10; information from G. W. Marshall, esq., LL.D.] L. C.

MARSHALL, FRANCIS ALBERT (1840–1889), dramatist, born in London in November 1840, was fifth son of William Marshall of Patterdale Hall and Hallstead, Westmoreland. The father, born 26 May 1796, was M.P. for Carlisle 1835–47, for East Cumberland 1847–65, and died in 1872, having married, 17 June 1828, Georgiana Christiana, seventh daughter of George Hibbert of Munden, Hertfordshire.

Francis was educated at Harrow, and matriculated from Exeter College, Oxford, on 14 June 1859, but did not take a degree. He was for some years a clerk in the audit office in Somerset House, but soon began contributing to newspapers and periodicals, and in 1868 resigned his appointment. He had already made some reputation as a playwright, and soon afterwards became dramatic critic to the 'London Figaro.' The titles of his plays were: 1. 'Mad as a Hatter,' a farce produced at the Royalty Theatre, 7 Dec. 1863. 2. 'Corrupt Practices,' a drama in two acts, Lyceum Theatre, 22 Jan. 1870. 3. 'Q. E. D., or All a Mistake,' a comedietta, Court Theatre, 25 Jan. 1871. 4. 'False Shame,' a comedy in three acts, Globe Theatre,

4 Nov. 1872. 5. 'Brighton,' a comedy in four acts, founded on Bronson Howard's 'Saratoga,' Court Theatre, 25 May 1874. 6. 'Biohn,' a romantic opera in five acts, with music by Lauro Rossi, Queen's Theatre, 17 Jan. 1877, in which his wife, Mrs. Fitzinman Marshall, appeared as Elfrida, and was a failure. 7. 'Family Honours,' a comedy in three acts, Aquarium Theatre, 18 May 1878. 8. 'Lola, or the Belle of Baccarato,' a comic opera, with music by Antonio Orsini, Olympic Theatre, 15 Jan. 1881. With W. S. Wills he produced 'Cora,' a drama in three acts, Globe Theatre, 28 Feb. 1877. For his friend Henry Irving he wrote two pieces, a drama in four acts, founded on the history of Robert Emmet, and a version of 'Werner,' altered and adapted for the stage. The latter was produced at the Lyceum Theatre on the occasion of the benefit accorded to Westland Marston [q. v.] by Mr. Irving on 1 June 1887. Marshall's 'Robert Emmet' has not been put on the stage. During his last years he edited, with the assistance of many competent scholars, a new edition of the works of Shakespeare, called 'The Henry Irving Edition.' Mr. Henry Irving contributed an introduction. Marshall was a genial companion, and collected a valuable library. He died, after some years of declining health, at 8 Bloomsbury Square, London, 28 Dec. 1889.

His first wife died on 19 Feb. 1885; and he married secondly, on 2 May 1885, Miss Ada Cavendish, the well-known actress.

Marshall printed: 1. 'A Study of Hamlet,' 1875. 2. 'Henry Irving, Actor and Manager, by an Irvingite,' 1883. 3. 'L. S. D.,' an unfinished novel, brought out in the 'Britannia Magazine.'

[Times, 30 Dec. 1889, p. 6; London Figaro, 4 Jan. 1890, p. 12, with portrait; Illustrated London News, 18 Jan. 1890, p. 70, with portrait; Illustrated Sporting and Dramatic News, 18 Jan. 1890, p. 556, with portrait; Era, 4 Jan. 1890, p. 8.] G. C. B.

MARSHALL, GEORGE (*fl.* 1554), poet, is only known by one work, entitled 'A Compendious Treatise in metre declaring the firste originall of Sacrifice and of the buyldyng of Aultares and Churches and of the firste receavinge of the Christen fayth here in Englande, by G. M. . . . Anno Domini 1.5.5.4. 18 Decembris' (printed by I[ohn] C[awood]). 'The Preface unto the Readers' supplies the author's name in an acrostic. The dedication, in prose, is addressed to 'Rycharde Whartun, esquier.' The treatise is a poem in fifty-nine eight-line stanzas (rhyming *a a b c c b d d*), and describes the growth of Christianity, chiefly in England, till the accession of Queen Mary. The poet is a pious catholic, indulges in strong language concerning the heresies of Wiclif and Luther, and finally congratulates his countrymen on the restoration of the old faith under Mary. Two copies only are known, one in Mr. Huth's library, and the other at Lambeth. The author describes himself as 'emptye of learning,' but inserts references in side notes to Beda, Josephus, and Eusebius, as well as to the Vulgate. It was reprinted in 1875 in Mr. Huth's 'Fugitive Tracts,' 1st ser. No. xv.

[Tanner's Bibl. Brit.; Huth's Fugitive Tracts.] S. L.

MARSHALL, HENRY, M.D. (1775–1851), inspector-general of army hospitals, son of John Marshall, was born in 1775 at Kilsyth in Stirlingshire. Although his father was a comparatively poor man, Henry had the advantage of studying medicine at Glasgow university, and subsequently received an appointment, in May 1803, as surgeon's mate in the royal navy. This post he relinquished in January 1805 for that of assistant-surgeon of the Forfarshire regiment of militia, exchanging in April 1806 into the 89th regiment. With the last regiment he served in South America, at the Cape of Good Hope, and in Ceylon. 'We find him,' writes his biographer, John Brown, M.D. (1810–1882) [q. v.], in 'Horæ Subsecivæ,' 'when a mere lad at the Cape, in the beginning of the century, making out tables of the diseases of the soldiers, of the comparative health of different stations and ages and climates; investigating the relation of degradation, ignorance, crime, and ill-usage to the efficiency of the army and to its cost, and from that time to the last day of his life devoting his entire energies to devising and doing good to the common soldier.'

In 1809 Marshall was gazetted as assistant-surgeon to the 2nd Ceylon regiment, and in 1813 he was promoted surgeon of the 1st Ceylon regiment. He served in Ceylon till 1821, when he returned home on his appointment to the staff of North Britain. From Edinburgh he removed to Chatham two years afterwards, and in 1825 he crossed to Dublin on the staff of the recruiting depot. In 1828 he acted on the commission for revising the regulations as to the discharge of soldiers from the service. During 1829 he was engaged in the war office, and in 1830 he was appointed deputy-inspector of hospitals, with which rank he retired on half-pay. In 1835 Marshall was directed, together with Sir A. M. Tulloch, to investigate the statistics of the sickness, mortality, and invaliding of the British army, and their re-

port with regard to the health of the troops in the West Indies, laid before parliament in 1836, caused a complete revolution in the treatment of soldiers in Jamaica, which, till the appearance of the report, had been simply a military charnel-house. In 1847 he received the honorary title of Doctor in Medicine from the university of New York, the first instance in which the honour was conferred. He died at Edinburgh on 5 May 1851, after a long and painful illness. In 1832, when he was fifty-six years of age, he married Anne, eldest daughter of James Wingate of Westshiels, Roxburghshire.

Marshall, who was an indefatigable writer, was the first to prove the value of military medical statistics.

His works include: 1. 'A Description of the Laurus Cinnamomum' in 'The Annals of Philosophy,' 1817. 2. 'Notes on the Medical Topography of the Interior of Ceylon,' London, 1821, 8vo. 3. 'Hints to young Medical Officers of the Army on the examination of Recruits and the Feigned Disabilities of Soldiers,' London, 1828, 8vo. 4. 'On the Enlisting, the Discharging, and the Pensioning of Soldiers,' London, 1832, 8vo; 2nd edit. 1839. 5. 'Military Miscellany; comprehending a History of the Recruiting of the Army . . .,' London, 1846, 8vo. 6. 'Ceylon. A General Description of the Island. . . . With an Historical Sketch of the Conquest of the Colony by the English,' London, 1846, 12mo. 7. 'Suggestions for the Advancement of Military Medical Literature,' n.p., n.d. [1849], 8vo. In addition to these works Marshall contributed numerous papers to the 'London Medical and Physical Journal,' the 'Edinburgh Medical and Surgical Journal,' and the 'United Service Journal.'

[Dr. Henry Marshall and Military Hygiene in Horæ Subsecivæ, 1st series, by John Brown, M.D.; Edin. Med. & Surg. Journal, vol. lxxvi; Chambers's Biog. Dict. of Eminent Scotsmen, ed. Thomson.] G. S–H.

MARSHALL, JAMES (1796–1855), divine, born at Rothesay, Bute, on 23 Feb. 1796, was son of a doctor, on whose death in 1806 the family removed to Paisley. James was educated at Paisley grammar school, and subsequently at the universities of both Glasgow and Edinburgh. On 2 Sept. 1818 he was licensed to preach by the presbytery of Glasgow, and after assisting his mother's friend, Dr. Robert Balfour, at the Outer High Church, Glasgow, succeeded to Balfour's charge at his death in 1819. In 1828 he was appointed by the Edinburgh town council to the Tolbooth Church, Edinburgh. Although for some years he generally sympathised with the opponents of the establishment in the controversy which led to the disruption, he disliked the extremities to which his party seemed to be committing itself, and ultimately, embracing episcopacy, which he had convinced himself was the only scriptural form of church government, he severed his connection with the Scottish church. He sent in his resignation to the presbytery of Edinburgh on 29 Sept. 1841, and, after being confirmed by the Bishop of Edinburgh, was ordained by the Bishop of Durham as curate to Canon Gilly at Norham (19 Dec.) He took priest's orders on 6 Feb. 1842, and was appointed to the rectory of St. Mary-le-Port, Bristol. In 1845 Marshall became secretary to the newly founded Lay Readers' Association, which he carried on with great vigour for many years. In May 1847 he was appointed by the Simeon trustees to the living of Christ Church, Clifton, which he held till his death. After three years' ill-health he died on 29 Aug. 1855 at his house, Vyvyan Terrace, Clifton, and was buried on 4 Sept. in the Clifton parish church burial-ground. He married in 1822 Catherine Mary, daughter of Legh Richmond, rector of Turvey, Bedfordshire.

Marshall was an effective preacher, and as a young man he attracted the favourable notice of Dr. Chalmers in that capacity. His calm demeanour in the pulpit strikingly contrasted with the vehemence commonly characteristic of the Scottish clergy.

Marshall published, besides sermons and addresses, 'Inward Revival, or Motives and Hindrances to Advancement in Holiness,' 8vo, Edinburgh, 1840, and 'Early Piety illustrated in the Life and Death of a Young Parishioner,' 12mo, both of which had a large circulation. He also edited the letters of his aunt, 'the late Mrs. Isabella Graham of New York,' London, 1839, 12mo. A copy is in the Edinburgh Advocates' Library.

[Memoir by Marshall's eldest son, the Rev. James Marshall, 1857, with Introduction, Preface, and Appendix, containing letters from the Rev. Dr. Hunter and the Rev. W. Niven, referring to subject of memoir; Bristol Mercury, 1 and 8 Sept. 1855; Clifton Chronicle, 5 Sept. 1855, in which is an elaborate account of Marshall's funeral; Gent. Mag. 1855, pt. ii. p. 551; Allibone's Dict. Engl. Lit. ii. 1226; Brit. Mus. Cat. and Edinb. Advocates' Libr. Cat.; Hew Scott's Fasti, i. 52, iii. 22.] G. Le G. N.

MARSHALL, Sir JAMES (1829–1889), colonial judge, son of James Marshall, sometime vicar of Christ Church, Clifton, was born at Edinburgh on 19 Dec. 1829. He was prevented from entering the army by the loss of his right arm through a gun ac-

cident. Graduating from Exeter College, Oxford, in 1854, he took holy orders almost immediately, and for two years held a curacy. In November 1857 he joined the church of Rome, and as his physical defect debarred him from being a priest, he became procurator and precentor in the church at Bayswater, a post for which his musical talent fitted him. Later he was for a time a private tutor, and in 1863 became classical master at Birmingham Oratory School, where he won the friendship of Cardinal Newman. In 1866 he was called to the bar at Lincoln's Inn, and joined the northern circuit, eventually settling at Manchester. In May 1873 Marshall was appointed chief magistrate of the Gold Coast and assessor to the native chiefs. On the breaking out of the Ashanti war in 1874, he secured the chiefs' assent to the impressment of their tribesmen, and was of great use throughout the campaign in raising levies. He received the special thanks of the secretary of state, and later the Ashanti medal. In 1875 he was stationed at Lagos. In November 1876 he was promoted to be senior puisne judge of the supreme court of the Gold Coast. In 1879 he became chief justice, and on his retirement in 1882 he was knighted. In 1886 he was executive commissioner for the West African colonies at the Colonial and Indian Exhibition, and received the decoration of the C.M.G. In 1887, at the urgent request of Lord Aberdare, governor of the company, he once more went abroad to Africa for a few months as chief justice of the territories of the Royal Niger Company. He died at Margate on 9 Aug. 1889.

Marshall married, in October 1877, Alice, daughter of C. Guillym Young of Corby, Lincolnshire.

[Private and official information; Times, 14 Aug. 1889; Col. Office List, 1882; a short biography by the Very Rev. Canon Brownlow, V.G., 1890.] C. A. H.

MARSHALL or MARISHALL, JANE (*fl.* 1765), novelist and dramatist, was employed by the publisher John Newbery [q. v.] as a writer for the young. She published in October 1765 a sentimental novel entitled 'The History of Miss Clarinda Cathcart and Miss Fanny Renton.' It is dedicated to Queen Charlotte, and is in epistolary form. A second edition appeared in 1766, and a third in 1767. In 1767 also appeared 'The History of Alicia Montagu, by the Author of Clarinda Cathcart,' 2 vols. 12mo. Both met with a favourable reception. She afterwards wrote a comedy in prose called 'Sir Harry Gaylove,' and sent the manuscript to Lord Chesterfield and to Lord Lyttleton, who damned it with faint praise. It also went the round of the leading theatrical managers. Garrick refused to read it; Colman did not think the plot interesting enough for the stage, but allowed that the play had merit; Foote, the manager of the Edinburgh Theatre, seems to have accepted it, but he delayed its production so long that Jane Marshall determined to publish it by subscription. It appeared in 1772 as 'Sir Harry Gaylove, or Comedy in Embryo,' printed in Edinburgh, with a prologue by the blind poet, Dr. Blacklock, and an epilogue by Dr. Downman, and a preface by herself. Among the subscribers was James Boswell. It is a poor and amateurish piece, written like her novels under the influence of Richardson. In 1788 appeared from her pen 'A Series of Letters for the Improvement of Youth.'

[Gent. Mag. 1765, p. 485; Notes and Queries, 3rd ser. iv. 327; Watt's Bibl. Brit.; Baker's Biog. Dram.; Allibone's Dict.] E. L.

MARSHALL, JOHN (1534–1597), catholic divine. [See MARTIALL.]

MARSHALL, JOHN (1757–1825), village pedagogue, son of John Marshall, a timber merchant, was born in 1757 at Newcastle-on-Tyne, and received a good classical education at the grammar school there, under the Rev. Hugh Moises [q. v.] After the early death of his parents he lost both money and friends in some disastrous commercial ventures; adopted, but soon tired of a seafaring life; and, in August 1804, set out from his native town with the intention of seeking a post as a village schoolmaster in the lake district. Through a friend named Crossthwaite, proprietor of 'the Museum of Natural and Artificial Curiosities' at Keswick, he obtained a post in the neighbouring hamlet of Newlands, and began teaching in the chapel vestry at a salary of 10*l.*, with board and lodging, 'at which,' he says, 'I was as much elated as if I had been appointed a teller of the exchequer.' In 1805 he filled a vacancy in the school at Lowes water, with a slightly increased salary. There, 'in the neat cottage of Mary of Buttermere' (notorious on account of her unfortunate marriage to 'that accomplished villain,' 'Colonel' Hope [see HATFIELD, JOHN]), he describes himself as spending the evenings after a convivial fashion in the company of a friendly curate. In 1817 he opened a school at Newburn; in 1819 he sought shelter in the Westgate Hospital, and in January 1821 was appointed governor (or head almoner) of the Jesus or Freeman's Hospital in the Manor Chare, Newcastle. There he died, on 19 Aug. 1825. He is said

to have written much fugitive verse, but only published 'The Village Pedagogue, a Poem, and other lesser Pieces; together with a Walk from Newcastle to Keswick,' 2nd ed. Newcastle, 1817, 8vo. The last piece, in prose, is partly autobiographical, and the whole volume rhapsodically descriptive of the lake scenery. There is attributed to him in the 'British Museum Catalogue,' 'The Right of the People of England to Annual Parliaments vindicated. . . . From the most authentic records,' Newcastle, 1819. This was probably the production of a namesake, John Marshall, a Newcastle printer. The sister of Marshall's father was mother of the Rev. George Walker (1735–1807) [q. v.]

[Newcastle Magazine, October 1825; Richardson's Table Book, iii. 316; Mackenzie's Hist. of Newcastle, p. 528; Newcastle Courant, 27 Aug. 1825.] T. S.

MARSHALL, JOHN (1784?–1837), lieutenant in the navy and author, has himself recorded that he 'went to sea at nine years of age, and served during the whole of the late war in vessels of a class to which no schoolmaster is allowed' (Preface to *Royal Naval Biography*, 1823), that is, in sloops, cutters, or other small craft. He was therefore probably born in 1784, and first went to sea in 1793. At the conclusion of the war he was promoted to the rank of lieutenant, 14 Feb. 1815, and was shelved. It was understood that the step might be counted as a retiring pension.

Marshall began in 1823 the publication of the 'Royal Naval Biography, or Memoirs of the Services of all the Flag-Officers . . . Post Captains, and Commanders whose names appeared on the Admiralty List of Sea Officers at the commencement of the present year (1823), or who have since been promoted.' The work was continued till 1835, extending to twelve octavo volumes; which he distinguished by a very puzzling notation; vol. ii., for instance, is 'vol. i. part ii.;' vol. v. is 'Supplement, part i.;' vol. viii. is 'Supplement, part iv.;' and vol. ix. is 'vol. iii. part i.' It is generally bound and lettered in twelve volumes. It has no pretensions to literary merit, and the author seldom attempts any critical judgment of the conduct he describes. On the other hand, many of the lives were evidently contributed by the officers themselves, and though events are thus sometimes described in too favourable a manner, there are commonly interspersed in them copies of official or private letters, and other documents, which give a very real value to the work. Marshall died in the beginning of 1837.

[Navy List; Roy. Nav. Biog.] J. K. L.

MARSHALL, JOHN (1783–1841), statistical writer, born in 1783, was for many years a supernumerary at the home office. In 1831 he was employed on the commission to inspect the boundaries of the cities and boroughs, for purposes of the Reform Bill, and made some disingenuous efforts to secure the enfranchisement of a few very small places. Marshall was subsequently made an inspector of factories. He died on 11 March 1841 in Stamford Street, Blackfriars.

Marshall compiled: 1. 'Topographical and Statistical Details of the county of Berks: exhibiting the population at each of the three periods 1801, 1811, and 1821,' 8vo, London, 1830. 2. 'An Account of the Population in each of six thousand of the towns and parishes in England and Wales, as returned to Parliament at each of the three periods 1801, 1811, and 1821,' 4to, London, 1831. 3. 'Alphabetical Index to the Topographical and Statistical Details in each of the 466 parishes, chapelries, and townships in the County Palatine of Lancaster,' 8vo, London, 1832. 4. 'Mortality of the Metropolis, 1629–1831,' 4to, London, 1832. 5. 'Topographical and Statistical Details of the Metropolis, showing the Population as returned to Parliament . . . 1801, 1811, 1821, and 1831,' 8vo, London, 1832. 6. 'A Digest of all the Accounts relating to the Population, Productions, Revenues, Financial Operations, Manufactures, Shipping, Colonies, Commerce of the United Kingdom,' 2 pts. 4to, London, 1833. Three thousand copies of this book, on the motion of Joseph Hume [q. v.], were purchased by the government at two guineas each, and distributed among the members of both houses of parliament, who treated them with the disrespect incidental to parliamentary papers. 7. 'An Analysis and Compendium of all the Returns made to Parliament (since the commencement of the nineteenth century) relating to the Increase of Population in Great Britain and Ireland,' 4to, London, 1835. Marshall also supervised a 'remodelled edition' of Brookes's 'London General Gazetteer,' 8vo, 1831.

[Gent. Mag. 1841, pt. i. pp. 548–9.] G. G.

MARSHALL, JOHN, Lord Curriehill (1794–1868), Scottish judge, son of John Marshall of Garlieston, Wigtonshire, by Marion, daughter of Henry Walker, was born in Wigtonshire on 7 Jan. 1794. His family were in poor circumstances, and he walked from his native place to Edinburgh in order to attend the university. He was in November 1818 called to the Scottish bar, and the proceeds of an extensive practice enabled

him in course of time to purchase the estate of Curriehill in Midlothian. In March 1852 he was elected dean of the Faculty of Advocates, and on 3 Nov. in the same year a judge of the court of session, with the title of Lord Curriehill. He was well read in the laws relating to heritage, and his English was always precise, clear, and elegant. His interlocutor in the Yelverton case was a good example of his literary style. In October 1868 he retired from office, and on 27 Oct. died at his seat, Curriehill. In 1826 he married Margaret, daughter of the Rev. Andrew Bell of Kilcunean, minister of Crail, Fifeshire; she died in November 1866. His son, John Marshall, a barrister in 1851, became a judge of the court of session, with the title of Lord Curriehill, on 29 Oct. 1874, and died on 5 Nov. 1881, aged 54.

[Crombie's Modern Athenians, 1882, pp. 123–4, with portrait; Illustrated London News, 7 Nov. 1868, p. 459; Times, 29 Oct. 1868 p. 5, 7 Nov. 1881 p. 9.] G. C. B.

MARSHALL, JOHN (1818–1891), anatomist and surgeon, born at Ely in Cambridgeshire on 11 Sept. 1818, was the second son of William Marshall, solicitor, of that city, who was also an excellent naturalist. John's elder brother, William (*d.* 1890), sometime coroner for Ely, was an enthusiastic botanist; his letters in the 'Cambridge Independent Press' in 1852 first elucidated the life-history of the American pond weed *Anacharis Alsinastrum*, which had then been recently introduced into this country. John was educated at Hingham in Norfolk, under J. H. Browne, uncle of Hablot K. Browne (Phiz), and was afterwards apprenticed to Dr. Wales in Wisbech. In 1838 he left Wisbech to enter University College, London, where he came under the influence of Sharpey, who was then lecturing upon physiology. On 9 Aug. 1844 he was admitted a member, and on 7 Dec. 1849 a fellow, of the Royal College of Surgeons of England.

For many years he was on terms of intimacy with Robert Liston [q. v.], and occasionally helped that great surgeon in his operations. He commenced practice at 10 Crescent Place, Mornington Crescent. About 1845 he succeeded Thomas Morton [q.v.] as demonstrator of anatomy at University College, London. In 1847 he was appointed an extra assistant surgeon, through the influence of Quain and Sharpey, and their selection created some surprise, as Marshall had shown greater interest in anatomy, and had not even been house-surgeon. Soon after his appointment he moved to George Street, Hanover Square; and thence in 1854 to Savile Row, where he remained until he moved to Cheyne Walk, Chelsea, a few months before his death.

Marshall was appointed professor of surgery at University College in 1866, on the retirement of Mr. Erichsen, who then became Holme professor of clinical surgery—a post in which Marshall also afterwards succeeded him. In 1884, after thirty-three years' active service, and when he had filled all the intermediate steps, he was appointed consulting surgeon to University College Hospital, and he occupied a similar position at the Brompton Hospital for Consumption. He was elected a member of the council of the Royal College of Surgeons of England and an examiner in surgery in 1873, and became president in 1883. In 1881 he was selected as the representative of the college in the General Council of Medical Education and Registration. In 1883 he gave the Bradshaw lecture, taking as his subject 'Nerve Stretching,' which was published in 1887. In 1885 he delivered the Hunterian oration, which was issued in that year (London, 8vo), and in 1889 the Morton lecture on cancer, which was printed for private circulation. On 11 June 1857 Marshall was elected a fellow of the Royal Society. In 1882–3 he acted as president of the Royal Medical and Chirurgical Society of London, and in 1887 he replaced Sir Henry Acland as president of the General Medical Council. At the tercentenary of the university of Edinburgh he was created LL.D. as the official representative on that occasion of the Royal College of Surgeons of England. In 1887 he was made an honorary master in surgery of the Royal University of Ireland, and in 1890 he received the degree of doctor of medicine, conferred upon him *honoris causâ* by Trinity College, Dublin.

Marshall's fame rests greatly upon the ability with which he taught anatomy in its relation to art. In 1853 he gave his first course of lectures on anatomy to the art students at Marlborough House, a course which he repeated when the art schools were removed to South Kensington. On 16 May 1873 he was appointed professor of anatomy at the Royal Academy. This office he held till his death, and his great facility in drawing on the blackboard gave additional attractions to his lectures. He died after a short illness on New-year's day 1891, at the age of seventy-two, leaving a widow, one son, and two daughters. He was buried at Ely.

As a surgeon, the name of John Marshall is connected with the introduction of the galvano-cautery and with the operation of the excision of varicose veins, a procedure

which was at first assailed with much virulence, but which has long since obtained a recognised position as a legitimate method of cure. His knowledge of physiology is attested by his work entitled 'The Outlines of Physiology, Human and Comparative,' 1867, 3 vols. 12mo, and by his four years' tenure of the Fullerian chair of physiology at the Royal Institution. His power of original observation is shown by his paper in the 'Philosophical Transactions' for 1850, 'On the Development of the Great Veins,' which has rendered his name familiar to every student of medicine, and by a second paper, 'On the Brain of a Bushwoman,' published in 1864. He fully grasped the requirements of medical students; the details of their education at the present time were to a large extent formulated by him, and he took a deep interest in the scheme of establishing a teaching university in London.

Marshall was one of the first to show that cholera might be spread by means of drinking water, and his report upon the outbreak of cholera in Broad Street, St. James's, London, in 1854, is still important and interesting. He invented the system of circular wards for hospitals, and published a pamphlet on the subject in 1879.

His chief works, apart from those already noticed, were: 1. 'A Description of the Human Body, its Structure and Functions,' London, 1860, 4to, with folio plates; 4th edit. 1883. 2. 'Anatomy for Artists,' London, 1878, royal 8vo; 2nd edit. 1883; 3rd edit. 1890. 3. 'A Rule of Proportion for the Human Figure,' 1878, fol. 4. 'A Series of Life-size Anatomical Diagrams,' seven sheets. 5. 'Physiological Diagrams,' life size, eleven sheets. He left two completed papers: 'On the Relations between the Weight of the Brain and its Parts, and the Stature and Mass of the Body,' and on 'The Brain of the late George Grote,' both of which were published in 1892, in the 'Journal of Anatomy and Physiology.'

A bust by Thomas Thornycroft, dated 1852, is in the possession of Mrs. Marshall. Another by Mr. Thomas Brock, R.A., dated 1887, will shortly be placed in University College; and a replica has been purchased by the Royal College of Surgeons of England. A portrait, in the oil-painting of the president and council of the Royal College of Surgeons of England, executed in 1885 by Mr. H. Jamyn Brooks, hangs in the hall of the college in Lincoln's Inn Fields.

[Information kindly supplied by Mrs. Marshall, Mr. Cadge, and Mr. J. Eric Erichsen, F.R.S.; Obituary Notices in Proceedings of Royal Society; Transactions of Royal Medical and Chirurgical Society of London, lxxiv. 16; Lancet, 1891, i. 117; British Medical Journal, 1891, i. 91.]

D'A. P.

MARSHALL, NATHANIEL, D.D. (*d.* 1730), divine, a native of Middlesex, was entered a pensioner of Emmanuel College, Cambridge, 8 July 1696. He was admitted to the degree of LL.B. in 1702, and afterwards took holy orders. In 1712 he preached before the Sons of the Clergy. He was lecturer at Aldermanbury Church, and curate of Kentish Town in January 1714–15, when, at the recommendation of the Prince of Wales, who admired his preaching, he was appointed one of the king's chaplains. On 26 March 1716 he became rector of the united parishes of St. Vedast, Foster Lane, and St. Michael-le-Querne, in the city of London (Malcolm, *Londinium Redivivum*, iv. 637); and in 1717 he was created D.D. at Cambridge by royal mandate. He was appointed canon of Windsor by patent dated 1 May 1722 (Le Neve, *Fasti*, ed. Hardy, iii. 407). He was also lecturer of the united parishes of St. Laurence Jewry and St. Martin, Ironmonger Lane. He died on 5 Feb. 1729–30, and was buried at St. Pancras.

By his wife Margaret he had eight children, the eldest of whom was in 1730 rector of St. John the Evangelist.

His publications are: 1. 'The Penitential Discipline of the Primitive Church, for the first 400 Years after Christ: together with its Declension from the Fifth Century, downwards to its Present State, impartially represented, by a Presbyter of the Church of England,' London, 1714, 8vo; reprinted in the 'Library of Anglo-Catholic Theology,' Oxford, 1844, 8vo. 2. 'A Defence of our Constitution in Church and State: or an Answer to the late Charge of the Non-Jurors, accusing us of Heresy and Schism, Perjury and Treason,' London, 1717, 8vo. 'Some Remarks' on this work, by Dr. A. A. Sykes, appeared in 1717; a 'Short Answer' is appended to Matthew Earbery's 'Admonition to Dr. Kennet,' 1717; and Hilkiah Bedford published, anonymously, 'A Vindication of the late Archbishop Sancroft and of . . . the rest of the Depriv'd Bishops from the Reflections of Mr. Marshal in his Defence, &c.,' London, 1717, 8vo. 3. 'The Genuine Works of St. Cyprian, with his Life, written by his own Deacon Pontius: all done into English from the Oxford edition, and illustrated with notes. To which is added, a Dissertation upon the case of heretical and schismatical Baptisms at the close of the Council of Carthage in 256; whose Acts are herewith published,' 2 parts, London, 1717, fol. In the judgment of Dr. Adam Clarke, Marshall in-

jured the work by displaying too boldly his party prejudices (Whiston, *Memoirs of Clarke*, 3rd edit. p. 99). 4. 'Sermons on Several Occasions,' 3 vols. London, 1731, 8vo, published by subscription by his widow, with a dedication to the queen. An additional volume was published by the Rev. T. Archer, M.A., from the author's original manuscripts, London, 1750, 8vo. Of Marshall's many separately published sermons, one entitled 'The Royal Pattern,' on the death of Queen Anne, passed through five editions in 1714; his funeral sermon on Richard Blundel, surgeon, 1718, is reprinted in Wilford's Memorials and Characters,' p. 411; and his sermon on the death of John Rogers, 1729, elicited 'Some Remarks' from 'Philalethes.'

[Addit. MS. 5876, f. 93; Bruggeman's View of English Editions, &c., p. 728; Cooke's Preacher's Assistant, ii. 225; Lathbury's Nonjurors, p. 270; Nichols's Lit. Anecd. i. 141, 153, 481, iii. 616, vii. 253; Secretan's Life of Nelson.]

T. C.

MARSHALL, STEPHEN (1594?–1655), presbyterian divine, was born at Godmanchester, Huntingdonshire, apparently about 1594. His father was a glover and very poor. As a boy Marshall went gleaning in the fields. He matriculated at the university of Cambridge on 1 April 1615 (Baker), entered as pensioner at Emmanuel College on 14 March 1616, and graduated B.A. in 1618, M.A. in 1622, proceeding B.D. in 1629. Leaving the university in 1618, he became private tutor to a gentleman in Suffolk. In 1618 he succeeded Richard Rogers (*d.* 21 April), the nonconformist, as lecturer at Wethersfield, Essex, where he boarded with one Wiltshire. When the neighbouring vicarage of Finchingfield, worth 200*l.* a year, fell vacant, the patron, Robert (afterwards Sir Robert) Kemp of Spains Hall, presented Marshall. On 10 Nov. 1629 he signed the petition to Laud drawn up by forty-nine beneficed and 'conformable' clergy in favour of Thomas Hooker [q. v.] In the report (12 June 1632) rendered to Laud, as the result of inquiry into the conduct of lecturers, by Robert Aylett [q. v.], a man evidently of conciliatory temper, it is stated that Marshall 'only preacheth on the holy days, and is in all very conformable.' In 1636 he was reported for 'irregularities and want of conformity,' but authority is wanting for the statement in Brook that he was suspended and silenced. On the contrary, Sir Nathaniel Brent [q. v.] described him to Laud in March 1637 as 'a dangerous person, but exceeding cunning. No man doubteth but that he hath an inconformable heart, but externally he observeth all. . . . He governeth the consciences of all the rich puritans in those parts and in many places far remote, and is grown very rich.' Brent speaks of his distributing a benefaction of 200*l.* from Lady Barnardiston, viz. 150*l.* towards the unifying scheme of John Durie (1596–1680) [q. v.], and 50*l.* to Anthony Thomas for preaching in Welsh. Brent's report throws light on Fuller's character of Marshall, that 'he was of so supple a soul that he brake not a joynt, yea, sprained not a sinew in all the alteration of times.' His unfriendly biographer professes to 'have great reason to believe . . . that he was once an earnest suitor to the late unhappy Duke of Buckingham for a deanry . . . the loss of which . . . made him turn schismatick.'

His great power was in the pulpit. In the first quarter of 1640 he was one of those who 'preached often out of their own parishes,' to influence the elections for the 'short parliament' on the side of the puritan leader, Robert Rich, second earl of Warwick, lord-lieutenant for Essex. On 17 Nov. 1640, shortly after the assembling of the Long parliament, he was one of the preachers before the commons at a solemn fast in St. Margaret's, Westminster. This was the first of a long succession of sermons, delivered to the same audience 'with a fervid eloquence which seemed to spurn control' (Marsden). The saying ascribed to Nye, his son-in-law (i.e. John Nye, not Philip), was probably spoken in jest, 'that if they had made his father a bishop, before he was too far engaged, it might have prevented all the war.' It is certain, however, that the 'intense emotions' excited by his pulpit handling of 'the great quarrel' (*ib.*) constituted a political force.

In ecclesiastical matters Marshall was at this crisis a leading advocate for a reformed episcopacy and liturgy. He had much to do with the ministers' 'petition' and 'remonstrance,' signed by over seven hundred of the moderate puritan clergy, and presented to the commons on 23 Jan. 1641. Clarendon accuses the managers of this petition (naming Marshall in particular) of cutting off the signatures from the original document, and attaching them to 'a new one, of a very different nature.' In a sense the charge is true. Several clerical petitions for reform had been forwarded to a committee in London; their general purport was formed into a common 'petition,' while the specific grievances, extracted from all, were arranged into a 'remonstrance' comprising nearly eighty articles. The names of all the various petitioners were appended to these documents, on the authority of a meeting of over eighty ministers. Clarendon is right in saying that

'some of the ministers complained;' their objection was only that the composite manifesto was too long for the patience of the house. While the 'remonstrance' was being debated in the commons, Marshall was taking part in the production of a famous pamphlet. His initials supplied the first letters of the portentous name 'Smectymnuus' [see CALAMY, EDMUND, the elder], adopted by five divines (Butler's 'Legion Smec'), three of them connected with Essex, in their 'Answer,' &c., 1641, 4to, to Joseph Hall [q.v.], then bishop of Exeter. 'Smectymnuus' was very much on the lines of the 'petition' and 'remonstrance;' it pleaded for reforms; but its postscript in another style, which to Masson suggests the hand of Milton, did much to accelerate the growing movement for the abolition of episcopacy. On 1 March the lords appointed a 'committee for innovations,' with a view to a scheme for saving the existing establishment. The chairman, Williams, bishop of Lincoln, on 12 March summoned Marshall and other divines [see BURGES, CORNELIUS] to assist. The committee held six sittings. Though nothing came of it, there was no fundamental disagreement among its members. Ussher's scheme of church government was accepted (as in 1661) by the puritan leaders; the genuineness of the scheme has been doubted, but it was published from Ussher's autograph copy by Nicholas Bernard, D.D. [q.v.], as 'The Reduction of Episcopacie unto the form of Synodical Government received in the Ancient Church,' &c., 1656, 4to (an imperfect draft, printed in 1641, was suppressed).

On 27 May the bill for the 'utter abolishing' of the existing episcopacy was introduced into the commons. According to Sir Simonds D'Ewes [q.v.], the motion for getting it into committee was sprung upon the house, as the result of a private conference (10 June) at which Marshall was present. D'Ewes was himself hurried into the house by Marshall to take part in the debate (11 June). Marshall's support of this drastic measure (not carried till Sept. 1642) shows that he had already passed from a policy of reform to one of remodelling; but there was no indication as yet of his preference for a presbyterian model. On the contrary, he joined in the letter (12 July) which a number of English divines despatched to Scotland to feel the pulse of the general assembly on the question of independency. Early in 1642 the House of Commons sanctioned the wish of the parishioners of St. Margaret's, Westminster, to have Marshall as one of the seven morning lecturers, who preached daily in rotation at 6 A.M., with a salary of 300*l.* apiece. The parishioners of Finchingfield, headed by Kemp, petitioned against the arrangement: although the petition was rejected, Marshall was allowed to retain the vicarage, Letmale acting as his assistant. For seven years he had no administration of the communion at Finchingfield. By 22 July he was ready to unite with other divines in a letter to the Scottish general assembly, expressing a desire for 'the presbyterian government, which hath just and evident foundation, both in the word of God and religious reason.'

Later in the year he became one of the chaplains to the regiment of Robert Devereux, third earl of Essex [q.v.], and went 'praying from regiment to regiment at Edgehill' (Sunday, 23 Oct.) Clarendon charges him and Calibute Downing [q.v.] with absolving the 150 prisoners taken by the royalists at Brentford (13 Nov.) of their oath, when released, not to bear arms against the king; with some reason Oldmixon questions this story. While Marshall threw himself with all his vigour into the parliamentary cause, and even justified (in 1643) the abstract right of an oppressed subject to resort to arms, yet the war, as he viewed it, was in defence of the legitimate authority of parliament against a faction; he drew the usual distinction between the party and the person of the monarch.

To the Westminster Assembly of Divines he was summoned (12 July 1643) among the first nominees of the committee for that purpose. Shortly afterwards he was despatched to Scotland as one of the assembly's commissioners to the Scottish general assembly, Philip Nye [q.v.] being the other. The commissioners landed at Leith on Monday 7 Aug.; ten days later they took part in the unanimous acceptance of the 'solemn league and covenant' [see HENDERSON, ALEXANDER, 1583?–1646]. Marshall preached in the Tron Church, Edinburgh, on 20 Aug. 'with great contentment' of his hearers, returning to London in September. On 16 Dec. Marshall was appointed chairman of a sub-committee of five who were to meet the Scottish delegates and prepare a directory for public worship. He drafted the section on 'preaching of the word,' but did not satisfy his Scottish coadjutors, though they admitted him to be 'the best preacher . . . in England.' Lightfoot joined him in successfully opposing, in the section on 'the Lord's day,' the introduction of the clause 'that there be no feasting on the sabbath.' In the discussion on the catechism he disclaimed (with George Gillespie [q.v.]) any intention 'to tie them to those words and no other.' He signed

the declaration issued by the assembly on 23 Dec. 1643, dissuading from the formation of independent churches, but acknowledging 'whatever should appear to be the rights of particular congregations, according to the word.' The parliamentary 'committee of accommodation' (appointed 13 Sept. 1644) chose him on a sub-committee (20 Sept.) of six divines to devise a *modus vivendi* between presbyterians and independents. Negotiations were suspended when the presbyterians demanded their own legal establishment as a preliminary to the question of according indulgence to others. The failure was not due to Marshall, who thought an accommodation possible in what Baillie calls 'a middle way of his own.' His presbyterianism was never sufficiently severe for the Scottish delegates.

Parliament appointed Marshall as one of the divines to wait on Laud in the interval (4–10 Jan. 1645) between his sentence and execution; he appears to have been present on the scaffold. The Uxbridge conference (30 Jan.–18 Feb.) he attended, not as a commissioner, but as an assistant to the parliamentary commissioners. He preached at Uxbridge to his party in the large room of their inn. By this time he had reached the point of contending, along with Henderson, for a presbyterian polity as *jure divino*; a claim which shattered the last hope of a compromise with episcopacy. On 7 July he delivered to the commons the draft of church government agreed upon by the Westminster assembly; on 16 July he was fortified with the assembly's letter, as his credential to Scotland; he was back by 22 Oct. On 9 Nov. the 'committee of accommodation' was revived, and held sittings till 9 March 1646, without reaching any agreement, the presbyterians complaining that the independents seemed to desire liberty of conscience not only 'for themselves, but for all men.'

The commons on 14 March issued an ordinance directing the arrangement of presbyteries throughout the country by parliamentary commissioners. Marshall brought this before the assembly (20 March) as virtually 'superseding the synod;' the assembly's petition against the ordinance was presented by him (23 March); after long debate it was voted (11 April) a breach of privilege. The petition (presented 29 May) from three hundred ministers of Suffolk and Essex was evidently Marshall's work. On 6 June an ordinance directed the immediate settling 'of the presbyterial government in the county of Essex.' The settlement was completed by ordinance of 31 Jan. 1647. Finchingfield was placed in the tenth or Hinckford classis containing twenty-two parishes; the lay elders under the parliamentary presbyterianism (differing materially from the Scottish system) largely outnumbered the ministers in the classis; with Marshall and Letmale went four elders, including the patron.

Marshall had received on 9 April 1646 the thanks of the assembly for his book against the baptists; he invited the assembly to the public funeral (22 Oct.) of Essex in the name of the executors. He accompanied the parliamentary commissioners to Newcastle-on-Tyne in January 1647, along with Joseph Caryl [q. v.] Between February and July they acted as chaplains (receiving 500*l.* apiece) at Holmby House, Northamptonshire; Charles never attended the sermons, and (according to the anonymous 'Life') said grace himself and began his dinner, while Marshall was invoking a blessing at inordinate length. In public services Marshall sometimes prayed for two hours. With Tuckney and Ward of Ipswich he was appointed (19 Oct. 1647) to prepare the 'shorter catechism.' He was a third time in Scotland, with Charles Herle [q. v.], in February–March 1648. On 21 June 1648 he was placed on the Westminster assembly's committee for selecting the proof texts for the divine right of presbyterianism. This is the last mention of him in the assembly's minutes. In September–November he was again with the king in the Isle of Wight, taking part in the written discussion on episcopacy against the royalist divines.

L'Estrange ranks Marshall with justifiers of the execution of Charles, but has no proofs in point. As he did not belong to the London province, his name could not be appended to either of the presbyterian manifestos against the trial and sentence. But Giles Firmin [q. v.] says he was 'so troubled about the king's death' that on Sunday, 28 Jan. 1649, he interceded with the heads of the army, 'and had it not been for one whom I will not name, who was very opposite and unmovable, he would have persuaded Cromwell to save the king. This is truth.' With Caryl, Nye, and others he was employed in April 1649 in an unsuccessful endeavour to induce the secluded members to resume their places in parliament. In 1650 he made charitable benefactions, a 'messuage and tenement' with 'Boyton meadow, containing three acres,' yielding 40*s.* a year for 'wood to the poor' of Finchingfield; and 'Great Wingey, a nominal manor' for a lecture at Wethersfield. In 1651 he left Finchingfield to become town preacher at Ipswich, officiating in St. Mary's at the Quay. Late in 1653 he was one of the commissioners ap-

pointed by the 'little parliament' to draw up 'fundamentals of religion.' Baxter, who met him at this business, calls him 'a sober worthy man.' It was Baxter's opinion that if Ussher, Marshall, and Jeremiah Burroughes [q. v.] had been fair specimens of their respective parties, the differences between episcopalian, presbyterian, and independent would have been easily composed. On 20 March 1654 Marshall was appointed one of Cromwell's 'triers;' most of these were independents, but there were some presbyterians of high standing, e.g. John Arrowsmith, D.D. [q. v.], Caryl, and Tuckney, and a few baptists such as Henry Jessey [q. v.] Heylyn, following Clement Walker, asserts that Marshall 'warped to the independents;' Fuller reports that 'he is said on his deathbed to have given full satisfaction' in regard to the sincerity of his presbyterianism. Some months before his death he lost the use of his hands from gout. Giles Firmin attended him at the last.

He died of consumption on 19 Nov. 1655 in London; he was buried on 23 Nov. with great solemnity in the south aisle of Westminster Abbey; his remains were taken up on 14 Sept. 1661 (by royal warrant of 12 Sept.) and cast into a pit 'at the back door of the prebendary's lodgings' in St. Margaret's churchyard. He was of middle height, swarthy, and broad-shouldered, with a trick of rolling his eyes about in conversation, not fixing them on those whom he addressed; his gait was 'shackling,' and he had no polish of manner. He could turn a jest, and 'he frequently read himself asleep with a playbook or romance.' He married, about 1629, a rich widow, Elizabeth, daughter of John Dutton of Dutton, Cheshire. She died before him; her estate was settled on herself, with power of disposal to her children, which she exercised. On his marriage Wiltshire is said to have settled an estate of 30*l.* or 40*l.* a year on him and his wife, but this Firmin denies. He is said to have died worth 10,000*l.* The anonymous 'Life' accuses him of neglecting his father in his old age. He had a son (drowned at Hamburg) and six daughters, three of whom died before him. He was an indulgent father, and allowed his daughters to dress in unpuritanical fashion. His will, with codicil (12 Nov. 1655), was proved on 11 Feb. 1656 by Susan or Susanna Marshall, his only unmarried daughter. His deceased daughters had married respectively William Venter, John Nye (son of Philip), and John Vale; the other two were Jane, wife of Peter Smith, and Mary, wife of Langham. Some of his children, says Firmin, 'were very pious, the rest hopeful.' Marshall's sister married Thomas Newman, ejected in 1662 from Heydon, Norfolk. Beck and Nan Marshall, actresses at the king's theatre, were daughters of Stephen Marshall, according to Pepys, who admired the acting and the handsome hand of Beck Marshall, and reports a 'falling out' between her and Nell Gwyn, when the 'presbyter's praying daughter' was worsted in the strife of tongues. Pepys is clearly wrong as to the parentage of the actresses; they are said to have been daughters of a clergyman named Marshall, who was at some time chaplain to Gilbert Gerard, lord Gerard (*d.* 1622) of Gerards Bromley, Staffordshire. Toulmin gives authority for the statement that one of them, 'a woman of virtue,' had been 'tricked into a sham marriage by a nobleman.'

Clarendon thinks the influence exercised on parliament by Marshall, whom he couples with Burges, was greater than that of Laud at court (on this Stanley founds his odd description of Marshall as 'primate of the presbyterian church'). Laud's was a master mind, which originated a policy and impressed it upon others. Marshall was himself impressed by the action of stronger minds; he was listened to because no man could rival his power of translating the dominant sentiment of his party into the language of irresistible appeal. His sermons, denuded of the preacher's living passion, often have the effect of uncouth rhapsodies. His funeral sermon for Pym (December 1643) made an indelible impression, and is the finest extant specimen of his pulpit eloquence as well as of his 'feeling and discernment' (Marsden). His ordinary preaching is described as plain and homely, seasoned with 'odd country phrases' and 'very taking with a country auditory.' Throughout life he preached on an average three times a week, but, says his biographer, 'he had an art of spreading his butter very thin.' Cleveland in 'The Rebel Scot' has the phrase 'roar like Marshall, that Geneva bull,' &c. His great sermons he frequently repeated; his 'Meroz Cursed,' printed in 1641, had been delivered 'threescore times.' Edmund Hickeringill [q. v.], in his 'Curse Ye Meroz,' 1680, refers to this 'common theme' as having 'usher'd in, as well as promoted, the late bloody civil wars.' He was a man of natural ability rather than learning, having 'little Greek and no Hebrew;' hence he declined all university preferment and never commenced D.D. His argumentative pieces, calm in style and cautious in treatment, are the productions of a mind that saw various sides of a question, and really strove to enter into the difficulties of others. Writers like Heylyn,

Wood, Echard, and Zachary Grey have heaped invective on his memory; they add nothing of moment to what Clarendon has said in better taste. Marsden has given a wiser estimate of him. He was no demagogue; he accumulated no preferments; his private life was exemplary. The consistency of his career is in his lifelong devotion to the interests of evangelical religion as he understood it, all else with him being means to an end.

He published, besides some twenty-five separate sermons on public occasions, 1640–1650, often with striking titles: 1. 'A True and Succinct Relation of the late Battel neere Kineton,' &c., 1642, fol. 2. 'A Copy of a Letter . . . for the necessary Vindication of himself and his Ministry . . . And . . . the Lawfulnesse of the Parliaments taking up Defensive Arms,' &c., 1643, 4to (in reply to an anonymous 'Letter of Spiritual Advice,' &c., 1643, 4to). 3. 'A Defence of Infant Baptism, in answer to . . . Tombes,' &c., 1646, 4to. 4. 'An Expedient to preserve Peace and Amitie among Dissenting Brethren,' &c., 1646, 4to. 5. 'An Apology for the Sequestered Clergy,' &c., 1649, 4to. His speech at Guildhall, 27 Oct. 1643, is printed with Vane's in 'Two Speeches,' &c., 1643, 4to. Some of his sermons on evangelical topics were published posthumously by Giles Firmin. His part in the written discussion of 1648 was reprinted in 'Questions between Conformists and Nonconformists,' &c., 1681, 4to, by G. F., i.e. Giles Firmin.

[The Godly Man's Legacy . . . the Life of . . . Stephen Marshal . . . by way of Letter to a Friend, not printed till 1680, seems to have been written soon after the Restoration; it contains much gossip, some of it unsavoury, but the writer evidently knew Marshall, and furnishes particulars which may be accepted with allowance for caricature; some corrections will be found in 'A Brief Vindication of Mr. Stephen Marshal,' by Firmin, appended to Questions between Conformists and Nonconformists, 1681. The life in Brook's Lives of the Puritans, 1813, iii. 241, is meagre; there are some valuable additions in Davids's Evang. Nonconformity in Essex, 1863, pp. 184, 190, 290, 392 sq.; Cal. State Papers, Dom. 1636–7, pp. 260, 545; Clement Walker's Hist. of Independency, 1648–9 (reprinted 1661), i. 79 sq., ii. 157; Fuller's Church Hist. of Britain, 1655, xi. 174 sq.; Fuller's Worthies, 1672, ii. 52 sq.; Heylyn's Aerius Redivivus, 1670, p. 479; L'Estrange's Dissenters' Sayings, 1681, pt. ii.; Wood's Athenæ Oxon. (Bliss), iii. 76, 173, 477, 682, 963 sq., 979 sq.; Wood's Fasti (Bliss), i. 372; Reliquiæ Baxterianæ, 1696, i. 42, 62, ii. 197; Clarendon's Hist. of the Rebellion, 1707, i. 204, 302, ii. 81; Rushworth's Historical Collections, Abridged, 1708, iv. 571, 576, v. 453, vi. 336; Walker's Sufferings of the Clergy, 1714, i. 15; Calamy's Continuation, 1727, i. 467, ii. 737; Oldmixon's Hist. of Engl. 1730, ii. 214; Peck's Desiderata Curiosa, 1779, ii. 387 sq.; Neal's Hist. of the Puritans (Toulmin), 1822, iii. 3, 204, 211, 218, 255 sq., 296, 305, 423 sq., iv. 89, 93, 133 sq., 502; William's Life of P. Henry, 1825, p. 6; Aiton's Life of Henderson, 1836, pp. 505 sq.; Baillie's Letters and Journals (Laing), 1841, vols. ii. and iii.; Acts of General Assembly of Church of Scotland, 1843, pp. 49, 66; Stanley Papers (Chetham Society), 1853, ii. 173 sq. (cf. Ormerod's Cheshire, 1882, i. 653); Pepys's Diary (Braybrooke), 1854, iii. 289; Notes and Queries, 18 Dec. 1858, p. 510; Cox's Literature of the Sabbath Question, 1865, i. 229; Stanley's Westminster Abbey, 1868, pp. 225, 438; Masson's Life of Milton, 1871, ii. 219 sq., 260 sq.; Marsden's Later Puritans, 1872, pp. 117 sq.; Mitchell and Struthers's Minutes of Westminster Assembly, 1874, pp. 92 sq.; Hook's Life of Laud, 1875, p. 379; Chester's Registers of St. Peter, Westminster, 1876, pp. 149, 523; Browne's Hist. Congr. Norf. and Suff., 1877, p. 151; Mitchell's Westminster Assembly, 1883, pp. 98, 214, 409 sq.; Gardiner's Great Civil War, 1886, i. 268 sq., 314; Shaw's Introd. to Minutes of Manchester Presbyterian Classis (Chetham Society), 1890, i. xxxvi sq.; information from the master of Emmanuel; Marshall's will. The parish register of Godmanchester does not begin till 1604.] A. G.

MARSHALL, THOMAS (1621–1685), dean of Gloucester, son of Thomas Marshall, was born at Barkby in Leicestershire, and baptised there on 9 Jan. 1620–1. He was educated first under Francis Foe, vicar of Barkby, matriculated at Oxford on 23 Oct. 1640, as a batler of Lincoln College, and was Traps scholar from 31 July 1641 till 1648. Towards the close of the following year, Oxford being garrisoned for the king, Marshall served in the regiment of Henry, earl of Dover, at his own expense; in consideration he was excused all fees when graduating B.A. on 9 July 1645. On the approach of a parliamentary visitation in 1647 Marshall quitted the university and went abroad. On 14 July 1648 he was expelled for absence by the visitors. Proceeding to Rotterdam, he became preacher to the company of merchant adventurers in that city at the end of 1650. In 1656, on the removal of the merchants to Dort, he accompanied them and remained there for sixteen years. On 1 July 1661 he graduated B.D. at Oxford.

Marshall was an enthusiastic student of Anglo-Saxon and Gothic. The excellence of his 'Observations' on Anglo-Saxon and Gothic versions of the gospel, which he published in 1665, led to his unsolicited election to a fellowship of Lincoln College on 17 Dec.

1668. He proceeded D.D. on 28 June of the following year, and was chosen Rector of his college on 19 Oct. 1672. Soon after he was made chaplain in ordinary to the king. He was rector of Bladon, near Woodstock, from May 1680 to February 1682, and was installed dean of Gloucester on 30 April 1681. In 1681 and 1684 he was one of the delegates for the chancellor of the university, James, duke of Ormonde, who was absent in Ireland.

Marshall died suddenly in Lincoln College, about 11 P.M., on Easter Eve, 18 April 1685, and was buried in the chancel of All Saints' Church, Oxford. A memorial stone in the floor, with a Latin inscription, marks the spot. His portrait is in the hall of Lincoln College, and an engraved representation of him was on the title-page of the 'Oxford Almanack' for 1743. He left the residue of his estate to Lincoln College, for the maintenance of poor scholars. 'Marshall's scholars' were regularly elected from 1688 to 1765, when the scholarships ceased to be distinctively designated.

Marshall is said to have been a good preacher, but his fame rests on his philological learning, especially in early Teutonic languages, and the interest in them which he contrived to excite in the university. Franciscus Junius, from whom he had formerly received instruction, removed to Oxford in 1676, and lived opposite to Lincoln College, in order to be near him. He bequeathed many books and manuscripts to the public library of the university, which are still kept together. The manuscripts include several of his own composition—grammars and lexicons of the Coptic, Arabic, Gothic, and Saxon tongues. His bequests to Lincoln College Library include his collection of pamphlets, 'mostly concerning the late troubles in England.' His Socinian books were left to John Kettlewell [q. v.], whom he made his executor, and 20*l.* to Abigail Foe, widow of Francis Foe, his much honoured school-master. A manuscript 'Collationes Psalteriorum Græc.,' by him, is preserved in the Bodleian Library (Auct. D. 3, 18). Many letters of his to Samuel Clarke of Merton College are in the British Museum (*Addit. MSS.* 4276, 22905). Other letters to Sheldon and Sancroft are among the Tanner MSS. in the Bodleian. A copy of his will is in 'Registrum Medium' of Lincoln Coll. ff. 216–17.

Besides his 'Observationes in Evangeliorum Versiones perantiquas duas, Gothicas scil. et Anglo-Saxonicas' (Dort, 1665; Amsterdam, 1684), he published anonymously 'The Catechism set forth in the Book of Common Prayer,' Oxford, 1679, 1680, 1700. To the later editions was added 'An Essay of Questions and Answers,' also by Marshall. The work (which is small) was translated into Welsh by John Williams of Jesus College, Cambridge, and published at Oxford in 1682. He edited J. Abudacnus's 'Historia Jacubitarum seu Coptorum, in Egypto,' Oxford, 1675, 4to, and wrote a prefatory epistle to Thomas Hyde's translation of the Gospels and Acts into the Malayan tongue, Oxford, 1677. He also assisted in the compilation of Parr's 'Life of Archbishop Ussher' (published the year after Marshall's death), for whom he had entertained a great admiration from his student days.

Another Thomas Marshall published three sermons under the title of 'The King's Censure upon Recusants,' London, 1654. The two are confused by Watt.

[Wood's Athenæ (Bliss), vol. iv. cols. 170–2, vol. iii. col. 1141; Wood's Fasti (Bliss), vol. ii. cols. 78, 254, 310; Foster's Alumni, 1500–1714; Burrows's Reg. of Visitors of Univ. of Oxford, pp. 165, 507; Steven's Hist. of the Scottish Church in Rotterdam, pp. 300–1, 325–6; Balen's Beschryvinge der Stad Dordrecht, pp. 194–5; Le Neve's Fasti (Hardy), i. 444, iii. 558; Wood's Colleges and Halls (Gutch), App., pp. 149–50; Clark's Life and Times of Antony Wood (Oxford Hist. Soc.), p. 316; Nichols's Leicestershire, iii. 46, 48, 50; Memoirs of Kettlewell, pp. 32–3, 125–6; Macray's Annals of the Bodleian Library, pp. 129, 154; Bernard's Cat. Libr. MSS. Angliæ, i. 272, 373–4; information from the Rev. Andrew Clark of Lincoln College.] B. P.

MARSHALL, THOMAS FALCON (1818–1878), artist, born at Liverpool in December 1818, early showed great promise as an artist. His practice chiefly lay in Manchester and his native town. To the Liverpool Academy Exhibition of 1836 he contributed four pictures. In 1840 he was awarded a silver medal by the Society of Arts for an oil-painting of a figure subject. He exhibited for the first of many times at the Royal Academy in 1839. About 1847 he removed to London. At the Royal Academy he exhibited in all sixty works, at the British Institute forty, and at the Suffolk Street Gallery forty-two; but he was throughout his life always well represented at the Liverpool and Manchester exhibitions, and probably most of his best works are to be found in South Lancashire. He had a versatile talent, and practised with success portraiture, landscape, genre, and history. In the national collection at South Kensington he is represented by 'The Coming Footstep' (1847). 'The Parting Day' and 'Sad News from the Seat of War' are also good examples of his

work. He died at Kensington on 26 March 1878.

[Art Journal, 1878, p. 169; Roy. Acad. Catalogues; A. Graves's Dict. of Artists; Bryan's Dict. of Artists.] A. N.

MARSHALL, THOMAS WILLIAM (1818–1877), catholic controversialist, son of John Marshall, who in the time of Sir Robert Peel was government agent for colonising New South Wales, was born in 1818, and educated at Trinity College, Cambridge, where he graduated B.A. in 1840. Taking orders he was appointed curate of Swallowcliffe and Anstey, Wiltshire. In 1844 he published a bulky work entitled 'Notes on the Episcopal Polity of the Holy Catholic Church: with some Account of the Development of the Modern Religious Systems,' London, 1844, 8vo. In 1845 he joined the Roman catholic church, and resigned his curacy. He subsequently became an inspector of schools and published 'Tabulated Reports on Roman Catholic Schools, inspected in the South and East of England and in South Wales,' 1859. A later work by him, 'Christian Missions; their Agents, their Method, and their Results,' 3 vols. London, 1862, 8vo, embodied extensive research, and passed through several editions in this country and the United States; it has been translated into French and other European languages, and Pope Pius IX acknowledged its value by bestowing on the author the cross of the order of St. Gregory. Among his other works are: 'Church Defence;' 'Christianity in China: a fragment,' London, 1858, 8vo; 'Catholic Missions in Southern India,' London, 1865, 8vo, in conjunction with the Rev. W. Strickland, S.J.; and 'My Clerical Friends and their Relation to Modern Thought,' London, 1873, 8vo. About 1873 he visited the United States and lectured in most of the large towns on subjects connected with the catholic religion; and he received the degree of LL.D. from the college of Georgetown. After his return to England Marshall published 'Protestant Journalism' (anon.), London, 1874, 8vo; and contributed to the 'Tablet' a series of articles on 'Religious Contrasts,' 1875–6, on 'The Protestant Tradition,' June–Dec. 1876, and on 'Ritualism,' 1877 (incomplete). Marshall died at Surbiton, Surrey, on 14 Dec. 1877, and was buried at Mortlake.

[Gondon's Motifs de Conversion de dix Ministres Anglicans, pp. 20–37; Gondon's Conversion de Cent Cinquante Ministres Anglicans, pp. 90–102; Gibbon's Bibl. Dict. of the Eng. Catholics, vol. iv. (M.S.); Browne's Annals of the Tractarian Movement, 1861, p. 100; Tablet, December 1877, pp. 775, 822.] T. C.

MARSHALL, WALTER (1628–1680), presbyterian divine, born at Bishop Wearmouth, Durham, 15 June 1628, was the son of Walter Marshall, curate of that place from 1619 to 1629. At the age of eleven he was elected a scholar of Winchester College. He proceeded thence to New College, Oxford, where he graduated B.A. and was elected a fellow 1650. From 15 Dec. 1657 to 1661 he was a fellow of Winchester (Kirby, *Winchester Scholars*). In 1661 he was presented to the living of Hursley, four miles from Winchester. The patron, Richard Major, father of Richard Cromwell's wife, was a peaceable country squire who 'did not like sectaries' (*Cromwell's Letters*), and the connection between him and Marshall was soon dissolved. He was ejected by the Act of Uniformity in 1662, but soon after settled as minister of an independent congregation at Gosport.

Marshall experienced much mental disquiet before he attained peace of mind. The works of Baxter, which he studied deeply, produced in him a profound melancholy. He appealed to their author and to Dr. Thomas Goodwin [q. v.], who replied that he took them too 'legally.' He died at Gosport, Hampshire, shortly before August 1680. His funeral sermon was preached by Samuel Tomlyns, M.A., of Andover, and was printed, with a dedication to Lady Anne Constantine and Mrs. Mary Fiennes, and with an epistle to the inhabitants of Gosport and the county of Southampton, dated 23 Aug. 1680.

Marshall's chief work, 'The Gospel Mystery of Sanctification,' was not published till 1692. A short preface, signed 'N. N.,' and dated (in the 2nd edit. 1714) 21 July 1692, furnishes a few details of his life. A 'Recommendatory Letter,' by James Hervey (1714–1758) [q.v.], dated 5 Nov. 1756, is prefixed to the 6th edit. 1761. In his 'Theron and Aspasio,' Hervey also speaks highly of Marshall's work, saying that 'no man knows better the human heart than he,' and mentions it as the first book after the Bible that he would choose if banished to a desert island. Joseph Bellamy of New England made large quotations from 'The Gospel Mystery' in his 'Letters and Dialogues between Theron, Paulinus, and Aspasio,' London, 1761, as also did Hervey in his 'Polyglott,' published the same year. Marshall's work became extremely popular, and numerous editions and abridgments have been published up to a recent date. The third large-type edition was published at Edinburgh, 1887.

An elder brother, John Marshall, was elected a scholar at Winchester in 1637, aged

twelve. He also become a fellow of New College in 1645, and was appointed rector of Morestead, Winchester. He died in 1670.

[Kirby's Winchester Scholars, pp. 12, 178; Bogue and Bennett's Hist. of Dissenters, i. 454, which does not give the date of Marshall's death correctly; Calamy's Baxter, Lond. 1713, ii. 347; Woodward's Hist. of Hampshire, ii. 95, 127; Hervey's Works, Edinb. 1769, passim; registers of Bishop Wearmouth, per Archdeacon Long.]

C. F. S.

MARSHALL, WILLIAM (*fl.* 1535), reformer, printer, and translator, appears at one time to have been clerk to Sir Richard Broke [q. v.], chief baron of the exchequer. He had some acquaintance with Sir Thomas More, who is said to have made some effort to obtain an office for him at court (Brewer, *Letters and Papers of Henry VIII*, vol. iv. pt. iii. App. 133). He adopted with enthusiasm the views of the protestant reformers, and eagerly advocated Catherine's divorce. He appears to have consequently secured some interest with Anne Boleyn, and in 1535 was one of Cromwell's confidential agents. Probably through Anne's favour he obtained a license for printing books, and his main occupation from about 1534 seems to have been in preparing works for his press (Ames, ed. Herbert, i. 371). In 1534, when he first began literary work, he was living in Wood Street. Writing to Cromwell on 1 April 1534, he says: 'I send you two books now finished of the Gift of Constantine; I think there was none ever better set forth for defacing of the pope of Rome. Erasmus lately wrote a work on our common creed . . . which I will have from the printers as soon as God sends me money and send a couple of them bound to you. I trust you will like the translation; it cost me labour and money' (Gairdner, *Letters and Papers*, vol. vii.) Erasmus's work appeared under the title 'Maner and Forme of Confession' or 'Erasmus of Confession.' Writing again about the same date he says he has done Constantine and Erasmus on the Creed, and hopes to print 'De veteri et novo Deo' immediately after Easter, which, together with a 'Prymer in Englysshe,' both printed by John Byddell, appeared later on in the year. He also borrowed 20*l.* from Cromwell to enable him to publish 'The Defence of Peace.' This appeared on 27 July 1535. It is a translation of Marsilio of Padua's 'Defensorium Pacis,' written in the fourteenth century, against the temporal power of the pope. It was printed by Robert Wyer, and Marshall says his object is 'tc helpe further and profyte the chrysten com[m]enweale to the uttermost of my power, namely and pryncypally in those busynesses and troubles, whereby it is and before this tyme hath ben unjustly molested, vexed, and troubled by the spyrytuall and ecclesjastycall tyraunt.' Marshall gave twenty-four copies to be distributed among the monks of Charterhouse, 'of whom many took them saying they would read them if the president licensed them. The third day they sent them back, saying that the president had commanded them so to do. One John Rochester took one and kept it four or five days and then burnt it, which is good matter to lay to them when your pleasure shall be to visit them' (*Letter to Cromwell*, October 1535; Gairdner, ix. 523). In the same year appeared his 'Pyctures and Ymages,' printed by John Gough (*fl.* 1528–1556) [q. v.], of which Lord-chancellor Thomas Audeley [q. v.] wrote to Cromwell that 'the book will make much business should it go forth,' and expressed an intention of sending 'for the printer to stop' it. Thomas Broke, writing 11 Sept. 1535, says that 'the people greatly murmur at it' (*ib.* pp. 345, 358). Marshall's energy appears to have involved him in financial difficulties. Writing to Cromwell in 1536, he says: 'The "Defence of Peace" cost over 34*l.*; though the best book in English against the usurped (*sic*) book of the Bishop of Rome, it has not sold.' His brother Thomas, who was parson of South Molton, Devonshire, had become bound for the 20*l.* he had borrowed from Cromwell, and proceedings were instituted against him by John Gostwick, treasurer of the first fruits. Marshall begged Cromwell to stay the action at least for a season, as his brother's house and chattels would not suffice to pay the debt, and asked the minister to bestow upon his brother Thomas or his son Richard one of the preferments which he had heard Reginald Pole [q. v.] was about to lose, 'if but the little prebend he has in Salisbury, 18*l.* a year or the little deanery of Wynbourne Mynster worth 40 marks.' The request appears to have been refused. In 1542 appeared Marshall's 'An Abridgement of Sebastian Munster's Chronicle,' printed by Robert Wyer. The date of his death is unknown. Marshall was married and had a son, Richard.

Ames also attributes to Marshall the 'Chrysten Bysshop and Counterfayte Bysshop,' n.d., printed by John Gough.

[Preface to the Defence of Peace, in British Museum; Letters and Papers of Henry VIII, ed. Brewer, iv. iii. ed. Gairdner, passim; Ames's Typographical Antiquities, ed. Herbert, pp. 385, 388, 397, 500; Cat. Early Printed Books; Tanner's Bibl. Brit.]

A. F. P.

MARSHALL, WILLIAM (*fl.* 1630–1650), the most prolific of the early English engravers, worked throughout the reign of Charles I. He confined himself entirely to the illustration of books, and the portraits and title-pages which he executed for Moseley and other booksellers are extremely numerous. Some of Marshall's plates are engraved with miniature-like delicacy and finish, and have a pleasing effect; but the majority, probably on account of the low rate of remuneration at which he was compelled to work, are coarse and unsatisfactory; the portraits in Fuller's 'Holy State,' 1642, are particularly poor. From the monotony in the style of his ornaments it is concluded that Marshall worked chiefly from his own designs. Among his many portraits, which are valued on account of their scarcity and historical interest, the best are those of John Donne at the age of eighteen (frontispiece to his 'Poems,' 1635); John Milton at the age of twenty-one, with some Greek lines by the poet, in which he sarcastically alludes to the elderly appearance which Marshall has given him ('Juvenile Poems,' 1645); Shakespeare ('Plays,' 1640); Francis Bacon ('Advancement of Learning,' 1640); Charles I on horseback; Sir Thomas Fairfax on horseback, after E. Bower, 1647; Archbishop Ussher; Nathaniel Bernard, S.T.P.; Charles Saltonstall ('Art of Navigation,' 1642); Sir Robert Stapylton (translation of Strada's 'De Bello Belgico,' 1650); Joannes Banfi; and Bathusa Makins, governess to Princess Elizabeth. At the Sykes sale Marshall's portrait of William Alexander, earl of Stirling ('Recreation of the Muses,' 1637) fetched twenty guineas, and that of Margaret Smith, lady Herbert (the only impression known), twenty-five guineas. The title-page to Braithwait's 'Arcadian Princess,' 1635, is perhaps the best of his plates of that class, and the emblematical frontispiece to Εἰκὼν Βασιλικὴ, 1648, the most familiar.

[Walpole's Anecdotes of Painting; Strutt's Dict. of Engravers; Dodd's Memoirs of English Engravers, in Brit. Mus. Add. MSS. 33403.]

F. M. O'D.

MARSHALL, WILLIAM (1745–1818), agriculturist and philologist, was baptised on 28 July 1745 at Sinnington, in the North Riding of Yorkshire. He himself states that he was 'born a farmer, and that he could trace his blood through the veins of agriculturists for upwards of four hundred years,' but that, from the age of fifteen, he was 'trained to traffic, and wandered in the ways of commerce in a distant climate (the West Indies) for fourteen years;' but after 'a violent fit of illness' he returned to this country, and in 1774 undertook the management of a farm of three hundred acres near Croydon in Surrey. Here he wrote his first work entitled 'Minutes of Agriculture made on a Farm of three hundred acres of various soils near Croydon . . . published as a Sketch of the actual Business of a Farm,' London, 1778, 4to. Dr. Johnson, to whom the manuscript was submitted, disapproved of certain passages sanctioning work on Sunday in harvest-time (Boswell, *Life of Johnson*, ch. xxxix.) These passages were subsequently cancelled. In a note in the second edition of the 'Minutes' (1799, p. 70) Marshall says: 'That which was published, and is now offered again to the public, is, in effect, what Dr. Johnson approved; or let me put it in the most cautious terms, that of which Dr. Johnson did not disapprove.'

In 1779 Marshall published 'Experiments and Observations concerning Agriculture and the Weather,' and in 1780 he was appointed agent in Norfolk on the landed estate of Sir Harbord Harbord. To the 'Philosophical Transactions' he contributed in 1783 'An Account of the Black Canker Caterpillar which destroys the Turnips in Norfolk.' This is quoted in Kirby and Spence's 'Entomology' (1st edit. i. 186) as the only authority for information on the subject. Marshall left Norfolk in 1784 and settled at Stafford, where he was busily occupied in arranging and printing his works. His 'Arbustum Americanum, the American Grove, or an Alphabetical Catalogue of Forest Trees and Shrubs, natives of the American United States,' appeared in 1785. From 1786 to 1808 he resided in Clement's Inn, London, during the winters, and travelled during the summers in the country.

His chief publication was 'A General Survey, from personal experience, observation, and enquiry, of the Rural Economy of England,' dividing the country into six agricultural departments. In 1787 the first two volumes appeared, dealing with the eastern division (exemplified in Norfolk); the northern (dealing with Yorkshire), followed in 2 vols. in 1788; the west central (treating of Gloucestershire) in 2 vols. in 1789; the midland (Leicestershire, &c.) in 2 vols. in 1790 (2nd edit. 1796); the western (Devonshire, Somerset, Dorset, and Cornwall), 2 vols. 1796; and the southern (Kent, Surrey, Sussex, and Hampshire, 2 vols. 1798; to a second edit. of the last, 1799, the author prefixed a sketch of the 'Vale of London and an outline of its Rural Economy'). Most of these valuable works were collected by Pâris in his 'Agri-

culture pratique des différentes parties de l'Angleterre,' translated from the English, 5 vols. Paris, 1803, and reissued under the title of 'La Maison rustique anglaise.' In the 'Rural Economy of the Midland Counties' Marshall proposed the establishment of a 'Board of Agriculture, or more generally of Rural Affairs,' and his proposal was carried into effect by parliament in 1793. Afterwards his plan of provisional surveys was adopted by the board, and he was urged to take a part in it, but he preferred continuing his own 'General Survey,' which was completed in 12 vols. 1798, 8vo. He had previously published a 'General View of the Agriculture of the Central Highlands of Scotland,' 1794; 'A Review of the Landscape, a didactic poem,' 1795; and 'Planting and Rural Ornament,' 2 vols. 1796 (3rd edit. 1803). These were followed by a work 'On the Appropriation and Inclosure of Commonable and Intermixed Lands: with the heads of a Bill for that purpose: together with remarks on the outline of a Bill by a Committee of the House of Lords for the same purpose,' London, 1801, 8vo: and another 'On the Landed Property of England, an elementary and practical Treatise: containing the Purchase, the Improvement, and the Management of Landed Estates,' London, 1804, 4to. An abstract of the latter work appeared in 1806.

In 1808 Marshall retired to his native vale of Cleveland, Yorkshire, where he purchased a large estate. The latter years of his life were devoted to the composition of 'A Review and Complete Abstract of the Reports to the Board of Agriculture on the several Counties of England,' afterwards published in a collected form, 5 vols. London, 1817, 8vo. In 1799 he had published 'Proposals for a Rural Institute, or College of Agriculture, and the other Branches of Rural Economy.' He was raising a building at Pickering for the purpose when he died (18 Sept. 1818). His monument in Pickering Church states that 'he was indefatigable in the study of rural economy,' and that 'he was an excellent mechanic, and had a considerable knowledge of most branches of science, particularly of philology, botany, and chemistry.'

Marshall was the first to form a collection of words peculiar to the Yorkshire dialect. The vocabulary appended to the 'Economy of Yorkshire' contains about eleven hundred words (Robinson, *Hist. of Whitby*, p. 241). Donaldson says that Marshall's agricultural writings are very valuable, and that as 'a rational observer and practical compiler he was decidedly superior' to Arthur Young (*Agricultural Biography*, p. 64).

[Biog. Dict. of Living Authors, 1816; Eastmead's Hist. Rievallensis, p. 285; Lowndes's Bibl. Man. (Bohn), p. 1484; McCulloch's Lit. of Pol. Economy, p. 218; Michaud's Biog. Univ. xxvii. 77; Nichols's Lit. Anecd. ix. 63; Notes and Queries, 3rd ser. iii. 484, iv. 17; Nouvelle Biog. Univ.: Robinson's Glossary of Yorkshire Words, Preface; Watt's Bibl. Brit.] T. C.

MARSHALL, WILLIAM (1748–1833), violinist and composer, was born at Fochabers, Morayshire, on 27 Dec. 1748. For several years he occupied the position of house-steward and butler to the Duke of Richmond and Gordon, who in 1790 appointed him factor on his estate. From that year till 1817 Marshall lived on a farm of his own at Keithmore. He died at Newfield on 29 May 1833.

He published 'Marshall's Scottish Airs, Melodies, Strathspeys, Reels, &c., for Pianoforte, Violin, and Violoncello,' Edinburgh, 1821, second edition 1822; and a collection of strathspeys and reels, with a bass for violoncello or harpsichord. A second collection of Scottish melodies, reels, and strathspeys for pianoforte, violin, and violoncello was published posthumously in 1847. Several of his songs, of which 'Of a' the airts the wind can blaw' was the most popular, were Scottish dance tunes adapted to poetry. He is said to have 'played his airs to the delight of all who ever heard him.'

[Brown's Biog. Dict. of Music, p. 415; Irving's Book of Scotsmen, p. 336; Brit. Mus. Cat. of Music.] R. F. S.

MARSHALL, WILLIAM (1806–1875), organist and musical composer, son of William Marshall, a musicseller of Oxford, was born in that city in 1806. He gained his musical education as chorister of the Chapel Royal under John Stafford Smith and William Hawes. In 1825 he was appointed organist to Christ Church and St. John's College, Oxford, and also for some time officiated as organist at the church of All Saints. He took the degree of Mus.Bac. on 7 Dec. 1826, and that of Mus.Doc. on 14 Jan. 1840.

At the instance of his friend, Dr. Claughton, then professor of poetry at Oxford, and for a long period vicar of the parish church of Kidderminster, Marshall was induced in 1846 to resign his Oxford post in favour of that of organist and choir-master to St. Mary's, Kidderminster. In that town, which became his headquarters for the rest of his life, he devoted his spare time to giving instruction in music. He is spoken of as a fine organist, and as being specially admirable as a teacher and conductor. On various occasions he con-

ducted the rehearsals of the Philharmonic Society in London with great success. His musical activity lasted throughout his life, for he was professionally engaged in Liverpool within a month of his death, which took place at Handsworth, Birmingham, on 24 Aug. 1875.

His published compositions were: 'Three Canzonets,' London, 1825, and 'Cathedral Services,' Oxford, 1847. A manuscript of his music is preserved in the Music School at Oxford. He was the author of 'The Art of Reading Church Music,' Oxford, 1842. He edited in 1829, in collaboration with Alfred Bennett, 'A Collection of Cathedral Chants,' and published at Oxford in 1840 'A Collection of Anthems used in the Cathedral and Collegiate Churches of England and Wales,' to which an appendix was added in 1851; it reached a fourth edition in 1862.

His younger brother, CHARLES WARD MARSHALL (1808–1876), born in 1808, achieved some success on the London stage as a tenor singer about 1835, under the assumed name of Manvers. In 1842 he turned his attention to concert and oratorio singing, in which he met with greater approbation. Some six or eight years afterwards he withdrew from public life, and died at Islington on 22 Feb. 1876.

[Grove's Dict. of Music, ii. 221; Brown's Biog. Dict. of Music, p. 416; Cat. of Oxford Graduates, p. 438; Musical World, liii. 607; Brit. Mus. Catalogues.] R. F. S.

MARSHALL, WILLIAM, D.D. (1807–1880), Scottish divine, born in the hamlet of Meadowmore, Perthshire, early in 1807, of poor parents, was educated at a small village school at Tulliebelton, and afterwards at one of the minor schools in Perth. At the age of thirteen he matriculated at Glasgow University, where he spent two years, completing his arts course at Edinburgh in 1824. Like many other distinguished Scottish scholars, he supported himself at college by teaching during the recess, both at his original school at Tulliebelton, and at a similar establishment at Cottartown of Moneydie in Perthshire. On finishing his college studies he entered the Divinity Hall in connection with the united secession church in 1824, and studied under Professor John Dick [q. v.] of Greyfriars, Glasgow, one of the leaders of theology among the Scottish dissenters. In 1829 he was licensed as a preacher of the united secession church, and in the following year was called to the charge of the congregation in that communion at Coupar-Angus, Perthshire, to which office he was ordained on 28 Dec. 1830. In 'the ten years' conflict' Marshall's combative nature, powerful pen, and robust style of oratory gave him a leading position as a champion of 'the voluntary principle.' In 1833 he edited a monthly magazine called 'The Dissenter,' which had a brief existence, and became secretary of the Voluntary Church Association. He contended, with the secession church, that the church should be supported by voluntary contributions, and should be entirely free from state control. In this respect he differed both from the established church of Scotland and from those who ultimately formed the free church. The leaders of the secession church also took an active part in political affairs, and Marshall and Dr. David King [q. v.] roused public opinion in favour of the repeal of the corn laws and the emancipation of British slaves. So outspoken was Marshall in support of the former question that in 1842 the 'Times' called attention to one of his speeches, and insisted that the lord advocate (Rae) should prosecute him for sedition.

In 1847 Marshall was energetic in bringing about the union of the relief and secession churches, whose junction formed the united presbyterian church. The semi-jubilee of his ordination was celebrated in 1855. Ten years later he was chosen moderator of the united presbyterian synod, the highest dignity that his co-religionists could confer upon him. In June 1865 the degree of D.D. was conferred upon Marshall by the university of New York, and in the following month the same honour was awarded him by the university of Hamilton, Canada. On 29 Oct. 1872 he was presented with 1,500*l.*, contributed by members of his own and other denominations. Severe illness prostrated him during this year, and in 1873 he consented to the appointment of a colleague, devoting his leisure to literary pursuits. He continued in the pastorate of the united presbyterian church at Coupar-Angus, his first charge, till his death, which took place suddenly on 22 Aug. 1880.

Marshall's historic works preserve his fame, but his brilliance as a controversialist constitutes his main title to remembrance. His publications were: 1. 'The Dissenter,' twelve monthly numbers, January–December 1833, published in Perth. 2. 'The Old Testament Argument for Ecclesiastical Establishments considered,' Perth, 1834. 3. 'The Principles of the Westminster Standards Persecuting,' Edinburgh, 1873. 4. 'Men of Mark in British Church History,' 1875, Edinburgh. 5. 'Historic Scenes in Forfarshire,' 1875, Edinburgh. 6. 'The Story of Cranmer, Archbishop of Canterbury,' 1876, Edinburgh. 7. 'Historic Scenes in Perthshire,' 1880, Edinburgh. Articles on 'Historic Scenes in Fifeshire' were in

course of publication in the 'Dundee Weekly News' at the time of Marshall's death. Marshall wrote the 'Memoir of Dr. Young of Perth' (his father-in-law), prefixed to a volume of Young's sermons (1858).

[Brit. Mus. Cat.; Dundee Advertiser, 25 Aug. 1880; McKelvie's Annals of the United Presbyterian Church, p. 609; private information.]

A. H. M.

MARSHAM, Sir JOHN (1602–1685), writer on chronology, born on 23 Aug. 1602, was second son of Thomas Marsham, alderman of London, by Magdalen, daughter of Richard Springham, merchant, of London. After attending Westminster School he matriculated at St. John's College, Oxford, on 22 Oct. 1619, and graduated B.A. on 17 Feb. 1622–3, M.A. on 5 July 1625 (Foster, *Alumni Oxon.* 1500–1714, iii. 975). He spent the winter of 1625 in Paris. In 1626 and 1627 he travelled in France, Italy, and Germany, and then returned to London, where he became a member of the Middle Temple (1627). In 1629 he went through Holland and Gelderland to the siege of Bois-le-Duc, and thence by Flushing to Boulogne and Paris in the retinue of Sir Thomas Edmondes [q. v.], ambassador extraordinary at the court of Louis XIII. Marsham was made one of the six clerks in chancery on 15 Feb. 1637–8 (Hardy, *Catalogue*, p. 109). Upon the breaking out of the civil war he followed the king to Oxford, and was consequently deprived of his place by the parliament. After the surrender of Oxford he returned to London (1646), and having compounded for his real estate for 356*l.* 6*s.* 2*d.*, he lived in studious retirement at his seat of Whorn Place, in the parish of Cuxton, Kent. In 1660 he was returned M.P. for Rochester, was restored to his place in chancery, and was knighted. On 12 Aug. 1663 he was created a baronet. He was allowed to hand over his clerkship to his son Robert on 20 Oct. 1680 (*ib.* p. 111). Marsham died at Bushey Hall, Hertfordshire, on 25 May 1685, and was buried in Cuxton Church. By Elizabeth (1612–1689), daughter of Sir William Hammond of St. Albans in Nonington, Kent, he had two sons, John and Robert, and a daughter Elizabeth.

The eldest son, John, who inherited his father's valuable library, commenced a history of England, but did not publish any part of it, and compiled an historical list of all the boroughs in England. His only son, John, the third baronet, died unmarried in 1696. Robert, the younger son of the first baronet, had, by the gift of his father, a cabinet of Greek medals, and was also learned and studious. In July 1681, being then seated at Bushey Hall, Hertfordshire, he was knighted. He served in three parliaments for Maidstone in the reigns of William and Anne. Upon the death of his nephew John in 1696 he became fourth baronet, and dying in 1703 was succeeded by his son Robert (*d.* 1724), who was created, on 25 June 1716, Lord Romney in Kent.

Marsham had a great reputation in his day for his extensive knowledge of history, chronology, and languages. According to Wotton, Marsham was the first who made the Egyptian antiquities intelligible. Hallam also commends his work. He wrote 'Diatriba Chronologica,' 4to, London, 1649, a dissertation in which he examines succinctly the principal difficulties that occur in the chronology of the Old Testament. Most of it was afterwards inserted in his more elaborate 'Chronicus Canon Ægypticus, Ebraicus, Græcus, et disquisitiones,' fol. London, 1672, a beautifully printed book (other editions, 4to, Leipzig, 1676, and 4to, Franeker, 1699, but both inaccurate). He wrote also the preface to the first volume of Dodsworth and Dugdale's 'Monasticon Anglicanum' (1655), which is entitled 'Προπύλαιον Johannis Marshami;' and left unfinished 'Canonis Chronici liber quintus: sive Imperium Persicum,' 'De Provinciis et Legionibus Romanis,' 'De re nummaria,' and other treatises.

His portrait by R. White is prefixed to his 'Chronicus Canon.' An original painting of him is in the possession of the Earl of Romney, but the artist is unknown.

[Wood's Athenæ Oxon. (Bliss), iv. 172–4; Collins's Peerage, 1812, v. 483; Biog. Brit.; Granger's Biog. Hist. of Engl. 2nd edit. iv. 68; Cal. of Proc. of Committee for Compounding, pt. ii. p. 1439.]

G. G.

MARSHAM, THOMAS (*d.* 1819), entomologist, became a fellow of the Linnean Society in March 1788, and was elected secretary the same year. He continued to hold this office till 1798, when he was elected treasurer, which post he resigned in May 1816. He died on 26 Nov. 1819. Marshman began a work upon British insects, under the title of 'Entomologica Britannica.' Of this, however, only vol. i. 'Coleoptera Britannica,' 8vo, London, 1802, appeared. Nine papers on various entomological subjects were read by him before the Linnean Society, and published in their 'Transactions.'

[Information kindly supplied by J. E. Harting, assist. sec. Linn. Soc.; Gent. Mag. 1819, pt. ii. p. 569; Roy. Soc. List of Papers.]

B. B. W.

MARSHE, GEORGE (1515–1555), protestant martyr. [See Marsh.]

MARSHMAN, JOHN CLARK (1794–1877), author of the 'History of India,' eldest son of Joshua Marshman [q. v.] the missionary, was born in August 1794. He accompanied his father to Serampur in 1800, and from 1812 directed his father's religious undertakings. For twenty years he held the position of a secular bishop, providing for a great body of missionaries, catechists, and native Christians, collecting for them large sums of money, while living, like his colleagues, on 200*l.* a year. He at last surrendered the mission into the hands of the baptists, and thenceforth betook himself to secular work. He started a paper-mill, the only one in India; founded with his father the first paper in Bengali, the 'Sumachar Durpun,' on 31 May 1818; established, also with his father, the first English weekly, the 'Friend of India' (since published at Calcutta) in 1821; published a series of law books, one of which, the 'Guide to the Civil Law,' was for years the civil code of India, and was probably the most profitable law book ever published. He also started a Christian colony on a tract of land purchased in the Sunderbunds. All his undertakings except the last succeeded, and the profits were largely devoted to promoting education, which he regarded as the needful forerunner of Christianity. He had the sympathy of the king of Denmark, to whom Serampur then belonged, and the king's influence prevented the suppression of his newspaper, which offended the local officials by its plain speaking. He expended 30,000*l.* on the Serampur College for the education of natives, a college still working with great success. Unwillingly he accepted the place of official Bengali translator to the government, and henceforth was abused daily in the native newspapers as 'the hireling of the government.' The salary, 1,000*l.* a year, he paid away in furthering the cause of education. He resigned his post and returned to England in 1852.

Marshman was an earnest student of Indian history. From his pen came the first, and for years the only, history of Bengal, and he was long engaged on the 'History of India,' which he finished and published after his return to England. His reading was very wide, and he was a distinguished oriental scholar. He studied Chinese, knew all the great Sanscrit poems, and gave much attention to Persian. In England, however, he was not recognised. He was refused a seat in the Indian council, and though his services to education were, at the instigation of Lord Lawrence, tardily recognised by the grant of the Star of India in 1868, he had to seek occupation as chairman of the committee of audit of the East India railway. He made three unsuccessful attempts to obtain a seat in parliament, for Ipswich in 1857, Harwich in 1859, and Marylebone in 1861. He died at Redcliffe Square North, Kensington, London, 8 July 1877.

Marshman wrote: 1. 'Reply of J. C. Marshman to the Attack of J. S. Buckingham on the Serampore Missionaries,' 1826. 2. 'A Dictionary of the Bengalee Language, abridged from Dr. William Carey's "Dictionary,"' by J. C. Marshman, vol. i., Bengalee and English; vol. ii., English and Bengalee, by J. C. Marshman, 1827–8; 3rd edit. 1864–7. 3. 'Guide Book for Moonsiffs, Sudder Ameens, and Principal Sudder Ameens, containing all the Rules necessary for the conduct of Suits in their Courts,' 1832. 4. 'Guide to Revenue Regulations of the Presidencies of Bengal and Agra,' 1835, 2 vols. 5. 'The History of India from Remote Antiquity to the Accession of the Mogul Dynasty,' 1842; 5th edit. 1860. 6. 'Marshman's Guide to the Civil Law of the Presidency of Fort William,' translated into Urdu by J. J. Moore, 1845–6 2 vols.; 2nd edit. 1848. 7. 'Outline of the History of Bengal;' 5th edit. 1844. 8. 'History of Bengal from the Accession of Suraj-ad-dowla to the Administration of Lord W. Bentinck inclusive,' translated into Bengali, 1848. 9. 'The Darogah's Manual, comprising also the Duties of Landholders in connection with the Police,' 1850. 10. 'How Wars arise in India; Observations on Mr. Cobden's Pamphlet entitled "The Origin of the Burmese War,"' 1853. 11. 'Letter to J. Bright, Esq., M.P., relative to the Debates on the India Question,' 1853; 2nd edit. 1853. 12. 'The Life and Times of Carey, Marshman, and Ward, embracing the History of the Serampore Mission,' 1859, 2 vols. 13. 'Memoirs of Major-General Sir H. Havelock,' 1860; 3rd edit. 1867. 14. 'The History of India from the Earliest Period to the close of the Eighteenth Century,' 1863, pt. i. only. 15. 'The History of India from the Earliest Period to the Close of Lord Dalhousie's Administration,' 1863–7, 3 vols.; 2nd edit. 1867; an abridgment appeared in 1876 (2nd edit. 1880; 3rd edit., bringing the work to 1891, 'by a relative,' 1893).

[Times, 10 July 1877, p. 4; Illustr. Lond. News, 28 July 1877, p. 93, with portrait; Journ. Royal Asiatic Soc. 1878, 8vo, vol. x. Ann. Rep. pp. xi–xii; Hunter's Gazetteer of India, art. 'Serampur;' Ann. Register, 1877, p. 154; Law Times, 1877, lxiii. 201.] G. C. B.

MARSHMAN, JOSHUA (1768–1837), orientalist and missionary, son of John Marshman, a weaver, said to be descended

from an officer in the parliamentary army, and Mary Couzener, who was sprung from a Huguenot stock, was born at Westbury Leigh, Wiltshire, where his father lived, on 20 April 1768. After some scanty teaching at the village school, where one Coggeshall ruled, he was apprenticed at fifteen to Cater, a London bookseller and a native of Westbury Leigh, but at the end of five months came back to assist his father at weaving. Both in London and at home he read omnivorously, mastering, it is said, over five hundred volumes before he was eighteen. He usually had a book before him on the loom.

Weary of weaving, he became in 1794 master of the baptist school at Broadmead, Bristol, at the same time studying classics in the Bristol academy. The accounts which he read of the labours of William Carey (1761–1834) [q. v.] in India led him to offer himself to the Baptist Missionary Society, and in company with William Ward and two others he sailed from Portsmouth for India on 29 May 1799, arriving at Serampur, where Carey soon joined them, on 13 Oct. The East India Company not allowing missionaries into their territory, they remained here under Danish protection, living in common, translating the Bible into various languages, and not only preaching and teaching in Serampur, but itinerating through the surrounding country. In a few years they had established several stations, and had rendered the scriptures, in whole or in part, into Bengali, Oriya, Sanscrit, Telugu, Punjabi, Hindustani, Mahratti, Hindi, Sikh, and other languages, Marshman taking a foremost part in this work. In 1811 he received the degree of D.D. from Brown University, U.S. In 1818, in conjunction with his son and the other missionaries, he established the first newspaper ever printed in any Eastern language, the 'Sumachar Durpun, or Mirror of News,' and in the same year commenced the publication of the 'Friend of India,' a monthly magazine. Marshman now drew up the prospectus of a missionary 'college for the instruction of Asiatic Christian and other youth in Eastern literature and European science,' which was built at Serampur on the banks of the Hugli at a cost of 15,000*l*. In 1820 he started the 'Quarterly Friend of India.' In the same year a controversy with Rammohun Roy on the doctrine of the atonement much occupied him. In 1827 the connection between the Baptist Missionary Society and the Serampur missionaries was severed owing to differences as to administration, and a painful and protracted controversy took place, Marshman acting as representative of the missionaries. Like Carey, he suffered at times from melancholia. On 5 Dec. 1837 he died at Serampur, and on the 6th was buried in the mission cemetery.

Marshman was undoubtedly one of the ablest orientalists and most earnest missionaries that laboured in India. In addition to the works mentioned above he published: 1. 'The Works of Confucius, containing the Original Text, with a Translation and a preliminary Dissertation on the Language of China,' Serampur, 1809. 2. 'A Dissertation on the Characters and Sounds of the Chinese Language,' Serampur, 1809. 3. 'Clavis Sinica, or Elements of Chinese Grammar, with an Appendix containing the Ta-Hyoth of Confucius, with a Translation,' Serampur, 1814, towards the expense of publishing which government granted 1,000*l*. 4. A Chinese version of the Bible, the first complete edition printed in that language, and the first Chinese book printed from moveable metal types. This work cost him fourteen years' labour. He also assisted Carey in the preparation of his Sanscrit grammar.

By his marriage in 1791 to Hannah Shepherd he had twelve children, six of whom died in infancy. His son John Clark Marshman is noticed separately. His youngest daughter married Sir Henry Havelock.

[Life and Times of the Serampore Missionaries, by John C. Marshman, 2 vols. 1859; Carey, Marshman, and Ward, an abridgment of above, 1864.] T. H.

MARSTON, Barons. [See Boyle, Charles, first Baron, 1676–1731; Boyle, John, second Baron, 1707–1762.]

MARSTON, JOHN (1575?–1634), dramatist and divine, born about 1575 (probably at Coventry), belonged to the old Shropshire family of Marstons. His father, John Marston, sometime lecturer of the Middle Temple, third son of Ralph Marston of Gayton (or Heyton), Shropshire, married Maria, daughter of Andrew Guarsi, an Italian surgeon who had settled in London. On 4 Feb. 1591–2 'John Marston, aged 16, a gentleman's son, of co. Warwick,' was matriculated at Brasenose College, Oxford. This John Marston, who was admitted B.A. on 6 Feb. 1593–4 as the 'eldest son of an esquire,' is clearly the dramatist, whom Wood wrongly identified with a John Marston, or Marson, of Corpus. From a passage in the elder Marston's will, proved in 1599, it may be gathered that the dramatist was trained for the law, but found legal studies distasteful. In 1598 he had published some satires, and in the following year he was writing for the stage. He seems to have abandoned play-writing about 1607, but the date at which he took holy orders is

not known. On 10 Oct. 1616 he was presented to the living of Christchurch, Hampshire, which he resigned (assumably from ill-health) on 13 Sept. 1631. In 1633 a collective edition of his plays was issued by the publisher, William Sheares, who, in a dedicatory address to Lady Elizabeth Carey, viscountess Falkland, speaks of the author as 'in his autumn and declining age,' and 'far distant from this place.' On 25 June 1634 Marston died in Aldermanbury parish, London, and on the following day he was buried in the Temple Church beside his father. The gravestone was inscribed 'Oblivioni sacrum,' and it is curious to note that his early satire, 'The Scourge of Villainy' (burned by archiepiscopal order in 1599), was dedicated 'To everlasting Oblivion.' Marston's will was proved on 9 July 1634 by his widow, who was buried by his side on 4 July 1657. She was a daughter of the Rev. William Wilkes, chaplain to James I, and rector of St. Martin's, Wiltshire. Ben Jonson told Drummond of Hawthornden that 'Marston wrote his father-in-law's preachings and his father-in-law his comedies,' pleasantly contrasting the playwright's asperity with the preacher's urbanity.

Marston's first work was 'The Metamorphosis of Pigmalion's Image. And certain Satyres,' 8vo, entered in the Stationers' register 27 May 1598, and issued anonymously in the same year. The dedicatory verses 'To the World's Mighty Monarch, Good Opinion,' are subscribed 'W. K.,' i.e. W. Kinsayder, a pseudonym assumed by Marston. 'The Scourge of Villanie. Three Bookes of Satyres,' 8vo, appeared later in 1598, and was republished with additions in 1599. 'Pigmalion's Image,' written in the metre of 'Venus and Adonis,' is a somewhat licentious poem. Marston, in the 'Scourge of Villainie' (sat. vi.), pretends that it was written with the object of throwing discredit on amatory poetry, but the Archbishop of Canterbury in 1599 ordered both it and 'Pigmalion' to be burned (see the 'Order for Conflagration' cited in *Notes and Queries*, 3rd ser. xii. 436). It was republished in 1613 and 1628 in a volume containing 'Alcilia' and 'Amos and Laura.' The satires are vigorous, but rough and obscure. Among the persons attacked was Joseph Hall [q. v.], who had assailed Marston in 'Virgidemiæ.' A certain 'W. I.,' in 'The Whipping of the Satire,' 1601, commented severely on Marston's satires, and in the same year an anonymous rhymester issued 'The Whipper of the Satire' in Marston's defence. Meres, in 'Palladis Tamia,' 1598, mentions Marston among leading English satirists; John Weever, in his 'Epigrams,' 1599, joins him, with Ben Jonson; and Charles Fitzgeoffrey, in 'Affaniæ,' 1601, has some Latin verses in his praise. The best criticism on Marston's satires is in 'The Returne from Parnassus.'

Henslowe records in his 'Diary,' 28 Sept. 1599, that he lent 'unto Mr. Maxton, the new poete, the sum of forty shillings.' The name 'Maxton' is corrected by another hand to 'Mastone.' The entry plainly refers to Marston, but he is not mentioned again in the 'Diary.' In 1602 came from the press the 'History of Antonio and Mellida. The First Part,' 4to, and 'Antonio's Revenge. The Second Part,' 4to, both acted by the Children of Paul's. These plays had been entered in the 'Stationers' Register' on 24 Oct. 1601, and in the same year had been held up to ridicule by Ben Jonson in the 'Poetaster.' The writing is uneven; detached scenes are memorable, but there is an intolerable quantity of fustian. Frequently we are reminded of Seneca's tragedies, which Marston had closely studied. The 'Malcontent,' 1604, 4to, reissued in the same year, with additions by Webster, is more skilfully constructed, and shows few traces of the barbarous diction that disfigured 'Antonio and Mellida.' It was dedicated to Ben Jonson [q. v.], who told Drummond of Hawthornden that he had many quarrels with Marston, 'beat him and took his pistol from him, wrote his "Poetaster" on him; the beginning of them were that Marston represented him on the stage in his youth given to venery.' The original quarrel began about 1598. They had been reconciled in 1604, but other quarrels followed. In 1605 Marston prefixed complimentary verses to Jonson's 'Sejanus,' and in the same year was published 'Eastward Ho,' 4to, an excellent comedy of city life, written by Jonson and Marston in conjunction with Chapman. Passages in 'Eastward Ho' containing satirical reflections on the Scots, and particularly glancing at Sir James Murray, gave offence. The authors were sent to prison, but were quickly released. Hogarth is said to have drawn the plan of his prints, 'The Industrious and Idle Prentice,' from 'Eastward Ho,' which was revived at Drury Lane on lord mayor's day 1751, under the title of 'The Prentices,' and in 1775 as 'Old City Manners.' The spirited comedy, 'The Dutch Courtezan,' 1605, 4to, originally produced by the Children's company at Blackfriars, and revived by Betterton in 1680 under the title of 'The Revenge, or a Match in Newgate,' shows Marston at his best. 'Parasitaster, or the Fawne,' 1606, 4to, an entertaining comedy (partly founded on Boccaccio's 'Tales,' No. 3 of Day iii.), was

followed in the same year by a blood-curdling tragedy, the 'Wonder of Women, or the Tragedie of Sophonisba,' 4to. 'What you will,' a comedy, 1607, 4to, contains some sarcastic allusions to Ben Jonson. 'The Insatiate Countess,' a tragedy, was published in 1613, 4to, with Marston's name on the title-page. It was reprinted in 1631, and in most copies of that edition Marston's name is found; but in one copy (belonging to the Duke of Devonshire) of ed. 1631 the authorship is assigned to the actor, William Barksteed, and the 'Insatiate Countess' was not included in the 1633 collective edition of Marston's plays. A couple of lines from this tragedy are found in Barksteed's 'Myrrha,' 1607; and there are many passages of graceful poetry that bear no resemblance to Marston's authentic writings. The explanation may be that Marston, when he entered the church, left this work unfinished, and that it was afterwards taken in hand by Barksteed. It is to be regretted that the text of the 'Insatiate Countess,' which has much poetry and passion, is frequently corrupt and mutilated. Plot and underplot are taken from the fourth and fifteenth 'Tales' of Bandello, pt. i.; both tales are given in Painter's 'Palace of Pleasure,' Nos. 24 and 26.

In two indifferent anonymous comedies, 'Histriomastix,' 1610, and 'Jack Drum's Entertainment,' 1616, Marston's hand is plainly distinguishable. His share in the former may be slight, but for the latter (written about 1600) he was largely responsible. Among 'Divers Poetical Essays,' appended to Robert Chester's 'Love's Martyr,' 1601, is a poem by Marston. He also wrote some Latin speeches (*Royal MSS.*, 18 A, xxxi. Brit. Mus.) on the occasion of the visit of the king of Denmark to James I in 1606; and an entertainment (*Bridgewater House MS.*) in honour of a visit paid by the Dowager-countess of Derby to her son-in-law and daughter, Lord and Lady Huntingdon, at Ashby. 'The Mountebank's Masque' (first printed in Nichols's *Progresses of James I*, iii. 466), performed at court in February 1616–17, was assigned by Collier on insufficient authority to Marston. Some of the songs are much in Campion's manner. Portions of the masque are found in Quarles's 'Virgin Widow,' 1649. Collier, in 'Memoirs of Edward Alleyn' (p. 154), prints a letter of Marston to Henslowe, but Warner (*Cat. of Dulwich MSS.*, p. 49) shows it to be a forgery. The letter of 'John Marston' to Lord Kimbolton, printed in Collier's 'Shakespeare,' ed. 1858, i. 179, was written in 1641—seven years after the dramatist's death. A wearisome manuscript poem, 'The New Metamorphosis . . . Written by J. M., Gent., 1600' (*Addit. MSS.* 14824–6), of some thirty thousand lines, has been uncritically assigned to Marston. A *mot* of Marston is recorded in Manningham's 'Diary' under date 21 Nov. 1602, and in Ashmole MS. 36–7 is preserved a couplet by Marston on George Villiers, duke of Buckingham, 'made some few months before he was murthered.'

Marston's works were collected in 1856, 3 vols. 8vo, by J. O. Halliwell; and by the present writer in 1887, 3 vols. 8vo. The satires and poems, 2 vols. 4to, are included in Grosart's 'Occasional Issues.'

[Memoirs by Halliwell, Grosart, and Bullen; Wood's Athenæ, ed. Bliss, iv. 762; Painter's Palace of Pleasure, ed. Jacobs, i. lxxx, lxxxiii, lxxxviii–ix; Fleay's Biog. Chron. of English Drama; art. by A. C. Swinburne, Nineteenth Century, October 1888; K. Deighton's Marston's Works, Conjectural Readings, 1893.] A. H. B.

MARSTON, JOHN WESTLAND (1819–1890), dramatic poet, born at Boston, Lincolnshire, on 30 Jan. 1819, was son of the Rev. Stephen Marston, minister of a baptist congregation in the town. In 1834 he was articled to his maternal uncle, a London solicitor; but although he was not inattentive to the duties of the office, and obtained a fair knowledge of law, literature and the theatre had much greater attractions for him. His evenings were devoted to the theatre, and becoming acquainted with Heraud, Francis Barham, and other members of the mystical group which at that time gathered around James Pierrepont Greaves [q. v.], he contributed to Heraud's magazine 'The Sunbeam,' and upon obtaining release from his articles, himself became editor of a mystical periodical entitled 'The Psyche.' The school had remarkable affinities with the contemporary, but entirely independent, movement of New England transcendentalism, but was in comparison a very feeble growth. Among its chief supporters were some wealthy ladies near Cheltenham, always ready to equip missionaries in the cause, and on their liberality Marston, who had given up the profession of law without fully adopting the profession of literature, for a time depended. Through them he made the acquaintance of Eleanor Jane Potts, eldest daughter of the proprietor of 'Saunders's News Letter,' who had retired to Cheltenham. She was not, as has been stated, a member of the Earl of Mayo's family. A warm and durable attachment on both sides was the consequence, which resulted in marriage in May 1840, notwithstanding the strongest opposition on the part of the lady's family. Marston idealised and inverted his love story in his first play, the

'Patrician's Daughter' (1841, 8vo), performed in December 1842. Being brought out by Macready, and accompanied with a prologue by Dickens, this drama, though not an entire success on the stage, obtained a notoriety not altogether gratifying to the author, who would have wished his name to be more intimately associated with his maturer productions. It represents a mission to which he for some time devoted himself — the elevation of ordinary nineteenth-century life to a pitch of feeling at which heroic blank verse seems the only adequate dramatic vehicle. The 'Patrician's Daughter' has much literary merit, but the unreasonable, not to say revolting, conduct of the hero must always prevent its being a favourite play. Marston had already produced a little volume entitled 'Gerald, a Dramatic Poem, and other Poems' (1842, 12mo), respectable, like everything he wrote, but betraying much less influence from the muse than from his friend the author of 'Festus.'

Bulwer and Knowles had ceased to write, and for many years Marston was almost the only acted dramatist who wrought with any elevation of purpose. 'The Heart and the World' (1847) was a failure, but in 1849 Marston, laying his theories aside for a time, appeared with an historical drama, 'Strathmore,' which obtained great success, and which he himself regarded as his best work. It has fine literary qualities, although the author's inability to think himself into the age he exhibits constitutes a grave defect. The same may be said of Philip of France and 'Marie de Méranie' (1850), 'a stirring tragedy, of which the verse has an appropriate martial ring,' and in which Helen Faucit produced a great impression. It is based to some extent on G. P. R. James's novel 'Philip Augustus.' In the interim (1852) had appeared 'Anne Blake,' another domestic drama, clever, but marred by such situations and dénouements as only occur on the stage. In 'A Life's Ransom' (1857) the domestic and historical elements are in some measure blended, the action being laid at the revolution of 1688. Such a piece might be easily produced by a man of Marston's literary ability, but his next tragi-comedy, 'A Hard Struggle' (1858), required genuine feeling in the author and great command over the resources of the stage. Being written in prose, it produces a greater impression of reality than his more ambitious efforts; it drew tears and enthusiastic praise from Dickens, and obtained a greater success than any of his pieces, owing in part to the powerful acting of Dillon.

After his marriage Marston lived entirely in London, except for occasional visits to France and short lecturing tours in Scotland and Lancashire. He had become well known in London literary society, especially to Dickens and his circle, and had taken a part in Bulwer's comedy of 'Not so bad as we seem,' acted for the benefit of the Guild of Literature and Art. About the same time a tragedy on the history of Montezuma, which would have afforded ample scope for scenic display, was written for and purchased by Charles Kean, but never produced. In 1837 Marston undertook the editorship of the 'National Magazine' in conjunction with John Saunders. The early numbers had excellent contributions from Sydney Dobell, Mrs. Crowe, and other writers of mark, and illustrations after young artists of genius like Arthur Hughes and W. L. Windus, and with adequate capital the enterprise would probably have succeeded. Relinquishing it, and also renouncing vain attempts in fiction, for which, strangely enough, he did not appear to possess the slightest qualification, Marston returned to the theatre, and produced successively 'The Wife's Portrait' (1862) and 'Pure Gold' (1863), prose dramas of little account; 'Donna Diana' (1863), the best of all his plays, but mainly taken from Moreto's masterpiece, 'El Desden con el Desden;' and 'The Favourite of Fortune' (1866), a play of sufficient merit to have kept the stage if it had not been expressly written for an actor of such marked individuality as Sothern. It achieved a conspicuous success upon its production. The same remark applies to 'A Hero of Romance,' adapted from Octave Feuillet in 1867, and 'Life for Life' (1869), written for Miss Neilson. 'Broken Spells' followed in 1873, but with his last play, 'Under Fire' (1885), he experienced a mortifying failure. The piece was the weakest he ever wrote, and he had entirely lost touch with the time.

From about 1863 Marston contributed much poetical criticism to the 'Athenæum.' The celebrated review of 'Atalanta in Calydon' was written by him. Criticism, indeed, seemed rather his forte than original composition. His theoretical knowledge of the histrionic art was also profound; but though he showed little disposition to cultivate it practically, he was an excellent mimic, and Miss Neilson, like many other actors and actresses, owed much to his tuition. No one judged an actor more accurately, and the admonitions of few were more valuable. He proved his power as a critic of acting in his 'Our Recent Actors: Recollections of

late distinguished Performers of both Sexes,' 2 vols. 1888.

From 1860 to about 1874 Marston's circumstances were prosperous, and his house near the Regent's Park was a favourite meeting-place for poets, actors, and literary men. The latter years of his life were clouded by calamity, especially the successive deaths of his wife in 1870, of his two daughters, Eleanor, wife of Arthur O'Shaughnessy [q. v.], in February 1879, and Cicely in July 1878, and of his gifted and only son, Philip Bourke Marston [q. v.] His circumstances also became much impaired; but his friend Mr. Henry Irving generously organised (1 June 1887) a special performance of 'Werner' for his benefit at the Lyceum Theatre. The full receipts, amounting to 928*l.* 16*s.*, were paid to Marston; all the expenses being borne by Mr. Irving. Marston died at his lodgings in the Euston Road, 5 Jan. 1890, after a long illness, and was interred with his wife and children in Highgate cemetery.

Marston's great title to distinction is that of having long been the chief upholder of the poetical drama on the English stage. His talents, indeed, were unequal to so arduous a task, but the mere fact of his having undertaken it singles him from the crowd. Regarded merely as a dramatist, he is entitled to great praise for the elegance of his diction, the elevation of his sentiments, and the careful construction of his plots; but his perception of individual character is weak, and such effect as he produces is often obtained by unreal exaggeration. None of his plays, unless 'A Hard Struggle' be an exception, have sufficient vitality to keep the stage. As the anecdotic historian of the stage he has an honourable and exceptional place; and some of his minor poems, especially the verses on the Balaklava charge and a few sonnets, are very happy inspirations. He stood higher as a critic than as a poet, but his efforts in this field were of necessity too ephemeral to secure an abiding reputation. As a man he was somewhat enigmatical; his fluency and bonhomie concealed a deep reserve, which itself sometimes appeared but the veil of irresolution; he seemed to oscillate between the mystic and the man of the world; and, though he was entirely unassuming, something theatrical seemed to cling to all he said and did. In 1863 he received the degree of LL.D. from the university of Glasgow. A collection of his dramatic works, with an appendix of poems, was edited by himself in 1876. 'Montezuma,' 'At Bay,' and 'Charlotte Corday' remain in manuscript. He contributed articles to vols. vi. and vii. of this Dictionary.

[Athenæum, January 1890; Powell's Living Authors of England; Horne's Spirit of the Age; H. E. Clarke in Miles's Poets and Poetry of the Century; Men of the Time; personal knowledge.] R. G.

MARSTON, PHILIP BOURKE (1850–1887), poet, son of John Westland Marston [q. v.], was born in London 13 Aug. 1850. Philip James Bailey and Dinah Maria Mulock were his sponsors, and the most popular of the latter's short poems, 'Philip, my King,' is addressed to him. When only three years old he experienced the irreparable misfortune of loss of sight, occasioned by the injudicious administration of belladonna as a prophylactic against scarlet fever, aggravated, it was thought, by an accidental blow. The privation of vision was not for many years so complete as to prevent him from seeing, in his own words, 'the tree-boughs waving in the wind, the pageant of sunset in the west, and the glimmer of a fire upon the hearth;' and this dim, imperfect perception must have been more stimulating to the imagination than a condition of either perfect sight or total blindness. He indulged, like Hartley Coleridge, in a consecutive series of imaginary adventures and in the reveries called up by music, for which he exhibited the usual fondness of the blind. The inevitable effect was to excite the ideal side of a powerful mind into premature and excessive activity while discouraging reflection and mental discipline, to which he remained a stranger all his life. His extraordinary gifts of verbal expression and melody were soon manifested in poems of remarkable merit for his years, and displaying a power of delineating the aspects of nature which, his affliction considered, seemed almost incomprehensible. These efforts met full recognition from the brilliant literary circle then gathered around his father, and he was intensely happy for a time in the affection of Mary Nesbit, a young lady of great personal and other attractions. The death of his betrothed from rapid consumption, in November 1871, absolutely prostrated him, and was the precursor of a series of calamities which might well excuse the morbid element in his views of life and nature. In 1874 a kindred genius and most faithful friend, Oliver Madox Brown [q. v.], died after a short and entirely unforeseen illness. In 1878 he was bereaved with equal suddenness of his sister Cicely, to whom one of his most beautiful poems is addressed, and whose devotion to him was absolute. His surviving sister, Eleanor, died early in the following year; her husband, Arthur O'Shaughnessy [q. v.], followed shortly, and a few

years later Marston lost a sincere friend and literary comrade in the gifted and unhappy James Thomson [q. v.] His sight had also become extinct, and his pecuniary means were greatly diminished.

The sadness of his poetry is therefore no subject for surprise, and is chiefly to be regretted as a barrier in the way of a literary renown which might have stood much higher under happier circumstances. The three volumes of poetry published in his lifetime, 'Song-Tide and other Poems' (1871), 'All in All' (1875), and 'Wind Voices' (1883), abound with beautiful thoughts expressed in beautiful language, but soon become tedious from the monotony, not merely of sentiment, but of diction and poetical form. The sonnet was undoubtedly best adapted to render his usual vein of feeling; and that or allied forms of verse became so habitual with him that he seemed to experience a difficulty in casting his thoughts into any other mould. Supreme excellence, however, is at once so indispensable in the sonnet and so difficult to attain, that although Marston did not always fall short of it, the greater part of his work in this department can only be classed as second-rate. He also suffered from the too faithful following, degenerating into imitation, of a greater master, Rossetti. It was, however, Rossetti's kindly appreciation of his disciple, and like generosity on the part of Mr. Swinburne, that formed the main solace of Marston's infelicitous life. His own generous and open disposition procured him many warm friends, among them his subsequent editors and biographers, Mrs. Louise Chandler Moulton, the American poetess, and Mr. William Sharp. The former was especially instrumental in finding a public in America for the numerous short stories by which the author partly supported himself, and which, after his death, were collected by Mr. Sharp under the title of 'For a Song's Sake and other Stories' (1887, 8vo).

Marston's relations with his father also were singularly affectionate; he usually accompanied him in a summer tour, and it was in one of these excursions that he received the sunstroke which accelerated the paralytic attack that befell him early in 1887, and proved fatal on 13 Feb. His memory was honoured by a fine elegy from Mr. Swinburne's pen, printed in the 'Fortnightly Review' for January 1891; and two posthumous collections of his poems were published by Mrs. Moulton, under the titles of 'Garden Secrets' (1887) and 'A Last Harvest' (1891). She also published in 1892 'The Collected Poems of Philip Bourke Marston, with Biographical Sketch and Portrait.'

[Memoirs of Philip Bourke Marston, by L. C. Moulton and W. Sharp, prefixed to A Last Harvest and For a Song's Sake; personal knowledge.] R. G.

MARTEN. [See also MARTIN, MARTINE, and MARTYN.]

MARTEN, SIR HENRY (1562?–1641), civilian, son of Anthony Marten by Margaret, daughter of John Yate of Lyford, Berkshire, born in the parish of St. Michael Bassishaw, London, probably in 1562, was educated at Winchester School and New College, Oxford, where he matriculated 24 Nov. 1581, aged 19, and was elected to a fellowship in 1582. He had also a little property in London, left him by his father, worth 40*l.* a year. By the advice of Lancelot Andrewes [q. v.] he applied himself to the study of the civil and canon law, and adopted the practice of holding weekly disputations on moot points raised by cases pending in the high commission court. He graduated B.C.L. in 1587 and D.C.L. in 1592, and was admitted a member of the College of Advocates on 16 Oct. 1596. In August 1605 he took part in the disputations held before the king at Oxford. Marten early acquired an extensive practice in the admiralty, prerogative, and high commission courts, and was appointed official of the archdeaconry of Berkshire. On 3 March 1608–9 he was made king's advocate, and in March 1612–13 he was employed on a mission to the Palatinate in connection with the marriage settlement of the Lady Elizabeth. He was appointed chancellor of the diocese of London in 1616, was knighted at Hampton Court on 16 Jan. 1616–17, and in the following October was made judge of the admiralty court. He was one of the commissioners appointed in January 1618–19 to negotiate a treaty of peace between the English and Dutch East India Companies, and in common with his colleagues was thought to have sold the interests of the English company for money (*Court and Times of James I*, ii. 183).

On 29 April 1620 Marten was placed on the high commission. He also sat on the special commission which in October 1621 tried and determined in the negative the curious question whether Archbishop Abbot was incapacitated for his functions by his involuntary homicide. As judge of the admiralty court the case of Sir John Eliot and the pirate Nutt came before him in July 1623, but only on a special reference to take the necessary evidence and report to the privy council. His conduct in keeping strictly within the terms of the reference, and expressing no opinion on the merits of

the case, has, on insufficient grounds, been censured as subservient (Forster, *Life of Sir John Eliot*, 2nd edit. i. 34 et seq.) On 4 Aug. he wrote to Secretary Conway, urging Eliot's release on bail, and as he had not to try the case it is not clear that he could have done more. His subsequent relations with Eliot were those of close friendship. In September 1624 he was one of the commissioners for the settlement of the Amboyna affair. The same month Archbishop Abbot conferred upon him the places of dean of the arches and judge of the prerogative court of Canterbury, vacant by the death of Sir William Bird (5 Sept.), both of which he retained on the deprivation of the archbishop 9 Oct. 1627. He stood well with King James, who complimented him 'as a mighty monarch in his jurisdiction over land and sea, the living and the dead.'

Marten entered parliament as member for St. Germans, Cornwall, on 22 April 1625, and made his maiden speech at the opening of the Oxford session on 1 Aug., when he supported Eliot in the attack upon the Duke of Buckingham. His tone, however, in this and succeeding debates was studiously moderate. Nevertheless, in the next parliament, to which he was again returned for St. Germans (16 Jan. 1625-6), an attempt was made to exclude him on the ground of his complicity in the committal of Sir Robert Howard [q. v.] by the high commission during the prorogation of parliament in March 1624-5. He was, however, allowed to take his seat on pleading ignorance of the distinction—in regard to matters of privilege—between prorogation and dissolution. He sat for the university of Oxford in the parliament of 1628, and took an important part in the debates on the Petition of Right. His speech against the lords' addition at the conference of both houses on 23 May—a masterpiece of tact, firmness, and moderation—is printed in Rushworth's 'Historical Collections,' i. 579 et seq., and the 'Parliamentary History,' ii. 366. Though he had come into sharp collision with the Duke of Buckingham in the matter of a French ship, the St. Peter of Newhaven, seized on suspicion of carrying Spanish goods, and illegally detained by the duke's orders, Marten, nevertheless, opposed (13 June 1628) the insertion in the Remonstrance of a clause expressly censuring the duke. In January 1628-9 he was placed on the committee of inquiry as to the affair of the Clerkenwell jesuits.

Though reputed the first civilian of his time, Marten was much hampered in the administration of the admiralty court by writs of prohibition issuing from the king's bench, against which he unsuccessfully appealed to the king in Easter term 1630. He was one of the commissioners for the repair of St. Paul's appointed 10 April 1631, and sat in the Painted Chamber as judicial assessor to the court of chivalry on the trial of Lord Reay's appeal of battle against David Ramsay on 28 Nov. following. He had a hand in the revision of the statutes of the university of Oxford, the title, 'De Judiciis,' being referred to him by the revisers in 1633, and was one of the commissioners through whom the completed work was transmitted by the king to the university in June 1636. He argued before the privy council for several days 'with his utmost skill,' says Clarendon, against the validity of the 'new canons' framed by convocation after the dissolution of the Short parliament of 1640. In that parliament he sat for St. Ives, Cornwall, but was not returned to the Long parliament, by which he was fined 250*l.* for his part in the imprisonment of Sir Robert Howard.

Marten was superseded by Sir John Lambe as dean of the arches in the autumn of 1633, but retained his place in the high commission court until its abolition by the Long parliament, and the judgeship of the admiralty and prerogative courts until his death on 26 Sept. 1641. He was buried in the parish church of Longworth, Berkshire, where was his principal seat. He had several other estates in the same county. His town house was in Aldersgate Street. Gayton ('Letter to Col. Marten,' prefixed to his *Family Letters of Harry Marten*) termed him ambiguously 'the blue-nosed Romanist.' At his death several petitions charging him with misfeasance in his various judicial capacities were pending in the House of Lords. By his first wife, Elizabeth, who died 19 June 1618, Marten had issue, two sons, Henry [q. v.] and George, and three daughters, Elizabeth, Jane, and Mary. Marten apparently married a second wife, who died in 1677. Le Neve (*Knights*, p. 372) represents her as the mother of the regicide, but this is probably a mistake. Some of his decisions have been printed for the Camden Society in 'Cases in the Courts of Star Chamber and High Commission,' and 'Documents illustrating the Impeachment of the Duke of Buckingham.' Marten's name is frequently spelt Martin.

[Kirby's Winchester Scholars, p. 146; Wood's Annals, ed. Gutch, 1796, ii. 387, 403; Athenæ Oxon. (Bliss), iii. 17; Fuller's Worthies, 'London;' Reg. Univ. Oxford, ed. Clark, vol. ii. pt. i. pp. 232-3, pt. ii. p. 109, pt. iii. p. 146; Coote's Cat. of Civilians, p. 64; Nichols's Progr. James I, i. 535; Metcalfe's Book of Knights, p. 69; Court and Times of James I, i. 387, ii. 35,

183, 473; Hacket's Scrinia Reserata, pt. i. p. 67; Returns of Members of Parliament (Official); Cal. State Papers, Dom. Addenda, 1580–1625 p. 621, Dom. 1603–1610 p. 496, 1627–8 p. 377, 1628–9 p. 122, 1631–3 p. 6, 1633–4 p. 326, 1636–7 p. 158, 1637 pp. 109, 410, 1638–9 p. 32, 1641–3 pp. 92, 126, Colon. East. Indies, 1617–21 pp. 219, 233, 1623–4 pp. 405, 410–11, 413; Lysons's Mag. Brit. i. 314; Ashmole's Berkshire, p. 160; Stow's Survey of London, ed. Strype, 1754, ii. 39-40; Hist. MSS. Comm. 4th Rep. App. pp. 12, 103, 13th Rep. pt. iv.; Godwin, De Præsul. p. 195; Rymer's Fœdera (Sanderson), xvi. 772; Issues of the Exch., ed. Devon, p. 161; Commons' Debates, 1625 (Camd. Soc.); Eliot's Negotium Posterorum, ed. Grosart; Camden Miscellany (Camd. Soc.), ii. Disc. Jes. Coll.; Rushworth's Hist. Coll. i. 521, 579 et seq. 617, ii. 112; Whitelocke's Memorials, pp. 10, 14; Comm. Journ. i. 851–7; Lords' Journ. iv. 291, 293, 326, 335, 361–2; Parl. Hist. ii. 255, 366, 419, 473; Harl. MSS. 1721 f. 453, 2305 f. 255 *b*, 4777 ff. 54 *b*, 97, 158, 168, 174, 188 *b*, 6800 ff. 98, 325; Cobbett's State Trials, ii. 1452, iii. 495; Laud's Diary, 21 Dec. 1640; Cardwell's Synodale, i. 380 et seq.; Clarendon's Rebellion, ed. 1849, bk. i. § 11, bk. iii. § 70; Clarendon's Life, ed. 1827. i. 87; Hook's Archbishops of Canterbury, v. 283; Gardiner's Hist. of Engl. vol. v.] J. M. R.

MARTEN, HENRY or **HARRY** (1602–1680), regicide, elder son of Sir Henry Marten [q. v.] by his first wife, was born at Oxford in 1602 (Wood, *Athenæ Oxon.* iii. 1237). After being 'instructed in grammar learning in Oxon, he became a gentleman-commoner of University College,' matriculating on 31 Oct. 1617 (Wood; Clark, *Register of the University of Oxford*, ii. 364). He obtained the degree of B.A. in 1619, was admitted to Gray's Inn on 10 Aug. 1618, and then travelled for some time in France (Foster, *Gray's Inn Register*, p. 142). 'At his return, his father found out a rich wife for him, whom he married, something unwillingly' (Aubrey). Her name was Margaret, widow of William Staunton (*Cal. State Papers*, Dom. 1636–7, p. 274). The marriage proved unhappy. 'He was a great lover of pretty girls, to whom he was so liberal that he spent the greatest part of his estate' (Aubrey). As early as 1639 he is described as costing his father 1,000*l.* per annum (*Cal. State Papers*, Dom. 1638–9, p. 590). In 1639 Marten made his first appearance in politics by declining to contribute to the general loan raised for the Scottish war (Rushworth, iii. 912). This act made him popular, and in April 1640, and again in the following November, he was returned to parliament as one of the members for Berkshire. According to Aubrey, Marten's zeal for the popular cause was further stimulated by an insult which he had received from the king, who publicly termed him 'an ugly rascal' and a 'whore-master,' and ordered him to be turned out of Hyde Park.

In parliament he was from the first conspicuous as one of the most extreme members of the popular party. To his friend Hyde Marten privately confessed that he thought some of the popular leaders knaves, 'and that when they had done as much as they intended to do, they should be used as they had used others. The other pressed him then to say what *he* desired; to which, after a little pause, he very roundly answered, "I do not think one man wise enough to govern us all"' (Clarendon, *Life*, i. § 91). Marten showed great zeal against Strafford, and was one of the spokesmen of the section eager to proceed against the earl by bill of attainder instead of impeachment (Sanford, *Studies and Illustrations of the Great Rebellion*, pp. 337, 339, 341). He also delivered speeches in favour of the protestation, and in support of the theory that the ordinances of parliament were valid without the king's assent (Verney, *Notes of the Long Parliament*, pp. 67, 162; Gardiner, *History of England*, ix. 301, 353). When the committee of safety was constituted, Marten was one of the ten commoners appointed, and reported to parliament the resolution of the committee, asserting that the king intended to levy war against the parliament, and recommending the raising of an army of ten thousand men (Sanford, pp. 496, 497). Charles, in his declaration of 12 Aug. 1642, complained that 'it hath been publicly said by Marten that our office is forfeitable, and that the happiness of the kingdom doth not depend upon us, nor any of the regal branches of that stock.' He went on to demand that Marten should be delivered up to stand his trial for high treason, and excepted him from pardon (Husbands, *Votes and Ordinances*, 4to, 1643, p. 550).

When war broke out Marten subscribed 1,200*l.* to the parliamentary cause, and undertook to raise a regiment of horse. Parliament appointed him governor of Reading, which he evacuated with some haste when the king's army came to Oxford (Clarendon, *Rebellion*, vi. § 125). The chief theatre of his exploits was the House of Commons. Though a member of the committee of safety himself, he was a severe critic of its actions, and shared the jealousy with which the house regarded the authority the committee claimed. 'A pint pot,' once observed Marten, 'could not hold a pottle of liquor, nor could they be capable to despatch so much business as was committed to them'

(Sanford, p. 545). D'Ewes describes him as one 'that used to snarl at everybody,' and couples him with Pym and the 'fiery spirits who, accounting their own condition desperate, did not care how they hazarded the whole kingdom to save themselves' (*ib.* pp. 532, 540). On 27 Sept. 1642 he attacked William Russell, fifth earl of Bedford, for his not pursuing William Seymour, marquis of Hertford, and on 5 Dec. criticised with equal severity the slowness of his movements. In April 1644 he became involved in a quarrel with Algernon Percy, tenth earl of Northumberland [q. v.], one of the commissioners at the Oxford treaty with the king. Suspecting Northumberland's fidelity to the parliamentary cause, he opened a letter from Northberland to his wife, for which act Northumberland, meeting Marten at a conference in the Painted Chamber, gave him several blows with his cane. Each house took up the cause of its member, and complained of a breach of privilege, but the quarrel was privately made up (*ib.* p. 546; *Mercurius Aulicus*, 20 April; *Lords' Journals*, vi. 11; *Commons' Journals*, iii. 51). Marten showed as little respect to the House of Lords in general as to individual members of it, and that assembly was greatly indignant at the words used by Marten concerning their delay to pass the ordinance for sequestering the estates of royalists (*Lords' Journals*, v. 696).

On questions concerning the dealings of the parliament with the king Marten was equally outspoken. At the close of the Oxford treaty, urging the rejection of the king's messages, he bluntly said: 'Let us not trouble ourselves to send away an answer, but rather answer them with scorn, as being unworthy of our further regard' (Gardiner, *Great Civil War*, i. 126). The House of Lords wished to respect the king's private property, but Marten seized his horses and refused to return them, alleging that he saw no reason why the king's horses should not be taken as well as his ships (*Lords' Journals*, vi. 26, 28; *Mercurius Aulicus*, 8 May 1643). He was in his element as a member of the committee for destroying the superstitious images in the Queen's Chapel at Somerset House, and is said to have seized the regalia in Westminster Abbey, declaring that 'there would be no further use of these toys and trifles' (*Commons' Journals*, iii. 24; Heylyn, *History of the Presbyterians*, p. 452, ed. 1672; Sanderson, *Life of Charles I*, p. 623; *Mercurius Aulicus*, 3 April 1643). His scandalous utterances about the king are frequently commented upon in the royalist newspaper (*ib.* 26 May, 16 July 1643). On 16 Aug. 1643, defending a pamphlet which proposed the king's deposition, Marten said that he saw no reason to condemn the author, and that 'it were better one family should be destroyed than many.' Pressed to explain himself, he boldly answered that he meant the king and his children; on which he was expelled from the house and committed to the Tower (*ib.* 19 Aug. 1643; Gardiner, *Great Civil War*, i. 238). He was discharged from his imprisonment on 2 Sept., but not readmitted to parliament till 1646 (*Commons' Journals*, iii. 226).

Debarred from politics, Marten now returned to military life. By this time his regiment, which had often been complained of for its want of discipline, had been drafted into the armies of Essex and Waller (*ib.* iii. 124, 195, 212). On 22 May 1644, however, the commons recommended him to Essex to be governor of Aylesbury. In that capacity he did good service during the rest of the war. He also acted as commander-in-chief (under Colonel Dalbier) of the infantry employed in the siege of Dennington Castle during the winter of 1645–6 (*ib.* iii. 503, iv. 330; *Cal. State Papers*, Dom. 1644–7, pp. 204, 212).

On 6 Jan. 1646 the House of Commons rescinded the vote for Marten's expulsion, and readmitted him to sit (*Commons' Journals*, iv. 397; cf. *Somers Tracts*, vi. 588). He resumed at once his old position as leader of the extreme party, which had now considerably increased in numbers, and outside the parliament was closely associated with the levellers. To the Scots and the presbyterians he gave great offence by a pamphlet refuting the claims of the Scots to dictate the terms of the parliament's agreement with the king, incidentally comparing the covenant to 'an almanac of the last year.' 'Our condition,' he concluded, 'would be lower and more contemptible if we should suffer you to have your will of us in this particular, than if we had let the king have his. A king is but one master, and therefore likely to sit lighter upon our shoulders than a whole kingdom; and if he should grow so heavy as cannot well be borne, he may be sooner gotten off than they' (*The Independency of England endeavoured to be maintained*, 4to, 1647). Equally obnoxious to them was his proposal that the establishment of presbyterianism should be coupled with toleration for even catholics (Gardiner, *Great Civil War*, iii. 212). On the question of the treatment of the king Marten was as outspoken as before his expulsion. In April 1647, when letters were read in the house from the parliament's commissioners desiring directions how to

deal with the crowds who flocked to be cured by the king's touch, Marten scornfully remarked that he knew not but the parliament's great seal might do it as well if there were an ordinance for it. When it was moved to consider the question of the propositions to be sent to the king, he replied that the man to whom the said propositions were to be sent 'ought rather to come to the bar himself than be sent to any more' (*Clarendon State Papers*, vol. ii. App. p. xxxvii). He followed up this suggestion by proposing a motion that no further addresses should be made to Charles, but it was rejected by 84 to 34 votes (22 Sept. 1647; GARDINER, *Great Civil War*, iii. 201). But on 3 Jan. 1648 the house came round to Marten's views, and a similar motion was passed by 141 to 91 votes.

Marten sided with the army in their quarrel with the parliament, and signed the engagement of 4 Aug. 1647, promising to stand by them in supporting the freedom of the parliament against the dictation of the London mob (RUSHWORTH, vii. 754). His readiness to attack abuses of all kinds and the straightforwardness of his political career had gained him great popularity. 'The true lovers of their country in England,' said a member of parliament to John Lilburne [q. v.], 'were more beholden to Mr. Henry Marten for his sincerity, uprightness, boldness, and gallantry, than to half, if not all, of those that are called conscientious men in the house.' Such, at all events, was the belief of the levellers, with whom, during 1647, 1648, and the first half of 1649, Marten was intimately connected. He was chairman of the committee appointed to consider Lilburne's imprisonment, and to him, in May 1647, Lilburne addressed a pamphlet, complaining that his negligence or wilful delay had prevented the presentation of their report (*Rash Oaths Unwarrantable*, 4to, 1647, p. 2). Other letters of the same nature followed, but in September, when the report was actually brought in, the house, in spite of Marten's efforts, referred it back to the committee (*A Copy of a Letter written to Col. Henry Marten by John Lilburne*, 20 *July* 1647; *Two Letters writ by Lieut.-Col. John Lilburne, prerogative prisoner in the Tower, to Col. Henry Marten upon the* 13 *and* 15 *September*, 1647; *The Additional Plea of Lieut.-Col. John Lilburne*, 28 *Oct.* 1547, p. 22).

Lilburne was now convinced that Cromwell, not Marten, was to blame, and Cromwell's negotiations with the king had also roused Marten's suspicions. If Lilburne's statement may be believed, Marten was so convinced of Cromwell's treachery, that he resolved to emulate Felton, 'and for that end provided and charged a pistol, and took a dagger in his pocket, that if the one did not, the other should despatch him.' An accident prevented the first attempt to fulfil this design, but when Cromwell heard of Marten's armament, he was so terrified that he immediately changed his policy and supported the vote of 'No Addresses' (*A Declaration of some of the Proceedings of Lieut.-Col. John Lilburne*, 4to, 1648, p. 15). Much more probable is the report that Marten, like Rainsborough, talked of impeaching Cromwell (GARDINER, *Great Civil War*, iii. 252). In February 1648 Cromwell is said to have desired a meeting with Marten in order to a reconciliation, but that they parted 'much more enemies than they met;' nor were Marten's suspicions removed till some months later (*ib.* pp. 295, 327).

During the second civil war Marten, thinking, after the readmission of the impeached presbyterian leaders, that his further presence in parliament was useless, left the house and commenced raising a regiment of horse in Berkshire. He had no legal authority to do so, and his intention was to oppose the parliament by arms in the event of their concluding to restore Charles I. A commission given by him to one of his captains is couched in the following terms: 'By virtue of that right which I was born to as an Englishman, and in pursuance of that duty which I owe my said country, I have resolved to raise and conduct a regiment of harquebusiers on horseback, on the behalf of the people of England, for the recovery of their freedom, and for common justice against tyranny and oppression' (*Clarke MSS.*) The regiment was mounted by the simple process of stopping travellers on the highway, or breaking into the stables of country gentlemen. In response to loud complaints, parliament ordered the forces of the adjacent counties, under the command of Major Richard Fincher, to disperse Marten's adherents, and he was driven to remove to Leicestershire, and ultimately to join Cromwell in the north (*Mercurius Pragmaticus*, 22–9 Aug. 1648; *Tanner MSS.* lvii. 197; *Portland MSS.* i. 495; GREY, *Examination of Neal's Puritans*, vol. iii. App. p. 67; *Commons' Journals*, v. 676).

Marten returned to his place in parliament, in co npany with Cromwell, on 7 Dec., after Pride's Purge, and took part in the meetings at Windsor and Whitehall, in which Lilburne and his committee drew up the draft 'Agreement of the People,' which was afterwards submitted to the council of war (GARDINER, *Great Civil War*, iii. 535, 540; LILBURNE, *Legal Fundamental Liberties*, 1648, p. 38; *Foundations of Freedom, or an Agreement of*

the People, 1648). In the preparations of parliament for bringing the king to trial Marten was extremely active (*Commons' Journals*, vi. 96, 103, 107, 110). He was appointed one of the king's judges, sat with great regularity, and signed the death-warrant. A witness at the trial of the regicides describes Marten, when the judges were endeavouring to find an answer to give the king in case he should demand by what authority they sat, as supplying them with the formula: 'In the name of the Commons in Parliament assembled, and all the good people of England.' The familiar story of Marten and Cromwell inking each other's faces as the king's death-warrant was being signed rests on the authority of Marten's servant, Ewer (*Trial of the Regicides*, 4to, 1660, pp. 247–8). At the Restoration Marten wrote a defence of the king's execution, in the form of a letter to a friend, but while he justified the act itself, he regretted its consequences. 'Had I suspected,' he said, 'that the axe which took off the king's head should have been made a stirrup for our first false general, I should sooner have consented to my own death than his' (Harry Marten, *Familiar Epistles*, p. 3).

No man was more prominent in the proceedings for the establishment of the republic. The device and the legend on the new great seal were, according to Whitelocke, 'for the most part the fancy of Mr. Henry Marten, more particularly the inscriptions' (*Memorials*; *Commons' Journals*, vi. 115). He was charged with the preparation of the act for taking down the arms of the late king and demolishing his public statues. The inscription 'Exit Tyrannus Regum ultimus,' &c., by which the statues were to be replaced is said to have been his composition (*ib.* vi. 142, 274; Forster, *British Statesmen*, p. 519). He was one of the tellers in the division on the abolition of the House of Lords, and a member of the committee appointed to prepare the act for that purpose (*Commons' Journals*, vi. 132). On 14 Feb. 1649 parliament elected him a member of the council of state, thirteenth on the list of those chosen. On 3 July they further voted that lands to the value of 1,000*l.* a year should be settled upon him as compensation for his disbursements, arrears of pay, and services to the state. The manors of Hartington and Leominster were accordingly settled upon him by an ordinance of parliament, 28 Sept. 1649 (*ib.* vi. 141, 196, 248, 300). By another vote on 2 Feb. 1649 parliament ordered that Marten's regiment of horse should be completed and taken on to the regular establishment of the army, but this intention was not carried out (*ib.* vi. 129; Carte, *Original Letters*, 1739, i. 273). These favours were no doubt largely dictated by the desire of the government to conciliate the levellers through Marten. As one of the pamphleteers of that party observes: 'When the king was to come to the block and a bloody High Court of Injustice and a Council of State erected, then what a white boy was Col. Marten! A regiment of horse was voted for him by the House to keep the pretty baby at play with that fine tantarara tantara, while their work was over' (Overton, *Defiance*, 1649, p. 7). After the levellers had been suppressed there was no inducement to continue Marten's regiment, and some risk in doing so. It does not appear that Marten countenanced the attacks made by Lilburne and his associates on the new government. He endeavoured rather to mediate between them, twice obtained Lilburne's release from imprisonment, and was instrumental in procuring the payment of his arrears (*Commons' Journals*, vi. 441; Lilburne, *A Preparative War Hue and Cry after Sir Arthur Haselrig*, 1649, p. 40; *The Trial of Lieut.-Col. John Lilburne*, by Theodorus Varax, 1649, p. 143).

Marten was re-elected a member of the second council of state of the Commonwealth, and sat also in the fourth, but was omitted in the third and fifth. His influence was greater in the debates of the parliament than in the deliberations of the council. 'His speeches in the House,' says Aubrey, 'were not long, but wondrous poignant, pertinent, and witty. He was exceedingly happy in apt instances; he alone hath sometimes turned the whole House' (*Letters from the Bodleian*, ii. 436). His jests are said to have saved the lives of Judge Jenkins [see Jenkins, David] and Sir William D'Avenant [q. v.] when parliament would have had them sentenced to death (*ib.* ii. 308; *Somers Tracts*, ed. Scott, v. 129; *Hist. MSS. Comm.* 13th Rep. iv. 389). Algernon Sydney describes the happy manner in which Marten allayed a wrangle about the oath to be taken by the council of state (*Sydney Papers*, ed. Blencowe, p. 238). In legislation Marten's most important work was an act for the relief of poor prisoners for debt (*Commons' Journals*, vi. 262, 270, 275, 289; Scoble, *Collection of Acts*, fol. 1658, pt. ii. p. 87). As an administrator he never earned any fame, nor did he show any sign of constructive statesmanship. His influence, therefore, which had been at its height in 1649, perceptibly declined during the next few years.

From the first foundation of the Commonwealth Marten's relations with Cromwell, if the newspapers can be trusted, were some-

what hostile, and as his suspicions of Cromwell's ambition increased they found expression in his speeches (Walker, *History of Independency*, ii. 150; Wood, *Athenæ*, iii. 1240; *Letters from the Bodleian Library*, ii. 436; *Mercurius Pragmaticus*, 27 Feb.–5 March 1649). A quarrel between Bradshaw and Marten is also recorded (Carte, *Original Letters*, i. 443). Most of his colleagues were offended by Marten's moral irregularities. At a masque given by the Spanish ambassador great scandal was caused by his giving 'the chief place and respect' to Marten's mistress, who was 'finer and more bejewelled' than any lady present (*Hist. MSS. Comm.* 5th Rep. p. 192). Whatever support he had once had in the army he had lost by making himself the mouthpiece of the party who opposed the dissolution of the parliament, and publicly declaring that the young republic, like the infant Moses, would be best brought up by the parent who had given it birth (*Newsletter*, 27 Feb. 1650; *Clarendon MSS.*; cf. *History of the Rebellion*, xiv. 6). Moreover the army as early as 1647 had publicly demanded 'that such men, and such men only, might be preferred to the great power and trust of the Commonwealth as are approved at least for moral righteousness.' Hence when Cromwell broke up the Long parliament and the army seized power Marten inevitably disappeared from political life. In Cromwell's brief harangue to the house he pointedly reproached it with the immorality of some of its members, and is said to have applied to Marten the same contumelious epithet which Charles I had once employed (Whitelocke, *Memorials*, iv. 5; *Newsletter*, 29 April 1653; *Clarendon MSS.*)

Marten was not a member of any of the parliaments called during the protectorate. Now that his immunities in that capacity had ended, his creditors began to be importunate, and in January 1655 he was outlawed. His letters during 1656 and 1657 are dated from 'The Rules in Southwark,' his debts having apparently brought him to the King's Bench prison (*Hist. MSS. Comm.* 13th Rep. iv. 392, 398).

When the Long parliament was restored, in May 1659, Marten resumed his seat in that body. The rumour ran that he was fetched from his prison in order to make up a quorum (*England's Confusion*, 4to, 1659, p. 10; Heath, *Chronicle*, p. 746). On the first day of its meeting Marten was selected to draft a letter to the absent members, to draw up a declaration to the people, and, as a member of the committee, to consider the administration of justice (*Commons' Journals*, vii. 645). But he played no important part in the proceedings of the house, and was not one of the twenty-one members of parliament elected to form the council of state on 13 May 1659. However, when the Rump was again restored, after its interruption by Lambert, a fresh council was chosen, of which Marten was a member, 31 Dec. 1659 (*ib.* vii. 800). He was naturally omitted from the presbyterian council chosen on 23 Feb. 1660. Marten was sufficiently clear-sighted to perceive the probable result of Monck's policy, and bold enough to point out the difference between his professions and his actions, which he illustrated in his usual way by an anecdote (Ludlow, *Memoirs*, ed. 1698, ii. 810, 831; Guizot, *Life of Monck*, trans. by Wortley, p. 243).

On the return of Charles II he made no attempt to fly, and gave himself up on 20 June 1660, in obedience to the king's proclamation of 6 June summoning the regicides to surrender, 'under pain of being excepted from any pardon or indemnity for their respective lives and estates.' The commons excepted him from the act of indemnity, but not capitally, in consequence of his surrender. The lords resolved that all the king's judges should be absolutely excepted, both for life and estate. In the act as finally passed, 29 Aug., Marten and eighteen other regicides were excepted, with a saving clause stating that in consequence of their surrender under the proclamation, in case they were attainted for their part in the king's death, their execution should be suspended until it should be ordered by a special act of parliament for the purpose. Marten was thus left very uncertain as to his ultimate fate. With his usual humour he observed that 'since he had never obeyed any royal proclamation before, he hoped that he should not be hanged for taking the king's word now' (Forster, iv. 356). In the House of Commons Lord Falkland pleaded for his life, using Martin's own jest about D'Avenant as an argument in his favour (Aubrey, pp. 308, 435). What saved him was probably the fact that in his own days of power he had frequently intervened on behalf of endangered royalists. His trial took place at the Old Bailey on 16 Oct. 1660. After claiming that he was not excluded from the Act of Indemnity, on the ground that his name was 'Harry Marten,' and not 'Henry Martyn,' as the act had it, he pleaded 'not guilty.' In his defence he first objected to the word 'maliciously' used in the indictment, and then argued that he was justified by the authority of parliament and the statute of Henry VII concerning obedience to a *de facto* government. He admitted his part in the

king's death. 'I am sorry to see so little repentance,' observed the solicitor-general. 'If it were possible,' replied Marten, 'for that blood to be in the body again, and every drop that was shed in the late wars, I could wish it with all my heart.' This qualified expression of regret was far from satisfying the court, and the chief justice in his charge to the jury commented on his lack of proper penitence, adding, 'I hope in charity he meant better than his words were.' Marten concluded his defence by professing his resolution to submit peaceably to the government for the future, if the king was pleased to spare his life. 'I think,' he said, 'his majesty that now is, is king upon the best title under heaven, for he was called in by the representative body of England.' At this implied denial of the king's hereditary claim the solicitor-general again protested. Marten's conduct throughout was marked by courage and self-possession.

The jury convicted Marten, but, as had been agreed, execution was suspended, and he was imprisoned. In the second parliament of Charles II, which met in May 1661, a bill for executing the nineteen regicides who had been respited passed the House of Commons. While it was under discussion in the House of Lords Marten and his companions were fetched from their prisons to be examined. To the question what he could say for himself why the act for his execution should not pass (7 Feb. 1661) Marten replied by pleading his surrender in obedience to the king's proclamation. 'That honourable House of Commons, that he did so idolise, had given him up to death, and now,' said Marten, 'this honourable House of Peers, which he had so much opposed, especially in their power of judicature, was made the sanctuary for him to fly to for his life' (*Lords' Journals*, xi. 380). The lords spared their old enemy, and the bill was dropped.

The remainder of Marten's life was passed in prison. In July 1662 he was removed from the Tower and transferred to the charge of William, first baron Widdrington, at Berwick. In May 1665 he was removed to Windsor and placed under the custody of John, baron (afterwards viscount) Mordaunt (*d.* 1675) [q. v.], but proving an 'eyesore to his majesty,' was finally sent away to Chepstow Castle. At Chepstow, on 9 Sept. 1680, he died (*Cal. State Papers*, Dom 1661–2 p. 446, 1665 p. 374, 1667 p. 465).

Marten was originally buried in the chancel of Chepstow Church, but a subsequent incumbent, thinking the site too sacred for a regicide, moved him into the body of the church. Archdeacon Coxe [see Coxe, William, 1747–1828], in his 'Historical Tour in Monmouthshire,' collected some traditional anecdotes about Marten's life in prison. The same work contains a view of the tower in which Marten was confined, a facsimile of the inscription on his tombstone, and a portrait of him in the possession of the neighbouring family of Lewis of St. Pierre. His epitaph, 'by way of acrostic on himself,' is also printed by Wood (*Athenæ*, iii. 1242). Southey visited Marten's prison, and wrote a sonnet on him, which Canning parodied and applied to Mrs. Brownrigg (*Poetry of the Anti-Jacobin*, ed. Edmonds).

Marten's character is very favourably judged by Aubrey in the notes which he supplied to Anthony à Wood. 'He was a great and faithful lover of his country . . . not at all covetous . . . not at all arrogant . . . a great cultor of justice, and did always in the house take the side of the oppressed' (*Letters from the Bodleian Library*, iii. 435). Burnet could see nothing but Marten's vices (*Own Time*, ed. 1833, i. 291). Forster's 'Life of Marten,' published in 1837, is an uncritical panegyric. Carlyle characterises him, with more justice: 'A right hard-headed, stout-hearted little man, full of sharp fire and cheerful light; sworn foe of cant in all its figures; an indomitable little Roman pagan if no better' (*Cromwell's Letters and Speeches*, ed. 1871, iii. 168). He was too much of the 'Roman pagan' to succeed as a leader of puritans.

By his wife Margaret, widow of William Staunton, Marten had a daughter Mary, who married Thomas Parker, afterwards the last Lord Morley and Monteagle [q. v.] He had also a son Henry, who seems to have died young, and three other daughters, Jane, Anne, and Frances (*Hist. MSS. Comm.* 13th Rep. iv. 398-9; *Cal. State Papers*, Dom. 1636–7, p. 275; Le Neve, *Pedigrees of Knights*, p. 372).

Marten published one speech and several pamphlets: 1. 'A Speech delivered at the Common Hall in London, 28 July 1643, concerning Sir William Waller,' &c., 4to, 1643. 2. 'A Corrector of the Answerer to the Speech out of doors, justifying the worthy Speech of Mr. Thomas Chaloner . . . Edinburgh, as truly printed by Evan Tyler, printer to the King's most Excellent Majesty, as were the Scottish papers, anno 1646,' 4to, n.d. This, which was printed in London in 1646, is anonymous. The Bodleian copy is noted by Barlow as 'supposed to be writ by Mr. H. Martin,' and the style justifies the supposition. 3. 'The Independency of England endeavoured to be maintained against the Claims of the Scots Commissioners,' 4to, 1647. This, which is Marten's best pam-

phlet, is reprinted in vol. xvii. of the 'Old Parliamentary History,' p. 51. Mr. Forster praises it as containing passages which, 'for closeness of reasoning, familiar wit of illustration, and conciseness of style,' are 'quite worthy of Swift' (*British Statesmen*, iv. 272). 4. 'The Parliament's Proceedings justified in declining a Personal Treaty with the King,' 4to, 1648. 5. 'A Word to Mr. William Prynne, Esq., and two for the Parliament and Army, reproving the one and justifying the other in their late Proceedings, 4to,' 1649. 6. There is attributed to him also 'Mr. Henry Marten his Speech in the House of Commons before his departure thence, 8 June 1648,' 4to, 1648. This, as Wood remarks in a note on the copy in the Bodleian Library, is 'a piece of roguery fathered upon him.'

Fragments of several unfinished pamphlets by Marten are among the Marten MSS. in the possession of Captain Loder-Symonds, and it is probable that he published others anonymously (*Hist. MSS. Comm.* 13th Rep. iv. 400). The manuscript notes include Marten's comments on Walker's 'History of Independency,' Harrington's 'Oceana,' and other works. Marten was also the author of an epitaph on his mother, buried in Longworth Church, Berkshire, and some verses on the death of his nephew Charles Edmonds (Ashmole, *Antiquities of Berkshire*, i. 162; *Hist. MSS. Comm.* 2nd Rep. p. 81). In 1662 there was published a quarto pamphlet entitled 'Henry Marten's Familiar Letters to his Lady of Delight,' published by 'Edmundus de Speciosa Villa,' i.e. Edmund Gayton [q. v.], and printed at Oxford. A second edition was printed at London in 1685. This contains some genuine letters from Marten to his mistress, Mary Ward, together with a letter in justification of his share in the king's death. Gayton added a preface, some mock heroic compositions of his own, and notes.

[Lives of Marten are contained in Wood's Athenæ Oxon ed. Bliss, iii. 1237, Noble's Lives of the Regicides, 1798, ii. 39, and the Lives of British Statesmen contributed by John Forster to Lardner's Cabinet Cyclopædia, iv. 241. Aubrey's Notes supplied to Anthony à Wood, printed in Letters written by Eminent Persons during the 17th and 18th Centuries, and Lives of Eminent Men by John Aubrey, 1813, vol. ii. pt. ii. pp. 434–7, contain much gossip about Marten. A fragment of Marten's correspondence is in the possession of Captain Loder-Symonds of Hinton Manor, near Faringdon, Berkshire, and is calendared in the 13th Rep. of Hist. MSS. Comm. pt. iv. Other authorities mentioned in the text of the article.] C. H. F.

MARTEN, MARIA. [See under Corder, William, 1804–1828, murderer.]

MARTIAL or MARSHALL, RICHARD (*d.* 1563), dean of Christ Church, Oxford, possibly son of William Marshall (*fl.* 1535) [q. v.], was said to be from Kent, and was a scholar of Corpus Christi College, Oxford, from 1532 till 1538. He graduated B.A. 5 Dec. 1537, and his subsequent degrees were M.A. 5 Oct. 1540, B.D. October 1544, and D.D. 18 July 1552. He became fellow of his college in 1538, but migrated to Christ Church about 1540, becoming a student there. At Corpus he was Greek lecturer, and noted as a strong Roman catholic of the old school. He was one of the witnesses against John Dunne in October 1538. In Edward's reign he is said to have turned protestant, and was vice-chancellor in 1552, but he 'returned to his vomit' under Mary. He also dug up the body of Peter Martyr's wife in Christ Church, and had it cast on his dunghill. In consequence of his activity he became dean of Christ Church in 1553, and is probably the Marshall or Martial who held prebends at St. Paul's and Winchester during Mary's reign. In 1554 he took part in the Oxford disputation on transubstantiation, and he was one of the witnesses against Cranmer, aided in the degradation of Ridley, and almost caught Jewel when he fled from Oxford after his recantation in the autumn of 1555. But at Elizabeth's accession he lost his preferments. He had, however, powerful friends, as he had been domestic chaplain to Lord Arundell. He is included in a list of persons in hiding early in Elizabeth's reign, and is supposed to have found refuge either with the Earl of Cumberland or Mr. Metcalf in the north. He was captured and brought to London, and signed a fresh recantation, which Strype prints, and was ready, it is said, to repeat it in public, but died, presumably in prison, some time in 1563.

[Welch's Alumni Westmon. p. 5; Strype's Annals, i. ii. 48, 49; Cranmer, pp. 480, 535; Zurich Letters, 1st ser. p. 12, 3rd ser. p. 373; Jewel's Works, p. xi; Ridley's Works, pp. 286, 295; Cranmer's Works, ii. 382, 543, &c., all in the Parker Society's publications; Cal. of State Papers, Dom. 1547–65, Add. p. 524.] W. A. J. A.

MARTIALL or MARSHALL, JOHN (1534–1597), Roman catholic divine, was born in 1534 at Daylesford, Worcestershire, according to the Oxford records, though the admission-book of Winchester College states that he was a native of Defford, in that county (Kirby, *Winchester Scholars*, p. 124). He was admitted into Winchester College in 1545, and was elected to New College, Oxford, where he became a probationary fellow

24 Aug. 1549, and a perpetual fellow in 1551. On 8 July 1556 he graduated B.C.L. (Wood, *Fasti Oxon.* ed. Bliss, i. 149), and about the same time he was appointed usher, or second master, of Winchester School, under Thomas Hyde (1524–1597) [q. v.] Being attached to the Roman catholic religion he retired to Louvain soon after the accession of Elizabeth, and studied divinity. In 1568 he was invited to Douay by William (afterwards cardinal) Allen, and graduated B.D. in the university there, 6 July 1568. Martiall was one of the six persons who were first engaged in establishing the English College in that city, but he soon left the new seminary, on account of the smallness of his emolument (*Records of the English Catholics*, i. 3, 4). Afterwards, by the interest of Dr. Owen Lewis [q. v.], archdeacon of Hainault, and eventually bishop of Cassano, he was appointed a canon of the collegiate church of St. Peter at Lille in Flanders. The civil tumults in the Low Countries long prevented him from obtaining possession of his canonry, but he was formally installed in 1579, and he enjoyed the dignity for eighteen years (Pits, *De Angliæ Scriptoribus*, p. 795). He died on 3 April 1597 at Lille, in the arms of his friend William Gifford [q. v.], afterwards archbishop of Rheims, and was buried in St. Peter's Church.

He bequeathed a valuable ring, with a stone in it, to adorn a piece of the Cross, preserved as a relic in the cathedral at Lille.

Martiall's works are: 1. 'A Treatyse of the Crosse, gathred out of the Scriptures, Councelles, and auncient Fathers of the Primitiue Church,' Antwerp, 1564, 8vo; dedicated to Queen Elizabeth by the author, who was 'emboldened upon her keeping the image of a crucifix in her chapel' (Strype, *Annals*, i. 507–8). An answer published by James Calfhill [q. v.] in 1565 was reprinted by the Parker Society in 1846. 2. 'A Replie to M. Calfhills blasphemous Answer made against the Treatise of the Crosse,' Louvain, 1566, 4to. A rejoinder by William Fulke [q. v.], published with his 'Stapletoni Fortalitium Expugnatum,' London, 1580, 12mo, was printed in an English translation by the Parker Society in 1848. 3. 'A Treatise on the Tonsure of Clerics,' left imperfect, was not printed.

[Ames's Typogr. Antiq. (Herbert), pp. 1609, 1619; Cat. of MSS. in Cambr. Univ. Libr. iv. 550; Chambers's Worcestershire Biog. p. 77; Dodd's Church Hist. ii. 113; Foster's Alumni Oxon. early ser. iii. 974; Lowndes's Bibl. Man. pp. 348, 845, 1489, Append. pp. 56, 57; Oxford Univ. Register (Boase), pp. 232, 335; Records of the English Catholics, vol. i. pp. xxix, xxx; Strype's Works (index); Tanner's Bibl. Brit. p. 513; Wood's Athenæ Oxon. (Bliss), i. 658.] T. C.

MARTIN. [See also Marten, Martine, and Martyn.]

MARTIN (*d.* 1241), bishop of Bangor. [See Cadwgan.]

MARTIN of Alnwick (*d.* 1336), Franciscan, was a member of the Minorite convent at Oxford in 1300. He became D.D. and regent master of the Franciscan schools between 1300 and 1310. In 1311 he was summoned to Avignon to take part in the controversy between the conventual and spiritual Franciscans, as one of the four advisers of the general minister. The dispute was tried by a commission of cardinals and theologians, and decided at the council of Vienne in favour of the better section of the conventuals. Martin pleaded the cause of the latter, and was evidently one of the leading Franciscans of the time. Bale says that he died at Newcastle in 1336. He is said to have written a universal chronicle; but that which is sometimes ascribed to him is the well-known chronicle of Martinus Polonus, friar preacher, with the continuation by Hermann Gygas; (Arundel MS. Brit. Mus. 371, printed 1750). The 'Questiones Almoich in 1 et 2 Sententiarum,' now or formerly extant among the manuscripts in Bibliotheca S. Antonii, Padua (see Tomasin, *Catalogue*, A.D. 1639), are probably by Friar William of Alnwick.

[Monumenta Franciscana, vol. i.; Wood's City of Oxford, ed. Clark, ii. 386; Archiv für Litteratur- und Kirchengeschichte des Mittelalters, ii. 361, iii. 39, iv. 28 seq.; Bale's Script. cent. v. 26.] A. G. L.

MARTIN, ANTHONY (*d.* 1597), miscellaneous writer, son of David Martin (*d.* 1556) of Twickenham, Middlesex, by his wife, Jane Cooke (*d.* 1563) of Greenwich, Kent, was a member of Trinity Hall, Cambridge, when Queen Elizabeth visited the university in August 1564. He does not appear to have graduated. About 1570 he was appointed gentleman sewer of the queen's chamber, which office he held for life. On the night of 27 April 1570, after leaving the palace at Westminster, he was waylaid by George Varneham of Richmond, Surrey, with whom he was at feud, and forced to fight with him. He gave Varneham a wound, of which he died the following day, and Martin had to enter into recognisances to appear at the next gaol delivery at Newgate (*Middlesex County Records*, ed. Jeaffreson, i. 65–6). By letters patent dated on 8 Aug. 1588 he was constituted keeper of the royal library within

the palace of Westminster for life, with the annual stipend of twenty marks. The queen also granted him a leasehold at Richmond, Surrey. On 2 Nov. 1591, being then cupbearer to the queen, he was empowered to license all merchants to purchase and export tin, they paying him fourpence on every hundredweight exported (*Cal. State Papers*, Dom. 1591–4 p. 119, 1598–1601 p. 65). He died unmarried at Richmond, and was buried at Twickenham on 25 Aug. 1597.

Martin published: 1. 'The Tranquillitie of the Minde: a very excellent . . . oration . . . compyled in Latine by John Bernarde . . . now lately translated into Englishe,' 8vo, London, 1570. 2. 'The Common Places of . . . Doctor Peter Martyr. . . . Translated and partlie gathered by A. Marten,' fol., London, 1583. 3. 'An Exhortation, to stirre up the mindes of all her Majesties faithfull subjects, to defend their Countrey in this dangerous time from the Invasion of Enemies,' 4to, London, 1588; at the end are his prayers to this purpose, pronounced in her majesty's chapel and elsewhere (reprinted in the 'Harleian Miscellany'). 4. 'A second Sound, or Warning of the Trumpet unto Judgment, wherein is proved that all the Tokens of the latter Day are not onelie come, but welneere finished,' 4to, London, 1589. 5. 'A Reconciliation of all the Pastors and Cleargy of the Church of England,' 4to, London, 1590.

[Notes kindly supplied by J. Challenor Smith, esq.; Cooper's Athenæ Cantabr. ii. 242, 550; Cat. of Books in Brit. Mus. to 1640; will of David Martin in Commissary Court of London, 1557, f. 20 *a*; will of Jane Martin in P. C. C. 15, Chayre; will of Anthony Martin in P. C. C. 107, Cobham.] G. G.

MARTIN or MARTYN, BENDAL (1700–1761), essayist. [See under Martin or Martyn, Henry, *d.* 1721.]

MARTIN, BENJAMIN (1704–1782), mathematician, instrument maker, and general compiler, was born in 1704 at Worplesdon in Surrey, and began life as a ploughboy in the hamlet of Broadstreet. Subsequently he set up as a teacher of reading, writing, and arithmetic in Guildford. His spare time was spent in the study of mathematics and astronomy, and he became an ardent champion of the Newtonian system. A legacy of 500*l.* left him by a relation enabled him to equip himself with books and philosophical instruments, with which he travelled the country, and gave lectures on natural philosophy. How wide a circle of friends he thus obtained may be gathered from the long list of subscribers, filling twenty-six columns, to his 'Bibliotheca Technologica, or Philological Library of Literary Arts and Sciences,' 1737; 2nd edit. 1740; a very skilful and comprehensive compilation, epitomising the current information and ideas of the time under twenty-five headings. When this book appeared he had been settled for at least three years in Chichester, where he kept a school, and began to invent and make optical instruments. In particular he produced and sold for one guinea a pocket reflecting microscope, with a micrometer (see a description by John Williams, *Some Account of the Martin Microscope, purchased for the Microscopical Society*, 1862; *Trans. Microscopic. Soc. London*, new ser. x. (1862), 31); and he seems to have gained considerable reputation as a maker of spectacles. About 1740 he removed to a house in Fleet Street, three doors below Crane Court, and here became famous as a scientific instrument maker at the sign of 'Hadley's Quadrant and Visual Glasses.' His literary activity continued, and resulted in the publication of a large number of popular scientific books. His principal undertakings were: 1. 'An English Dictionary,' which aimed at being, in the author's words, 'universal, etymological, orthographical, orthoepical, diacritical, philological, mathematical, and philosophical.' The first edition appeared in 1749, and the second in 1754. It was prefaced by a 'Physico-grammatical Essay on the Propriety and Rationale of the English Tongue.' 2. 'Martin's Magazine,' described as a 'New and Comprehensive System of Philosophy, Natural History, Philology, Mathematical Institutions, and Biography,' 1755–64. This work was dedicated to George III. Of fourteen volumes projected only seven appeared, viz.: two volumes of 'Mathematical Institutions,' 1759 and 1764; two volumes of 'Philology,' including essays on the different religions of the world and on geography, 1759 and 1764; two volumes of the 'Natural History of England,' a description of each particular county in regard to the curious productions of nature and art, illustrated by a map of each county and sculptures of natural curiosities, 1759 and 1763; and lastly, one volume of 'Biography of Mathematicians and Philosophers,' 1764. The liberty which Martin allowed himself in the work of compilation may be gathered from the fact that the chapters on the theory of equations are taken *literatim* from Colin Maclaurin's 'Algebra' without acknowledgment.

At the age of seventy-seven, having retired from the active management of his business, he became a bankrupt through the fault of others, and in a moment of desperation attempted suicide. The wound, though not immediately mortal, hastened his death, which

occurred on 9 Feb. 1782. His valuable collection of fossils and curiosities was almost given away by public auction. The only discoverable record of his family is the mention of a son, Lovell Martin, in Gill's 'Technical Repository,' 1828. There was a portrait of him in Greene's Museum, Lichfield. There is an engraving of his portrait in the 'Gentleman's Magazine,' 1785, pt. ii. facing p. 743.

The following is a list of his works, other than those already mentioned: 1. 'Elements of Geometry,' 1733. 2. 'Spelling Book of Arts and Sciences for the Use of Schools.' 3. 'Philosophical Grammar, in four parts: I. Somatology. II. Cosmology. III. Ærology. IV. Geology.' 'The whole extracted from the writings of the greatest naturalists of the last and present age, treated in the familiar way of dialogue, adapted purposely to the capacities of the youth of both sexes, and adorned and illustrated with variety of copperplates, maps, &c., several of which are entirely new, and all easy to be understood.' This work appeared in 1735, and had reached a seventh edition in 1769; it was translated into French by Puisieux in 1749, and republished in French in 1764 and 1777. It may be regarded as the most successful of Martin's works. 4. 'The Young Student's Memorial Book,' 1735. 5. 'A new System of Decimal Arithmetic,' 1735, containing a new set of tables, showing the value of any decimal part of any integer, whether money, weight, measure, motion, time, &c. 6. 'Trigonometer's Complete Guide,' 2 vols. 1736. 7. 'Description and Use of both the Globes,' 1736. 8. 'Elements of all Geometry,' 8 vols. 1739. 9. 'Description and Use of a newly invented Pocket Microscope,' 1740. 10. 'Logarithmologia,' 1740. 11. 'Micrographia Nova, or a new Treatise on the Microscope and Microscopic Objects,' &c., Reading, 1742. 12. 'Description and Use of a Case of Mathematical Instruments,' 1745. 13. 'An Essay on Electricity,' 1746, 'being an enquiry into the nature, cause, and properties thereof, on the principles of Sir Isaac Newton's theory of vibrating motion, light, and fire, and the various phenomena of forty-two capital experiments,' &c. His experiments are popular experiments on electrical induction. The essay contains a dim forecast of modern theories in the statement: 'This subtle matter or spirit appears to be of an elastic nature, and acts by the reciprocation of its tremors or pulses, which are occasioned by the vibrating motion of the parts of an electric body excited by friction.' The preface contained some disparaging remarks on an essay on the same subject by John Freke [q. v.], who replied in an appendix to his second edition, and was answered by Martin in a 'Supplement containing Remarks on a Rhapsody of Adventures of a Modern Knight-errant in Philosophy,' 1746. 14. 'Philosophia Britannica,' 2 vols. 1747; a new and comprehensive system of the Newtonian philosophy, astronomy, and geography, in a course of twelve lectures, with notes. The first volume is dedicated to Lord-chief-justice Lee; the second to the Earl of Orrery. 15. 'Panegyric of the Newtonian Philosophy,' 1749. 16. 'On the New Construction of the Globes,' 1755. 17. 'Essay on Visual Glasses,' 1756. 18. 'Essay on the Use of Globes,' 1758. 19. 'New Elements of Optics,' 1759. 20. 'A sure Guide to Distillers,' 1759. 21. 'Venus in the Sun,' 1761. 22. 'A plain and familiar Introduction to the Newtonian Philosophy,' 5th edit. 1765. 23. 'Institutions of Astronomical Calculations,' 1765. 24. 'The Mariner's Mirror, or the Philosophical Principles of Navigation, including a Translation of Maupertuis's Nautical Astronomy,' 1768. 25. 'The Mariner's Mirror, Part ii., containing a new Method of finding the Longitude of a Ship at Sea,' &c., 1769. 26. 'Description and Use of a Table Clock upon a new Construction,' 1770. 27. 'Description and Use of an Orrery,' 1771. 28. 'Description . . . of a graphic Perspective and Microscope,' 1771. 29. 'Optical Essays' [1770]. 30. 'Logarithmologia Nova,' London, 1772. 31. 'The Young Gentleman and Lady's Philosophy,' in the form of a Dialogue between Cleonicus, an Undergraduate, and Euphrosyne, his Sister; vol. i., 'The Heavens and Atmosphere;' vol. ii., 'The Use of the Celestial and Terrestrial Globes, Light and Colours, Sounds and Music,' 3rd edit. 1781; vol. iii., 'Animal, Vegetable, and Mineral Kingdoms,' 1782.

[Works; Gent. Mag. 1785, pt. ii. p. 583; Manning and Bray's Hist. of Surrey, iii. 89; Present State of Republic of Letters, 1735, xvi. 167; information kindly supplied by W. H. Brown, esq., assist. sec. Royal Microscopic Society.] C. P.

MARTIN, DAVID (1737–1798), painter and engraver, born in 1737, was son of the parish schoolmaster at Anstruther in Fife. His brother, the Rev. Samuel Martin, D.D., was minister of the parish of Moniaive, co. Fife. He became a pupil of Allan Ramsay the portrait-painter [q. v.], and when quite young accompanied Ramsay to Rome. On his return he became a student at the academy in St. Martin's Lane, where he gained some premiums for drawings from the life. On leaving Ramsay Martin practised both as engraver and portrait-painter. He obtained considerable success in the latter line, and on return-

ing to Scotland in 1775 was appointed principal painter to the Prince of Wales for Scotland. Martin was a member of the Incorporated Society of Artists, and from 1773 to 1775 was the society's treasurer. He contributed portraits or engravings to their exhibitions from 1765 to 1777, and also exhibited portraits at the Free Society of Artists in 1767. On returning to London Martin resided for some years in Dean Street, Soho, and married a lady with some property. On her death, however, he returned to Edinburgh, where he died in 1798; he left no family.

As an engraver Martin produced some good engravings in mezzotint, including portraits of David Hume and Jean Jacques Rousseau, both after Allan Ramsay, L. F. Roubiliac after A. Carpentiers, Rembrandt after himself, and Lady Frances Manners from one of his own paintings. In line he engraved portraits of William Pulteney, earl of Bath, after A. Ramsay, and William Murray, earl of Mansfield, after one of his own portraits; also two landscapes with cattle after A. Cuyp, another after Gaspar Poussin, and six views of scenery near Sheffield. As a painter Martin worked in the style of Ramsay. Some of his portraits were engraved, including those of Benjamin Franklin (aged 60), Henry, earl Bathurst, James Bruce of Kinnaird, Rev. Thomas Henry (now in the Scottish National Portrait Gallery), Dr. Cullen, Dr. Alexander Carlyle [q. v.] (in the possession of Thomas Scott, esq. of Edinburgh), and others.

Martin painted his own portrait for Ramsay; a replica of this is now in the Scottish National Gallery at Edinburgh, and another is in the possession of Thomas Scott, esq. He is said to have given instruction to Sir Henry Raeburn [q. v.], and to have persuaded him to give up miniature-painting for oil-painting.

[Edwards's Anecd. of Painters; Redgrave's Dict. of Artists; Chaloner Smith's Brit. Mezzotinto Portraits; Cat. of the Scottish National Portrait Gallery; Catalogues of the Society of Artists; information from Thomas Scott, esq.]

L. C.

MARTIN, EDWARD, D.D. (*d.* 1662), dean of Ely, a native of Cambridgeshire, was matriculated in the university of Cambridge, as a sizar of Queens' College, 5 July 1605. He graduated B.A. in 1608–9, M.A. in 1612, was elected a fellow of his college 11 March 1616-1617, and proceeded B.D. in 1621, in which degree he was incorporated in the same year at Oxford (Wood, *Fasti Oxon.* ed. Bliss, i. 400). In 1627 he was chaplain to Archbishop Laud, and he offended the puritan party by licensing a book by Dr. Thomas Jackson (1579–1640) [q. v.], called 'An Historical Narration,' and also by preaching a sermon at St. Paul's Cross against presbyterianism. He became vicar of Oakington in 1626 and rector of Conington, Cambridgeshire, in 1630, and was elected president of Queens' College 16 Oct. 1631, being in the same year created D.D. by royal mandate. He was also rector of Uppingham, Rutland, from 1631 to 1637, where he was succeeded by Jeremy Taylor. In 1638 he was instituted to the rectory of Houghton Conquest, Bedfordshire, and soon afterwards to that of Doddington, Cambridgeshire. He was elected one of the proctors for the clergy in convocation in 1640, and again in 1662.

In August 1642 he sent the college plate to the king. Cromwell thereupon surrounded several colleges with soldiers, and took away by force the masters of Queens', Jesus, and St. John's, and hurrying them to London, incarcerated them in the Tower by order of parliament. Martin was afterwards removed to Lord Petre's house in Aldersgate Street, where he drew up the famous mock petition, entitled his 'Submission to the Covenant.' Subsequently he was remanded to Ely House and other places of confinement for more than five years. In the meanwhile he was ejected from the presidentship of Queens' College, and lost all his other preferments.

About August 1648 he effected his escape, and went to Thorington, Suffolk, where he resided with Henry Cooke, who had been a member of his college. He assumed the name of Matthews, but was discovered by some soldiers from Yarmouth, was brought to London, and on 23 May 1650 was committed to the Gatehouse by John Bradshaw, president of the council of state. Ultimately, by some interest with Colonel Wanton, he obtained his release and a pardon for breaking prison. He then returned to Suffolk and resumed his own name and usual habit; but subsequently he went abroad for seven or eight years, during most of which time he lived at Paris with Lord Hatton. In 1656 he was resident at Utrecht with many other royalists (Burn, *Hist. of Westmorland*, i. 298).

Returning to England at the Restoration, he was formally restored to the presidentship of Queens' College, 2 Aug. 1660. He was one of the managers of the Savoy conference. By patent dated 22 Feb. 1661–2 he was nominated to the deanery of Ely, and was installed by proxy, 25 April 1662. He died three days afterwards on 28 April 1662, and was buried in the college chapel.

He is author of 'Dr. Martin, late Dean of Ely, his Opinion concerning 1. The Difference between the Church of England and Geneva.

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2. The Pope's Primacy as pretended successive to St. Peter's. 3. The Authority of the Apostolical Constitutions and Canons. 4. The Discovery of the Genuine Works of the Primitive Fathers. 5. The false Brotherhood of the French and English Presbyterians. Together with his character of divers English travelers in the time of our late troubles. Communicated by five pious and learned Letters in the time of his exile,' London, 1662, 12mo.

[Addit. MSS. 5808 f. 150, 5847 p. 80, 5876 f. 20; Dean Barwick's Life, Engl. edit., p. 32; Bentham's Ely, p. 234; Cambridge Antiquarian Communications, ii. 152; Carter's Cambridge, p. 187; Foster's Alumni Oxon. 1500–1714; Cosins's Opinion for communicating with Geneva rather than Rome, pp. 12, 16; Kennett's Register and Chronicle, pp. 47, 99, 100, 117, 221; Troubles and Tryal of Archbishop Laud, p. 368; Le Neve's Fasti (Hardy), i. 348, iii. 685; Lloyd's Memoires, 1677, pp. 461, 531; Lowndes's Bibl. Man. (Bohn), p. 1489; Nalson's Collections, i. 354; Prynne's Canterburies Doome, pp. 167, 170, 177, 359, 508, 510, 533; Quench-Coale, Pref. p. 23; Querela Cantab. p. 4; Searle's Hist. of Queen's College, p. 572; True Relation of the manner of taking the Earl of Northampton, 1642; Walker's Sufferings of the Clergy, ii. 154.]

T. C.

MARTIN, ELIAS (1740?–1811), painter, engraver, and associate of the Royal Academy, was born in Sweden about 1740, and came to England about 1766. He appears to have been one of the early students of the Royal Academy, and in 1769 exhibited at the second exhibition, in Pall Mall, two pictures, 'A View of Westminster Bridge, with the King of Denmark's Procession by Water, taken from Mr. Searle's Timber Yard,' and a landscape, and also two drawings, 'A View in Sweden' and 'A Watchman Sleeping.' In 1770 he exhibited 'A Picture of the Royal Plaister Academy,' 'A View of Hanover Square,' and two others. In 1771 he was elected an associate of the Royal Academy, and was then residing in Dean Street, Soho. In that year he exhibited 'A View of the King's Palace at Stockholm' and three landscapes. He continued to exhibit in 1773 and 1774, in which year he removed to Leicester Street, Leicester Fields, and again in 1777, 1779, and 1780. His contributions were varied, comprising landscapes with figures, views of gentlemen's seats, small water-colour or crayon portraits, tasteful and humorous costume or domestic subjects, and engravings from his own designs, in a manner imitating red chalk. In 1776 he exhibited for the only time at the Free Society of Artists. After 1780 he returned to Sweden, where he became court painter to the king of Sweden at Stockholm. He returned to England in 1790, and sent from Bath eight pictures to the Royal Academy. At Stockholm, Martin was considered, or at least considered himself, the first landscape-painter in Sweden. His later works had, however, very little merit. He engraved a number of small domestic subjects from his own designs in stipple or red chalk manner, and also a large family group of himself and his children, entitled 'A Family Concert.' He had two sons, Carolus, a cabinetmaker, and John, an artist. Martin died at Stockholm in 1811.

His brother, JOHN FREDERICK MARTIN (1745–1808), engraver, born at Stockholm in 1745, came with him to England, resided with him, made numerous engravings in the red chalk manner from his drawings, and returned with him to Stockholm. There his engravings after Deprez, Skioldebrand, and other native artists were well known. He died at Stockholm in 1808.

[Weinwich's Dansk, Norsk og Svensk Konstner-Lexicon; Acerbi's Travels through Sweden, &c., vol. i. chap. ix.; Sandby's Hist. of the Royal Academy; Redgrave's Dict. of Artists.] L. C.

MARTIN, FRANCIS (1652–1722), Augustinian divine, sprung from one of the fourteen tribes of Galway, was born there in 1652, but soon joined in the exodus caused by Cromwell's policy in Ireland, and entered the university of Louvain. His promotion in the faculty of arts is recorded in 1675, and his subsequent distinctions procured him the office of lector in theology in the convent of St. Martin of the Augustinian order at Louvain. Martin threw himself energetically into the controversies then raging concerning Jansenism, the infallibility of the pope, and the rights of the Gallican church (cf. *Avis Salutaires à Messieurs les Protestans et Deliberans de Louvain*, and *Avertissement touchant les prétendus Avis Salutaires*, Louvain, 1719); his vehement espousal of the ultramontane party led his adversaries to charge him with being a tool in the hands of the jesuits. In 1683 he became professor of Greek in the Collège des Trois Langues (or Collegium Buslidianum as it is frequently called, after the name of its founder, Buslidius), and in 1686 he wrote a thesis defending the infallibility of the pope and attacking the Gallican church. Either in 1687 or early in 1688 he apparently visited England. While there he suggested, in a letter to the papal nuncio, means by which James might meet the impending crisis; he entered minutely into military details, and advocated the assassination of William of Orange (*L'État Présent de la Faculté de Théologie de Louvain.*

Trévoux, 1701, pp. 247–50). On 26, 29, and 31 Jan. 1688, he delivered his theses for the degree of doctor of theology at Louvain, but his extreme opinions caused fifty-three bachelors of theology to protest against his admission; the influence, however, of Tanara, the nuncio, to whom Martin had dedicated the first of his theses, prevailed, and Martin received the degree. Soon afterwards the Archbishop of Malines appointed him to teach divinity in his seminary at Malines, where Martin published a thesis on Genesis attacking St. Augustine. This was condemned at Rome, and by the chapter of Malines, and another thesis reflecting upon the university of Louvain called forth protests from that body. In March 1690 he was prohibited from exercising his functions in the university, but on his petition the prohibition was removed 17 Aug. of the same year. In 1694, in spite of the protests of the faculty, he was made regius professor of holy scripture at Louvain, became censor of books, archiepiscopal examiner in the archdiocese, vice-president of the Collège du Saint-Esprit, and a member of the body of eight who formed the regents of the faculty of theology, and was installed a canon of St. Peter's collegiate church of Louvain. He won considerable reputation as a teacher; his intellect was active and memory quick; he befriended his exiled countrymen and gave liberally to the poor; but he was endowed with the litigious character of his family (*Irish Ecclesiastical Record*, 3rd ser. vii. 1101), and continual legal troubles seriously hindered his work.

In 1712 some friends sent him a copy of Tillotson's sermon on the 'Hazard of Salvation in the Church of Rome,' with a request that Martin would reply to it. This called forth his chief work, the 'Scutum Fidei contra Hæreses hodiernas,' Louvain, 1714, 8vo. Martin's ultramontane views had apparently been modified, and in the hope of conciliating and converting his opponents he took this opportunity of recommending English catholics not to press their claims to their forfeited property; it is dedicated to a former pupil of Martin's, Dr. Henry Joseph Van Sustern, bishop of Bruges; four copies are preserved in the Galway Diocesan Library; there is one in the British Museum, and another in the library of Trinity College, Dublin. Soon afterwards Martin began a correspondence with Edward Synge, archbishop of Tuam, concerning a proposed union of catholics and protestants (*Add. MS.* 6117, pp. 145–148). The archbishop said that notwithstanding his popish education Martin seemed 'to have preserved something of freedom in his judgment,' and 'to mean well at bottom.' Martin spent his last years in the Collegium Buslidianum. In 1720 he published his 'Motivum Juris pro Bullæ Unigenitus Orthodoxia,' Louvain, 8vo, and in 1721 'Brevis Tractatus circa prætensam Pontificis Infallibilitatem,' Louvain, 8vo; he suffered from calculus, and died on 4 Oct. 1722 from the effects of an operation performed at St. John's Hospital, Bruges. He was buried in the chapel of the hospital, with an inscription on his tomb; but his enemies composed and circulated the following epitaph: 'Ex gratia speciali, Mortuus est in Hospitali, Doctor F. Martin, 4 Octobris 1722, Expectans judicium, R.I.P.'

Besides the works already mentioned Martin wrote: 1. 'Refutatio Justificationis editæ pro defendenda doctrina Henrici Denys,' Louvain, 1700, 4to. 2. 'Statera Quæstionis an ad fidem pertineat Sanctis in cœlo notas esse mortalium preces,' Louvain, 1710, 8vo; a thesis entitled 'Via Pacis,' and numerous others which are said to be preserved at Brussels.

[Works in Brit. Mus. Library; Addit. MS. 6117, pp. 145–8; L'État Présent de la Théologie de Louvain, Trévoux, 1701, contains an exhaustive polemic against Martin; a more favourable account is given in the Irish Ecclesiastical Record, 3rd ser. vii. 1100–6; Ware's Ireland, ii. 281.] A. F. P.

MARTIN, FREDERICK (1830–1883), miscellaneous writer, born at Geneva on 19 Nov. 1830, was educated at Heidelberg; he settled in England at an early age. For some years subsequent to 1856 he was secretary and amanuensis to Thomas Carlyle, whom he aided in his historical researches; his knowledge of German and capacity for work made him very useful. He died on 27 Jan. 1883 at his house in Lady Margaret Road, N.W., leaving a widow and family.

Martin started a short-lived biographical magazine called 'The Statesman,' in which he began an account of Carlyle's early life, but as the latter did not approve, he discontinued it. He inaugurated the 'Statesman's Year-Book' in 1864, and in 1879 Lord Beaconsfield, struck by its usefulness, conferred upon him a pension of 100*l.* a year. He continued to supervise his 'Year-Book' till December 1882, when he was compelled by ill-health to give it up, and it was undertaken by Mr. J. Scott Keltie. He wrote largely for various papers, and was an occasional contributor to the 'Athenæum.'

Martin contributed a memoir of Chatterton, prefixed to an edition of the latter's 'Poems' (1865), superintended a new edition of MacCulloch's 'Geographical Dictionary' (1866), contributed vol. ii. of 'The

National History of England' (1873, &c.), and revised the fifth edition of Townsend's 'Manual of Dates' (1877).

Among his other works may be mentioned: 1. 'The Life of John Clare,' 8vo, London, 1865. 2. 'Stories of Banks and Bankers,' 8vo, London, 1865. 3. 'Commercial Handbook of France,' 8vo, London, 1867. 4. 'The Story of Alec Drummond of the 17th Lancers,' 3 vols. 8vo, London, 1869. 5. 'Handbook of Contemporary Biography,' 8vo, London, 1870. 6. 'The History of Lloyd's and of Marine Insurance in Great Britain,' 8vo, London, 1876. 7. 'The Property and Revenues of the English Church Establishment,' 8vo, London, 1877.

[Times, 29 Jan. 1883; Ward's Men of the Reign; private information.] G. G.

MARTIN, Sir GEORGE (1764–1847), admiral of the fleet, was the youngest son of William Martin (*d.* 1766), captain in the navy, and of Arabella, daughter of Sir William Rowley [q. v.], admiral of the fleet. His grandfather, Bennet Martin, M.D., was a brother of William Martin [q. v.], admiral of the fleet. Many members of his mother's family attained naval distinction, and by her second marriage to Colonel Gibbs of Horsley Park, Surrey, he was half-brother of Major-general Sir Samuel Gibbs [q. v.] From an early age he was borne on the books of the Mary yacht, but he seems to have first gone afloat in December 1776, when he joined the Monarch as 'captain's servant' with his uncle, Captain Joshua Rowley [q. v.] On 27 July 1778 he was present in the action off Ushant, and following his uncle to the Suffolk, was in the battle of Grenada, 6 July 1779, and in the three actions off Martinique in April and May 1780. On 16 July 1780 he was promoted to be lieutenant of the Russell. He was afterwards with his uncle in the Princess Royal at Jamaica. On 9 March 1782 he was promoted to the command of the Tobago sloop, and on 17 March 1783 was posted into the Preston of 50 guns. He returned to England early in 1784. From 1789 to 1792 he commanded the Porcupine on the coast of Ireland, and in 1793 the Magicienne in the West Indies. In 1795 he was appointed to the Irresistible of 74 guns, and in her took part in the battle of Cape St. Vincent, 14 Feb. 1797. At the close of the battle Nelson, whose own ship, the Captain, had been disabled, hoisted his broad pennant on board the Irresistible for a few days. On 26 April, two Spanish frigates, Ninfa and Santa Elena, coming home from the West Indies, and ignorant of the blockade, were chased by the Irresistible and Emerald frigate into Conil Bay. The Santa Elena went on shore and broke up, but the Ninfa was captured and added to the English navy under the name of Hamadryad (James, ii. 93). The skill and dash with which Martin took the ships past a dangerous reef that blocked the approach to the bay won for him the warm commendations of Lord St. Vincent, who described the action as 'one of the most notable that had ever come under his observation.'

In July 1798 Martin was appointed to the Northumberland, in which, on 18 Feb. 1800, he assisted in the capture of the Généreux (Nicolas, iv. 189). From May 1800 he had charge of the blockade of Malta, and on 5 Sept. received the capitulation of Valetta. In 1801 he was with the fleet on the coast of Egypt under Lord Keith. In 1803 he commanded the Colossus in the Channel, in 1804 the Glory, and in November 1804 was appointed to the Barfleur, in which he took part in the action off Cape Finisterre on 22 July 1805. On 9 Nov. 1805 he was promoted to the rank of rear-admiral. In 1806 he was second in command at Portsmouth, and in 1807 was employed on the blockade of Cadiz. He was afterwards in the Mediterranean under the orders of Lord Collingwood, for the most part on the coast of Italy or Sicily. In June 1809 he took possession of Ischia and Procida. On 23 Oct., being then with the fleet off Cape St. Sebastian, he was detached in pursuit of a small squadron of the enemy under Rear-admiral Baudin. On the 25th two of the pursued ships of the line ran themselves on shore not far from Cette, and on the 26th were abandoned, set fire to and blown up. One other ship of the line got into Cette harbour, so also did a frigate. The other frigate escaped (James, iv. 445; Chevalier, iii. 362; Jurien de la Gravière, *L'Amiral Baudin*).

On 31 July 1810 Martin was promoted to be vice-admiral, and was again employed on the coast of Sicily, and in co-operation with the army under Sir John Stuart, for which service he received the order of St. Januarius from the king of Naples. From 1812 to 1814 he was commander-in-chief in the Tagus, and in the summer of 1814 was knighted, on the occasion of the prince regent visiting the fleet at Spithead. On 2 Jan. 1815 he was nominated a K.C.B., and a G.C.B. on 20 Feb. 1821. On 19 July 1821 he attained the rank of admiral, and from 1824 to 1827 was commander-in-chief at Portsmouth, with his flag in the Victory. In January 1833 he was appointed rear-admiral of the United Kingdom, and vice-admiral in April 1834. He was nominated a G.C.M.G. in 1836, and was pro-

moted to the rank of admiral of the fleet on 9 Nov. 1846. He died in Berkeley Square, London, on 28 July 1847. He was twice married, but died apparently without issue. His portrait, by Charles Landseer, R.A., after Lawrence, is in the Painted Hall at Greenwich.

[O'Byrne's Nav. Biog. Dict.; Marshall's Roy. Nav. Biog. i. 280; James's Naval History (edit. of 1860); Chevalier's Hist. de la Marine française.] J. K. L.

MARTIN, GEORGE WILLIAM (1828–1881), musical composer, was born in London 8 March 1828. He began his musical studies as a chorister at St. Paul's Cathedral, under William Hawes [q. v.], and was one of the choir boys at Westminster Abbey at the coronation of Queen Victoria. He became professor of music at the Normal College for Army Schoolmasters; was from 1845 to 1853 resident music-master at St. John's Training College, Battersea, and was the first organist of Christ Church, Battersea, opened in 1849. In 1860 he established the National Choral Society, by which he maintained for some years at Exeter Hall an admirable series of oratorio performances. In connection with these performances he edited and published cheap editions of the oratorios and other works of the great masters then not readily accessible to the public. In 1864 he organised a choir of a thousand voices for the 'Macbeth' music at the three hundredth anniversary of Shakespeare's birth. He had a special aptitude for training school children, and conducted the National Schools Choral Festival at the Crystal Palace in 1859. As a composer his genius lay in the direction of the madrigal and part-song; and from the publication of his prize glee, 'Is she not beautiful?' in 1845 onwards few years passed in which he did not win distinction from some of the leading glee and madrigal societies of the country. 'No composer since the days of Dr. Callcott has obtained so many prizes as Mr. Martin,' said the 'Times' in 1856. The tune 'Leominster,' associated with Bonar's hymn 'A few more years shall roll,' is one of his best-known compositions. Martin, owing to intemperance, sank from 'a position which at one time gave him a claim to be regarded as one of the elements of musical force in the metropolis' (*Musical Record*). He died, quite destitute, at Bolingbroke House Hospital, Wandsworth, 16 April 1881, and was buried in Woking cemetery by the parish.

[Monthly Musical Record, May 1881; Musical Times, ibid.; Love's Scottish Church Music, p. 204; Grove's Dictionary of Music, ii. 221, iv. 711.] J. C. H.

MARTIN, GREGORY (*d.* 1582), biblical translator, a native of Maxfield, in the parish of Guestling, Sussex, was nominated one of the original scholars of St. John's College, Oxford, by the founder, Sir Thomas White, in 1557. He was admitted B.A. 28 Nov. 1561, and commenced M.A. 19 Feb. 1564–5 at the same time with Edmund Campion [q. v.], 'whom he rivalled, and kept up with in all the stations of academical learning' (*Oxford Univ. Reg.* ed. Boase, i. 244). They were college companions for thirteen years, having their meals, their books, and their ideas in common. Martin afterwards entered the household of Thomas Howard, fourth duke of Norfolk [q. v.], as tutor to Philip, afterwards Earl of Arundel, and his brothers. He was a devout catholic, and with the duke's connivance encouraged the ducal household to remain steadfast to the old religion. On one occasion when the duke visited Oxford he was welcomed at St. John's College in a Latin oration, delivered by a member of the society, who, referring to Martin, said: 'Thou hast, O illustrious Duke, our Hebraist, our Grecian, our poet, our honour and glory.'

In 1570, after the duke had been committed to the Tower, Martin, unable to conscientiously conform to protestantism, escaped to the newly established English College at Douay, where he was heartily welcomed by Dr. William Allen [q. v.], the founder, and by other fugitives with whom he had been acquainted at Oxford. He was ordained priest in 1573, took the degree of licentiate in divinity in 1575, and was employed by Allen in teaching Hebrew and lecturing on the scriptures in the college. Upon the establishment of the English College at Rome, he was sent there in 1577 with the first batch of scholars transplanted to the new seminary, but stayed no longer than was necessary for purposes of organisation. He returned to Douay, and in 1578 removed with the college to Rheims, on account of the civil commotions in Flanders. There he passed the remainder of his life, devoting most of his time to the task of translating the Bible into English from the Latin Vulgate.

Constant study impaired his health, and Dr. Allen sent him to Paris in April 1582 to consult the ablest physicians, but, as it proved, he was too far gone in consumption. Returning, therefore, to Rheims, he died there on 28 Oct. 1582. He was buried on the same day in the parish church of St. Stephen, where a monument with a Latin inscription was erected to his memory. All the English at Rheims attended his obsequies, and Allen preached the funeral discourse.

In the gigantic task of translating the Bible he was assisted by Dr. (afterwards Cardinal) Allen, Dr. Richard Bristow [q. v.], William Rainolds or Reynolds [q. v.] of New College, Oxford, and other theologians. The work of translation, however, may be ascribed entirely to Martin, the others being only revisers. Martin's translation was not all published at one time. The New Testament first appeared at Rheims with Bristow's notes and the title: 'The New Testament of Jesus Christ, translated faithfully into English, out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in divers languages: With Arguments of bookes and chapters, Annotations, and other necessarie helpes, for the better understanding of the text, and specially for the discoverie of the Corruptions of divers late translations, and for cleering the Controversies in religion, of these daies: In the English College of Rhemes,' 4to, 1582. This was reprinted at Antwerp in 1600. The Old Testament was only published in 1609–10 under the direction of Dr. Worthington; the title-page ran: 'The Holie Bible, faithfully translated into English out of the Authentical Latin. . . . By the English College of Doway,' 2 vols. Douay, 1609–10. Martin's Bible, as revised by Bishop Challoner [q. v.] in 1749–50, is the so-called 'Douay version' now current among English-speaking catholics in all parts of the globe. Later editions are by George Leo Haydock [q. v.] (1812) and Frederick Charles Husenbeth [q. v.] (1850).

The appearance of the Rheims version of the New Testament caused great consternation among the protestant party in England, and translator and revisers were adversely criticised by Dr. William Fulke [q. v.], Thomas Cartwright [q. v.], and William Whitaker. The last critic was answered by Martin's friend, Dr. William Reynolds. The Douay version of the Scriptures has often been compared unfavourably with the later 'Authorised Version,' but Martin's work has left its mark on every page of the labours of James I's companies of revisers (*Preface to the Revised Version of the N. T.*, 1881). It is asserted by catholic writers that in point of fidelity the Douay Bible is far superior to the protestant version. In the opinion of Cardinal Wiseman, Martin's translation was not improved by Challoner and later editors (cf. Henry Cotton, *Rhemes and Doway*, Oxford 1855, with manuscript notes by George Offor, in Brit. Mus.)

Martin's other works are: 1. 'A Treatise of the Love of the Soul,' Rouen, 12mo; again, St. Omer, 1603, 12mo. 2. 'A Treatise of Schisme. Shewing that al Catholikes ought in any wise to abstaine altogether from heretical Conuenticles, to witt, their prayers, sermons, &c.,' Douay (John Fouler), 1578, 16mo [see Carter, William]. 3. 'Roma Sancta: the holy Citie of Rome, so called, and so declared to be, first for Devotion, secondly for Charitie; in two bookes.' A folio manuscript of 368 pages, written in 1581, apparently for publication, and now preserved at Ugbrooke, Devonshire (cf. *Catholic Magazine and Review*, Birmingham, 1832, ii. 491). 4. 'A Discouerie of the manifold Corruptions of the Holy Scriptures by the Heretikes of our daies, specially the English Sectaries,' Rheims, 1582, 8vo. A reply, on which Thomas Ward afterwards based his 'Errata of the Protestant Bible,' was published by Dr. William Fulke [q.v.] in 1583. 5. 'A Treatyse of Christian Peregrination. Whereunto is adioined certen Epistles written by him to sundrye his frendes: the copies whereof were since his decease founde amonge his wrytinges,' Rheims, 1583, 16mo. The first of the epistles, written to a married priest, his friend, he dates from Paris, 15 Feb. 1580; the second is to his best beloved sisters, who, it seems, were of the reformed church; and the third is addressed to Dr. Whyte. 6. 'Gregorius Martinus ad Adolphum Mekerchum, pro veteri & vera Græcarum Literarum Pronunciatione,' Oxford, 1712, 8vo. Dedicated to Henry, earl of Arundel. This was reprinted with 'Moeris Atticista de Vocibus Atticis et Hellenicis;' and reprinted in vol. ii. of Havercamp's 'Sylloge Scriptorum, qui de Græcæ Linguæ recta Pronunciatione scripserunt,' Leyden, 1740. Martin's original manuscript is in the Bodleian Library, Oxford.

Pits also credits Martin with the following works in manuscript: 'Tragedy of Cyrus, King of Persia;' 'Of the Excommunication of the Emperor Theodosius,' formerly in Arthur Pits's library; 'Dictionarium quatuor linguarum, Hebraicæ, Græcæ, Latinæ, et Anglicæ;' 'Compendium Historiarum;' 'Orationes de jejunio, de imaginum usu et cultu, &c.,' formerly in the library of John Pits; 'Carmina Diversa.'

[Addit. MS. 6343, p. 271; Cooper's Athenæ Cantabr. ii. 361; Cotton's Rhemes and Doway, with Offor's manuscript notes; Dallaway's Rape of Arundel (Cartwright), vol. ii. pt. i. p. 162; Dodd's Church Hist. i. 121; Dublin Review, i. 367, ii. 476, iii. 428, xliv. 181, July 1881, p. 130; Fowler's Biog. of R. W. Sibthorpe; Lower's Worthies of Sussex, pp. 177, 240; Milner's Life of Challoner, p. 18; Moulton's Hist. of the English Bible, pp. 185–8; Newman's Tracts, Theological and Ecclesiastical, 1874, p.

357; Pits, De Angliæ Scriptoribus, p. 781; Records of the English Catholics; Shea's Account of Catholic Bibles printed in the U.S.; Simpson's Campion, pp. 21, 88, 89, 93; Tanner's Bibl. Brit.; Wiseman's Essays on various Subjects, i. 73; Wood's Athenæ Oxon. (Bliss), i. 487.] T. C.

MARTIN or MARTYN, HENRY (*d.* 1721), essayist, was the eldest son of Edward Martyn of Upham, in the parish of Aldbourn, Wiltshire, and was brother of Edward Martyn, Gresham professor. He was a lawyer by profession, but in consequence of bad health was unable to attend the courts. He wrote a few papers in the 'Spectator.' No. 180 is undoubtedly his, and possibly Nos. 200 and 232. In No. 555 Steele acknowledges his indebtedness to him. He says that Martyn's name could hardly be mentioned in a list in which it would not deserve precedence; and in an ensuing list gives it precedence over Pope, Hughes, Carey, Tickell, Parnell, and Eusden (*Spectator*, ed. Chalmers, London, 1808, Preface, p. lix). In 1713 and 1714, during the controversy concerning the treaty of commerce made with France at the peace of Utrecht, when a number of leading merchants instituted a paper called 'The British Merchant, or Commerce Preserved,' to counteract the influence of Defoe's 'Mercator,' Martyn took a leading part in the enterprise, and it was in a great measure due to his papers in the 'British Merchant' that the treaty was ultimately rejected [see KING, CHARLES, *fl.* 1721, and MOORE, ARTHUR, *fl.* 1712]. As a reward he was made inspector-general of imports and exports of customs by the government. He died at Blackheath, 25 March 1721 (*British Merchant*, London, 1721, Preface, p. xiv).

His only son, BENDAL MARTYN (1700–1761), born in London 8 Jan. 1700, was admitted scholar of King's College, Cambridge, 3 Feb. 1718–19. He graduated as B.A. 1722, and M.A. 1726, and was made fellow of King's College 4 Feb. 1721–2. His name disappears from the list of fellows in 1754. He was entered of the Temple, but did not practise law, and obtained a place in the custom house, which he relinquished in 1738, when he was appointed by Sir Robert Walpole to the treasurership of excise. This office he retained till his death at Highgate in 1761. In 1740 he inherited a good estate from an aunt, and in 1753 was one of the esquires at the installation of Sir Edward Walpole as knight of the Bath. He was a learned and agreeable man, and an excellent musician. He wrote fourteen sonatas for the violin, which were published after his death.

[Hawkins's History of Music, bk. 18, ch. 170; Cooper's Memorials of Cambridge, i. 228; Harwood's Alumni Etonenses, p. 299; Ward's Lives of the Gresham Professors, pp. 333, 334.] A. E. J. L.

MARTIN, HUGH (1822–1885), minister of the free church of Scotland, born at Aberdeen on 11 Aug. 1822, was son of Alexander Martin, and was educated at the grammar school and Marischal College of his native city. He had a distinguished career in the university classes, obtaining, among numerous prizes, the Gray bursary, the highest mathematical reward at Marischal College. He graduated M.A. in April 1839, and subsequently attended the theological classes at King's College, Aberdeen. He was in his student days opposed to the 'non-intrusion' party, which in 1843 became the free church; but at the general assembly of the church of Scotland in 1842 he was converted by a speech of Dr. Cunningham to free church principles. Licensed as a minister in 1843, he was appointed in 1844 to Panbride, near Carnoustie, in the presbytery of Arbroath, to build up the free church charge after the disruption. Martin remained at Panbride till 1858, when he was called to the important charge of Free Greyfriars in Edinburgh. This position he held till June 1865, when he retired owing to ill-health. In 1866–8 Martin acted as examiner in mathematics for the degree of M.A. in the university of Edinburgh, which conferred upon him in 1872 the degree of doctor of divinity. In the debates in the general assembly of the free church Martin was a frequent and an able speaker. On his retirement from Greyfriars, Martin took a house at Lasswade, near Edinburgh, where he occupied himself with music and mathematics. He died 14 June 1885.

Martin was a frequent contributor to the 'British and Foreign Evangelical Review' and the 'Transactions of the London Mathematical Society.' His works comprise: 1. 'Christ's Presence in the Gospel History,' 8vo, London, 1860. 2. 'The Prophet Jonah, his Character and Mission to Nineveh,' 8vo, London, 1866. 3. 'A Study of Trilinear Co-ordinates,' 8vo, Cambridge, 1867. 4. 'The Atonement,' 8vo, London, 1870. 5. 'National Education,' 8vo, Edinburgh, 1872. 6. 'Mutual Eligibility,' 8vo, Edinburgh, 1872. 7. 'Relations between Christ's Headship over Church and State,' 8vo, Edinburgh, 1875. 8. 'The Shadow of Calvary,' 8vo, Edinburgh, 1875. 9. 'The Westminster Doctrine of the Inspiration of Scripture,' 8vo, London, 1877 (this work reached a fifth edition in the same year). 10. 'A Sequel

to "The Westminster Doctrine of the Inspiration of Scripture,"' 8vo, London, 1877.

[Information obtained from Dr. Martin's son, the Rev. Alexander Martin, M.A., one of the ministers of Morningside Free Church, Edinburgh.] G. S–H.

MARTIN, JAMES (*fl.* 1577), philosophical writer, a native of Dunkeld, Perthshire, is said to have been educated at Oxford. A James Martin, whose college is not mentioned, commenced M.A. at Oxford on 31 March 1522 (*Oxf. Univ. Reg.*, Oxf. Hist. Soc., i. 124). He was professor of philosophy at Paris. In 1556 he was proctor of the Germans in the university of Paris (Du Boulay, *Hist. Univ. Paris*, vi. 490), and in May 1557 was chosen by the same nation to negotiate with the king concerning a tax which he desired to impose on the university, much to its disgust (*ib.* pp. 490, 518). He subsequently is said to have become professor at Turin. Burton (*The Scot Abroad*, p. 296) says he was professor at Rome, but this is probably a slip. He was dead by 1584.

Martin wrote a treatise in refutation of some of Aristotle's dogmas entitled 'De prima simplicium & concretorum corporum Generatione . . . disputatio,' 4to, Turin, 1577. Another edition, with a preface by William Temple, M.A., of King's College, Cambridge, was published at Cambridge in 1584, 8vo, and again at Frankfort in 1589. A reply by Andreas Libavius appeared at Frankfort in 1591.

Other treatises by Martin are vaguely mentioned by Tanner, viz.: 1. 'In Artem Memoriæ,' Paris. 2. 'De Intelligentiis Motricibus,' Turin. 3. 'In Libros Aristotelis de Ortu et Interitu,' Paris, 1555, but none of them appear to be now extant.

[Tanner's Bibl. Brit.-Hib. 1748, p. 515.] G. G.

MARTIN, Sir JAMES (1815–1886), chief justice of New South Wales, son of John Martin of Fermoy, Ireland, by Mary, daughter of David Hennessey of Ballynona, was born at Middleton, co. Cork, 6 Nov. 1815, or, according to various other accounts, on 14 May 1820. He emigrated with his parents to New South Wales in 1821, was educated at Sydney College, and admitted a solicitor of the supreme court on 10 May 1845. In 1848 he began to write for the 'Atlas' newspaper, and in 1851 he became a contributor to the 'Empire.' As an elected member for Cork and Westmoreland he first sat in the Legislative Council in 1848. He advocated the establishment of a royal mint in Sydney as early as 1851, but the measure was not carried till four years later. In the first parliament under responsible government in 1856, he was again elected for Cork and Westmoreland. Mr. (afterwards Sir) Charles Cowper [q. v.], on coming into power, made Martin attorney-general on 26 Aug. 1856. He was shortly after called to the bar, and speedily obtained a position in his profession. On the return of Cowper as premier, 7 Sept. 1857, Martin was again associated with him as attorney-general, and was made a queen's counsel. He passed the Assessment Act, which increased the squatters' contributions to the revenue. In the third legislative assembly elected by manhood suffrage, 30 Aug. 1859, he sat for East Sydney, and afterwards represented successively Orange, the Lachlan, again East Sydney, and lastly East Macquarie. He became premier for the first time on 16 Oct. 1863, when he proposed a protective tariff, which was adopted in the assembly, but the Legislative Council threw out his measure. The Cowper ministry which followed was a failure, and Martin became premier for the second time on 22 Jan. 1866. He remained in office two years, and brought in the Public Schools Act and the Municipalities Act. During this period Prince Alfred, now the Duke of Edinburgh, visited Australia, and in commemoration of this event Martin was created a knight by patent on 4 May 1869.

He was again prime minister from 15 Dec. 1870 till 13 May 1872. On 19 Nov. 1873 he retired from parliament, and was appointed chief justice of the supreme court of New South Wales, a position which he held till his death at Clarens, near Sydney, on 4 Nov. 1886. He married in 1853 Isabella, eldest daughter of William Long of Sydney, merchant.

Martin's only published work was 'The Australian Sketch-book,' Sydney, 1838.

[Barton's Poets and Prose Writers of New South Wales, 1866, pp. 64–82; Mennell's Dict. of Australian Biography, 1892, pp. 314–15; Law Times, 4 Dec. 1886, p. 88; Times, 8 Nov. 1886, pp. 6–7; Sydney Morning Herald, 5 and 16 Nov. 1886.] G. C. B.

MARTIN, Sir JAMES RANALD (1793–1874), surgeon, son of the Rev. Donald Martin, was born in 1793 at Kilmuir, Isle of Skye, and received his school education at the Royal Academy of Inverness. In 1813 he became a student of St. George's Hospital, and in 1817, having become a member of the College of Surgeons in London, he obtained an appointment as surgeon on the Bengal medical establishment of the East India Company. He first spent three years in

Orissa. The governor-general in 1821 made him surgeon to his body-guard, and he served in the first Burmese war. In 1826 he married a daughter of Colonel Patten, C.B., began civil practice in Calcutta, and soon attained success. He was made presidency surgeon in 1830, and also surgeon to the general hospital in Calcutta. He published at Calcutta in 1837 'Notes on the Medical Topography of Calcutta,' which gives a readable account of sanitary advantages and disadvantages from the time of the 'large shady tree' under which Job Charnock sat in 1689, down to 1837, followed by a clear general account of the diseases of Bengal and their remedies. He left India after publishing two important memoirs 'On the Draining of the Salt-water Lake' and 'On the Reoccupation of Negrais Island,' and settled in practice in London, where he lived for some time in Grosvenor Street. The Royal College of Surgeons elected him a fellow in 1843, and the Royal Society in 1845. He became inspector-general of army hospitals and a member of the army sanitary commission. He wrote with Dr. James Johnson in 1841 a work 'On the Influence of Tropical Climates on European Constitutions.' On its reaching in 1856 a seventh edition Martin completely rewrote this voluminous book. It contains many interesting records of cases and shows extensive reading in the medical books of its own period. Another edition appeared in 1861. He published for private circulation in 1847 'A Brief Topographical and Historical Notice of Calcutta,' and also wrote the article on 'Hospitals' in Holmes's 'System of Surgery,' as well as some pamphlets on subjects connected with the medical service of the army. In 1860 he was made C.B. and was knighted in the same year. He was one of the first surgeons who used injections of iodine for the cure of hydrocele. He became somewhat deaf in old age, but discharged official duties till a fortnight before his death, which was due to pneumonia, and took place at his house in Upper Brook Street, London, 27 Nov. 1874.

[Works; Lancet, 5 Dec. 1874; Medical Circular, London, 1854; Med. Times and Gazette, London, 1874, vol. ii.] N. M.

MARTIN, JOHN (1619–1693), divine, son of John Martin, a schoolmaster, was born at Mere, Wiltshire, 12 Dec. 1619. He became a batler at Trinity College, Oxford, in Lent term 1637, but, failing to obtain a scholarship, migrated to Oriel, where, being 'put under a careful tutor' (Wood), he graduated B.A. 25 Feb. 1640. He is styled M.A. in the registers at Melcombe Horsey, Dorset. On the outbreak of the civil war Martin seems to have joined the royalist army, and was noticed by Sir John Penruddocke [q. v.], who promised him a living. He was ordained by Bishop Skinner in Trinity College chapel, 21 Dec. 1645, and two days later was presented to the living of Compton Chamberlayne, Wiltshire, the family seat of the Penruddockes. Here Martin lived in much repute among his neighbours and congregation, until ejected by the parliament on his refusal to subscribe to the covenant, but he seems to have been soon reinstated in the living. He rented in the meantime a small grazing farm at Tisbury, Wiltshire. When the royalists rose in rebellion at Salisbury, December 1654, under the leadership of Colonel John Penruddocke [q.v.], Martin was suspected of participation and was arrested, but the evidence was insufficient and he was released. Penruddocke was executed, and buried at night by Martin at Compton Chamberlayne, 19 May 1658. Martin was a trustee of his friend's estate, and preserved it from sequestration. He also offered an asylum in his house to the wife and family of the cavalier. On the Restoration Martin's loyalty and gifts were rewarded by the living of Melcombe Horsey, Dorset, but he continued to hold Compton Chamberlayne. On 22 Nov. 1668 Bishop Ward appointed him to the prebend of Yatesbury, and on 5 Oct. 1677 to that of Preston in the church of Salisbury. He was also rural dean of Chalk, in the same diocese, but refused, from modesty, the appointment of canon residentiary of Salisbury. In October 1675 he was made chaplain to the Earl of Nottingham. Martin was one of the nonjurors, although he did not actively join in the schism (Burnet). In February 1690 he lost the Melcombe Horsey living, but Bishop Burnet says he 'continued him in his living [of Compton Chamberlayne] until his death.' He also records that he continued to pay him the lectureship there, value 30*l.* per annum, out of his private purse.

A sermon by Martin entitled 'Hosanna, a Thanksgiving,' 28 June 1660, is dedicated to 'William, Marquis of Hertford, and Lady A. P.,' i.e. Lady Arundella Penruddocke, mother of Colonel Penruddocke. Another sermon, 'Lex Pacifica,' printed London, 1664, was preached at the Dorchester assizes, 5 Aug., and is dedicated to Sir Matthew Hale [q. v.], the high sheriff, and the justices. Martin also published 'Go in Peace, brief Directions for Young Ministers in their Visitation of the Sick, useful for . . . both Health and Sickness,' London, 1674; and 'Mary Magdalen's Tears wiped off, or the

Voice of Peace to an Unquiet Conscience,' &c., 'written by way of Letter to a Person of Quality, and published for the comfort of those that mourn in Zion,' London, 1676. He left other works in manuscript, which have not been published (Wood).

Martin was pious, amiable, and learned. During times of great vicissitude his principles remained unchanged. He died at Compton Chamberlayne, 3 Nov. 1693, and is buried in the chancel there. He had been minister for fifty years.

[Wood's Athenæ Oxon. ed. Bliss, iv. 388–90; Hutchins's Hist. of Dorset, iv. 381; Hoare's Wiltshire, iv. 86; Kettlewell's Life and Works, London, 1719, App. xi. for list of nonjurors in Salisbury; Bisnop of Sarum's Vindication, London, 1696, p. 62; Le Neve's Fasti Eccles. Angl. ii. 659–60; registers of Mere per Rev. J. A. Lloyd, and of Compton Chamberlayne per Rev. D. Digges.] C. F. S.

MARTIN, JOHN (1741–1820), baptist minister, son of John Martin (*d.* 1767), a publican and grazier, by his wife Mary, born King, was born at Spalding, Lincolnshire, on 15 March 1741. He was educated at Gosberton, and afterwards at Stamford, under Dr. Newark. Soon after his mother's death in 1756 he went as office-boy to an attorney at Holbeach, but developed religious melancholy, and in 1760 moved to London to sit under Dr. John Gill [q. v.] In 1761 he married a Miss Jessup, daughter of a farmer near Sleaford; she died in 1765. In 1763 he became convinced of 'the duty of believers' baptism' and published a pamphlet, suggested partly by his work in London as a watch-finisher, and entitled 'Mechanicus and Flavens, or the Watch Spiritualised.' Soon afterwards he was baptised by the Rev. Mr. Clark in a garden, Gamlingay, Bedfordshire, and joining the ministry of the particular baptists, was called successively to Kimbolton, Huntingdonshire, Sheepshed in Leicestershire, whence he did much village and itinerant preaching, and in 1773 to Grafton Street Chapel in London. His ministry proving successful, a new meeting-house was built in Keppel Street, near Bedford Square, in 1795. In 1798 Martin had offended his co-religionists by defending the Test and Corporation Acts, and in January 1798 he provoked widespread indignation among dissenters of all shades by declaring from the pulpit that should the French land in England many of them were quite capable of uniting to encourage the French (see 'Letter to . . . Martin occasioned by his late . . . sermon,' 14 Jan. 1798). A large secession from his chapel followed, and he was ejected from the communion of the particular baptists, but he continued to preach with unabated vigour to the remainder of his congregation until, in April 1814, he resigned his pulpit in consequence of a stroke of palsy. He died in London on 23 April 1820 (*Gent. Mag.* 1820, i. 475), and was buried in Bunhill Fields.

Martin's chief writings are: 1. 'The Christian's Peculiar Conflict,' 1775. 2. 'Familiar Dialogues between Amicus and Britannicus,' 1776. 3. 'On the End and Evidence of Adoption,' 1776. 4. 'The Conquest of Canaan . . . in a Series of Letters from a Father to his Son.' Intended for the Amusement and Instruction of Youth,' 1777, 12mo. 5. 'The Counsel of Christ to Christians,' 1779. 6. 'Queries and Remarks on Human Liberty,' 1783. 7. 'A Translation of Marolles's Essay on Providence,' 1790. 8. 'A Speech on the Repeal of such parts of the Test and Corporation Acts as affect Conscientious Dissenters,' 1790. 9. 'Animal Magnetism Examined,' 1790. 10. 'A Letter to a Young Gentleman in Prison' (under the pseudonym of 'Eubulus'), 1791. 11. 'A Review of some things pertaining to Civil Government,' 1791. 12. 'The Character of Christ' (seventeen sermons), 1793. 13. 'The Case of the Rev. John Sandys, in four Letters to Henry Keene, esq.,' 1793. 14. 'Some Account of the Life and Writings of the Rev. John Martin.' An autobiography in the form of letters, dated from Great Russell Street, Bloomsbury, March 1797. 15. 'Letters on Nonconformity,' 1800. Ivimey also credits him with a pamphlet on 'The Murder of the French King' (1793), which is not in the British Museum.

[Autobiography as above; Gent. Mag. 1797, ii. 1040; Ivimey's History of the Baptists, iv. 77–83, 342–50; Jones's Bunhill Memorials, pp. 164–71; Darling's Cycl. Bibliogr. p. 1989; M'Clintock and Strong's Cycl. of Biblical Lit. v. 824; Allibone's Dict. of Engl. Literature; Reuss's Register of Living Authors, 1804, ii. 70; Biog. Dict. of Living Authors, 1816, p. 224.] T. S.

MARTIN, JOHN (1789–1854), historical and landscape painter, was born at Haydon Bridge, near Hexham, Northumberland, on 19 July 1789. His father, Fenwick Martin, a fencing master, held classes at the Chancellor's Head, Newcastle. His brothers, Jonathan (1782–1838) and William (1772–1851), are separately noticed. John was apprenticed, when fourteen, to Wilson, a Newcastle coach-painter, and ran away after a dispute as to payment of wages, but the proceedings which his master took against him were decided in his favour. He was then placed at Newcastle under a china-painter, Boniface Musso, an Italian, whom he accompanied in 1806

to London, where Musso's son, a miniature-painter known as Charles Muss [q. v.], was then living. He took a room in Adam Street West, Cumberland Place, and supported himself by painting on china and glass, while he studied perspective and architecture. He married at the age of nineteen, and in 1812 was living in High Street, Marylebone, when he sent to the Royal Academy his first pictures, two landscapes and 'Sadak in Search of the Waters of Oblivion,' from the 'Tales of the Genii.' The little figure of Sadak was almost lost in the wild landscape of gigantic rocks, and he is said to have overheard the men who were putting it into the frame disputing which was the top of the picture. It was an original and striking composition, and found a purchaser in Mr. Manning, the bank director, who paid him fifty guineas for it. It was probably about this time that he was introduced to West, the president of the Royal Academy, who was, as usual, kind and encouraging, even prophesying, it is said, his future greatness. 'Adam's First Sight of Eve,' which he exhibited the next year, was sold to a Mr. Spong for seventy guineas. In 1814 he felt himself aggrieved at the position in which his picture ('Clytie') was hung, and the feeling thus roused was aggravated in 1816 by what he considered a similar injustice with regard to 'Joshua commanding the Sun to stand still.' From this time forward, although he did not cease to contribute to their exhibitions, he remained an angry opponent of the Royal Academy. The 'Joshua' attracted great attention, and in the following year it obtained a premium of 100*l.* at the British Institution. In this year (1817) Martin was appointed historical painter to the Princess Charlotte and Prince Leopold, published 'Character of Trees, in a series of seven Plates,' drawn and etched by himself, and exhibited 'The Bard' at the Royal Academy. In 1817 or 1818 he removed to 30 Allsop Terrace, New (now Marylebone) Road, and in the next year exhibited a large picture called 'The Fall of Babylon' at the British Institution. This was followed in 1820 by 'Macbeth,' and in 1821 by the celebrated 'Belshazzar's Feast,' for which he was awarded a premium of 200*l.* He said afterwards that the conception was assisted by his reading a Cambridge prize poem, by T. S. Hughes, on the subject. It is generally regarded as his finest work, and its masses of colossal architecture retreating into infinite perspective, its crowds of small figures, the glitter of huge gold candelabra, and other details of the feast, all seen in strange varieties of light and gloom, enhanced by the vivid 'writing on the wall,' to which all eyes are turned, produced an overwhelming effect upon the public. The picture was repeated on glass, and exhibited as a transparency in the Strand. The fame of the artist now rose to an extravagant height, which he succeeded in maintaining for many years by works of a similar class, such as 'The Destruction of Herculaneum' (1822) and 'The Seventh Plague' (1823). He joined the Society (now Royal) of British Artists on its foundation, and exhibited with them from 1824 to 1831, and in 1837 and 1838, after which he sent his more important pictures to the Royal Academy. In 1833 he sent 'The Fall of Nineveh' to the exhibition at Brussels. The picture was bought by the Belgian government, the Belgian Academy elected him a member, and the king of Belgium gave him the order of Leopold. In 1836, from his evidence before a committee of the House of Commons, it would appear that he had now quarrelled with the British Institution, as he accused them of making an arrangement with the Royal Academy to give the academicians the best places at their exhibitions. In 1837 he exhibited 'The Deluge' at the Royal Academy, in 1838 'The Death of Moses' and 'The Death of Jacob,' in 1839 'The Last Man' (a subject repeated in 1850), and in 1840 'The Eve of the Deluge' and 'The Assuaging of the Waters.' After these came 'Pandemonium' and a succession of divers works (including many landscapes in water-colours) till 1852. Among his landscapes were scenes on the Thames, the Brent, the Wandle, the Wey, and the Sittingbourne, and of the hills and eminences around London. Many of these were drawn when wandering around and about London devising schemes for supplying the metropolis with water. This subject is said to have engaged his attention after 1827, and later he was actively interested also in the improvement of the docks and sewers of London.

Many of his works were engraved, some by himself. The best-known are those after 'Belshazzar's Feast,' 'Joshua commanding the Sun to stand still,' 'The Fall of Nineveh,' and 'The Fall of Babylon.' The engravings of the first two, together with that of 'The Deluge,' were presented by the French Academy to Louis-Philippe, who ordered a special medal to be struck and sent to Martin in token of his esteem. To these may be added 'The Ascent of Elijah,' 'Christ tempted in the Wilderness,' and his illustrations (with Westall) to Milton's 'Paradise Lost,' for which he received the sum of 2,000*l.*

In 1837 Martin's address was 19 Charles

Street, Berners Street, and in the following year 30 Allsop Terrace, New Road, whence he removed to Lindsey House, Chelsea, in 1848 or 1849. He was living here when, in 1852, he sent to the Royal Academy his last contributions, which included 'The Destruction of Sodom and Gomorrah.' On 12 Nov. 1853, while engaged upon his last large pictures, 'The Last Judgment,' 'The Great Day of his Wrath,' and 'The Plains of Heaven,' he was seized with paralysis, which deprived him of speech and of power in the right arm. He was taken to the Isle of Man for the benefit of his health; but he was possessed of the notion that abstinence would cure him, refused to take sufficient nourishment, and died at Douglas 17 Feb. 1854. After his death the three large pictures of the Apocalypse already mentioned were exhibited at the Hall of Commerce in the city of London, and afterwards at the other chief cities in England, attracting great crowds and many subscribers for the engravings from them which were subsequently published. A son, Leopold Charles, is noticed separately.

From a portrait by Wageman in the 'Magazine of the Fine Arts' for 1834, Martin would appear to have been a good-looking man with an animated countenance. His relations with the several artistic societies with which he was connected prove him to have been somewhat impatient, and more ready to take offence than to forget it. There was possibly some touch of insanity in the family, as all his three brothers were, to say the least, eccentric. That he was capable of a generous recognition of the merits of a brother artist is shown by his purchase of Etty's picture of 'The Combat' in 1825. He is said to have given 200*l.* or 300*l.* for it.

There are three of Martin's water-colour drawings and one landscape in oil in the South Kensington Museum. At the time of his death his principal pictures were in the collections of Lord De Tabley, the Dukes of Buckingham and Sutherland, Messrs. Hope and Scarisbrick, Earl Grey, and Prince Albert. Several of his most typical works, including 'Joshua,' are now in the possession of the Leyland family at Nantclwyd, North Wales (see *Notes and Queries*, 6th ser. xii. 452).

Martin was once ranked among the greatest geniuses of all time. His pictures were said to reveal a 'greatness and a grandeur' which were 'never even dreamed of by men until they first flashed with electric splendour upon the unexpecting public' (see *Magazine of the Fine Arts*, iii. 97, &c., published December 1833). Wilkie, in a letter to Sir George Beaumont, describes 'Belshazzar's Feast' as a 'phenomenon;' Bulwer (afterwards Lord) Lytton declared he was 'more original, more self-dependent, than Raphael or Michel Angelo.' On the other hand, Charles Lamb made Martin's work the text of his essay on 'The Barrenness of the Imaginative Faculty in the Productions of Modern Art' (cf. Lamb, *Letters*, ed. Ainger, ii. 166). Before his death Martin's reputation had greatly decreased; his work was called 'meretricious,' 'mechanical,' and 'tricky,' and his obvious deficiencies in drawing and colour became the principal theme of his critics. But Martin, if he was once praised too highly, was no charlatan. Although, as Wilkie said in the letter referred to above, he was 'weak in all those points in which he can be compared with other artists,' he had a strong and fertile invention, and conceived spectacles which, if not sublime, were imposing and original. The power of his imagination is perhaps now best to be appreciated in his illustrations to Milton (drawn by him on the plates), where the smallness of the scale and the absence of colour enable us to appreciate the grandeur of his conceptions without being too strongly reminded of his defects as an artist.

[Gent. Mag. 1854, i. 433–6; Georgian Era, iv. 156; Redgrave's Dict.; Redgraves' Century; Annals of the Fine Arts, 1833, 1834; Art Journal, 1854 p. 118, &c., 1855 p. 195; Catalogues of Royal Academy, &c.] C. M.

MARTIN, JOHN (1791–1855), bibliographer, born on 16 Sept. 1791, was son of John Martin of 112 Mount Street, Grosvenor Square, London. After assisting Hatchard, the bookseller of Piccadilly, he commenced business on his own account in Holles Street, Cavendish Square, but soon afterwards entered into partnership with Mr. Rodwell in Bond Street. He retired from business in 1826, but continued his bibliographical pursuits. He edited Gray's 'Bard,' 8vo, 1837, and Gray's 'Elegy,' 8vo, 1839 and 1854, with illustrations from drawings by the Hon. Mrs. John Talbot, and the 'Seven Ages of Shakspeare,' 4to, 1840; 8vo, 1848, illustrated with wood engravings. The production of these and numerous other illustrated books was the means of introducing him to the leading artists of the day. For many years, until 1845, he acted as secretary to the Artists' Benevolent Fund. In 1836 he was appointed librarian to the Duke of Bedford at Woburn Abbey, and fixed his residence at Froxfield, in the parish of Eversholt, near Woburn. During his sojourn there he visited nearly every church in Bedfordshire, and wrote a description of each in a series of papers which appeared in the 'Bedford Times' and 'Northampton Mer-

cury.' Martin died on 30 Dec. 1855 at Froxfield, and was buried in Eversholt churchyard. His wife died in 1836, and of six children three survived him. His eldest son, John Edward Martin, sub-librarian and afterwards librarian to the Inner Temple, died on 20 July 1893, aged 71 (*Times*, 26 July 1893).

In 1834 Martin published, as the result of years of labour and research, a 'Bibliographical Catalogue of Books privately printed,' 2nd edit., 8vo, 1854. The first edition contains an account of private presses and book clubs which Martin did not insert in the second edition, but at the time of his death he was preparing a separate volume, which was to contain this portion of the first edition with additions. He wrote also a 'History and Description of Woburn and its Abbey; a new edition,' 12mo, Woburn, 1845. At the request of Lord John Russell he compiled an 'Enquiry into the authority for a statement in Echard's History of England regarding William, lord Russell,' which was printed for private circulation in 1852, and published in 1856. It refuted the assertion that Lord Russell interfered to prevent the mitigation of the barbarous part of the punishment for high treason in the case of Viscount Stafford, upon the presentation of the petition of Sheriffs Bethel and Cornish to the House of Commons on 23 Dec. 1680. Martin likewise furnished some notes to Lord John Russell's edition of Rachel lady Russell's 'Letters,' 1853; and in 1855 he published a translation of Guizot's essay on the 'Married Life of Rachel, Lady Russell.' He left unfinished an edition of the 'Letters of the Earl of Chatham to his Nephew.' He was both F.S.A. and F.L.S.

[Gent. Mag. 1834 i. 62–4, 1856 pt. i. 317; Brit. Mus. Cat.; Allibone's Dict. of Engl. Lit.]

G. G.

MARTIN, JOHN, M.D. (1789–1869), meteorologist, born in 1789, practised for some years as a physician in the city of London, and died at Lisbon on 8 July 1869. He was editor of a work which has always been held in high estimation, entitled 'An Account of the Natives of the Tonga Islands, in the South Pacific Ocean, with an original Grammar and Vocabulary of their Language. Compiled and arranged from the extensive communications of Mr. William Mariner, several years resident in those Islands,' 2 vols. 8vo, London, 1817; 2nd edit. 1818; also reprinted as vol. xiii. of 'Constable's Miscellany.' A French translation appeared at Paris in November 1817. Mariner had been detained in friendly captivity from 1805 to 1810, and his narrative was generally corroborated by a sailor named Jeremiah Higgins, who had lived in Tonga for nearly three years previously. In 1827 Mariner was employed in the office of a London stockbroker, and he was drowned in the Thames some years previous to 1871.

The 'Athenæum' notices Martin's meteorological investigations as follows: 'In our own pages we have had occasion to record his labours during the last twenty years in the observation of atmospherical phenomena, especially with reference to pressure, temperature, and moisture. Martin laid down meteorological charts representing the varying aspects of months, seasons, and years from daily observation. He also made careful observation with reference to ozone, as well as on the characteristics and circumstances affecting cholera and yellow fever. These labours are the more commendable as the work of an old man, executed in different colours with scrupulous neatness, and mostly at night after the fatigue of practice.'

[Martin's Preface to second edition of An Account; Athenæum, 7 Aug. 1869, p. 181; Notes and Queries, 4th ser. viii. 305, 407.] G. G.

MARTIN, JOHN (1812–1875), Irish nationalist, born at Loughorne, in the parish of Donoughmore, co. Down, on 8 Sept. 1812, was the second child of Samuel Martin by Jane Harshaw his wife. Like his parents, he was a presbyterian through life. He was educated at Dr. Henderson's school at Newry, where he first made the acquaintance of his lifelong friend, John Mitchel [q. v.], and subsequently at Trinity College, Dublin, where he graduated B.A. in the summer of 1834. He commenced the study of medicine, but abandoned it before taking a medical degree. On the death of his uncle John Martin in 1835 he inherited a small property at Loughorne, where he resided for the next few years. In 1839 he travelled in America, and in 1841 visited the continent. Martin became a member of the Repeal Association, and vainly counselled a regular publication of accounts. He joined the secession of the Young Ireland party, and was expelled from the Repeal Association, being refused a hearing in Conciliation Hall. He subsequently took a prominent part in the meetings of the Irish Confederation, and became a contributor to Mitchel's 'United Irishman.' Three weeks after the arrest of Mitchel and the seizure of his paper Martin reoccupied his friend's offices, and on 24 June 1848 issued from them 'The Irish Felon, successor to the "United Irishman,"' with the avowed purpose of promoting the same principles which had

been advocated in his friend's paper. A warrant for his arrest was issued, and on 8 July Martin, having kept out of the way until the adjournment of the commission which had been sitting in Dublin, surrendered himself to the police. While in Newgate he wrote the letter which appeared, signed with his initials, in the fifth and last number of the 'Irish Felon' (22 July 1848), and in which he exhorted the people to keep their arms in spite of the proclamation, and declared that the work of overthrowing the English dominion in Ireland 'must be done at any risk, at any cost, at any sacrifice.' On 14 Aug. he was indicted, under 11 and 12 Vict. c. 12, for treason-felony, before Lord-chief-baron Pigot and Baron Pennefather, at the commission court in Green Street, Dublin. He was defended by Isaac Butt, Q.C., Sir Colman O'Loghlen, Holmes, and O'Hagan. After a trial which lasted three days Martin was found guilty, but was at the same time recommended to mercy by the jury 'in consequence of the particular letter upon which he was convicted being written in prison.' On 19 Aug. he was sentenced by the lord chief baron to transportation beyond the seas for ten years. A writ of error was subsequently brought in the queen's bench, Dublin, but without success. Martin arrived at Van Diemen's Land in November 1849, and resided in the district assigned to him until 1854, when a pardon, on condition of his not returning to Great Britain or Ireland, was granted him. He settled in Paris in October 1854, and in June 1856 received an unconditional pardon. In 1858 he returned to Ireland to reside, and in January 1864 established with The O'Donoghue the short-lived 'National League,' the object of which was to obtain the legislative independence of Ireland. He took a prominent part in the funeral procession through Dublin in honour of the 'Manchester Martyrs' on 8 Dec. 1867, and delivered an address to an enormous crowd outside Glasnevin cemetery. For his share in these proceedings he was prosecuted by the government in February 1868, before Mr. Justice Fitzgerald and Mr. Baron Deasy, but owing to the disagreement of the jury any further attempt to obtain a conviction against him was abandoned. While on a visit to America in December 1869, Martin was put forward as a candidate in the nationalist interest at a by-election for co. Longford. The priests had, however, already pledged themselves to support the Hon. R. J. M. Greville Nugent, the liberal candidate, and Martin was defeated by 1,578 to 411 votes. In May 1870 Martin joined the 'Home Government Association for Ireland,' and at a by-election for co. Meath in January 1871 he was returned to parliament as a home ruler by a majority of 456 votes over his conservative opponent, the Hon. G. J. Plunket. He spoke for the first time in the House of Commons in May 1871 during the debate on the second reading of the Protection of Life and Property (Ireland) Bill, when he declared that he did not 'intend to vote upon this bill nor indeed upon any other measure which the parliament may think proper to pass in respect to the government of his country, and contended that it was 'the inalienable right of the Irish people to be a free people, and as a free people to be bound only by laws made by the queen and a free parliament of that kingdom' (*Parl. Debates*, 3rd ser. ccvi. 908–14, 1039–45). He renewed his protest against the bill on the motion for going into committee, and replied with great spirit to Mr. Gladstone's allusions to his 'antiquated' opinions (*ib.* pp. 1342–6). On 8 Aug. 1872 he took part in the debate on Mr. Justice Keogh's judgment in the Galway election petition, when he attempted unsuccessfully to read through the whole of his speech, which he had previously written out at length (*ib.* ccxiii. 810–18). He was again returned for Meath at the general election in February 1874. In July and August 1874 he warmly opposed the passing of the Expiring Laws Continuance Bill, which he described as an attempt of the government 'to sandwich three Coercion Bills between thirty other measures' (*ib.* ccxxi. 735–6, 1006–7, 1010, 1014, 1020). On 18 Feb. 1875 he defended his friend Mitchel from the charge of having broken his parole (*ib.* ccxxii. 518–19), and on the 26th of the same month moved for the papers relating to his friend's trial in 1848 (*ib.* pp. 964–72). He spoke for the last time in the House of Commons on 12 March 1875 (*ib.* pp. 1726–7). He died on 29 March 1875 aged 63, at Dromalane House, near Newry (the residence of Mr. Hill Irvine), from an attack of bronchitis caught while attending the funeral of John Mitchel, and was buried at Donoughmore on 1 April following.

Martin was a sturdy and uncompromising politician, with a keen sense of honour and much simplicity of character. His popularity in Ireland was great, and he was known throughout the country as 'Honest John Martin.' He married, at Roslyn Hill Chapel, Hampstead, in November 1868, Henrietta, the daughter of the Rev. John Mitchel, presbyterian minister at Newry, and sister of his friend John Mitchel. Shortly before his death he resigned the post of paid for that of honorary secretary to the Home Rule League. He was succeeded in the represen-

tation of Meath by the late Charles Stewart Parnell [q. v.], who thereby entered the House of Commons for the first time.

[Life and Letters of John Martin, by P. A. Sillard, Dublin, 1893; Sir C. G. Duffy's Young Ireland, pt. i. (1884), p. 179, pt. ii. (1887) passim; Sullivan's New Ireland, 1878; Mitchel's Jail Journal, 1868; Sullivan's Speeches from the Dock, 1887, pp. 96–109, 324–60; Webb's Compendium of Irish Biography, 1878, pp. 332–3; Freeman's Journal, 15, 16, 17 Aug. 1848, 21 and 22 Feb. 1868, 30 March and 2 April 1875; Times, 30 March and 2 and 3 April 1875; Newry Reporter, 30 March and 1 and 3 April 1875; Nation, 3 April 1875 (with portrait); Drogheda Argus, 3 April 1875; Annual Register, 1875, ii. 137; Hodges's Report of the Proceedings under the Felony Act, 11 Vict. cap. 12, at the Commission Court, Green Street, Dublin, August and October 1848 (1848); Catalogue of Graduates of Dublin Univ. 1869, p. 374; Dod's Parl. Companion, 1874, p. 266; Debrett's House of Commons, 1875, p. 163; Official Return of Lists of Members of Parliament, pt. ii. pp. 493, 515.] G. F. R. B.

MARTIN, JONATHAN (1715–1737), organist, born in 1715, was chorister of the Chapel Royal under Dr. Croft. He studied the organ under Roseingrave, and played in his place frequently at St. George's, Hanover Square, and also acted as deputy for Weldon at the Chapel Royal (Hawkins; Grove). On 21 June 1736 Martin was admitted organist to the Chapel Royal in the place of Weldon, whose post of composer fell to William Boyce [q. v.] Martin was also organist to the Earl of Oxford (*Daily Journal*). Shortly before his death he gave a concert at the Stationers' Hall, where was present 'nearly every person in London that pretended to any skill in music, and where, though he had scarcely strength to sit upright, he played two voluntaries on the organ, showing fine invention and masterly hand' (Hawkins). Martin died of consumption on 4 April 1737, and was buried in the west cloister of Westminster Abbey. An inscription for his tomb was written by Vincent Bourne, and is included in his volume of 'Miscellaneous Poems,' 1772, p. 335. The only known composition by Martin is the song in 'Tamerlane,' 'To thee, O gentle sleep.'

[Rimbault's Old Cheque-book, pp. 51, 232; Hawkins's History, iii. 893; Chester's Registers of Westminster Abbey, p. 348; authorities cited.] L. M. M.

MARTIN, JONATHAN (1782–1838), incendiary, brother of John Martin the painter, and William Martin, 'natural philosopher,' both of whom are separately noticed, was born at Highside House, near Hexham, Northumberland, in 1782, and was an apprentice to a tanner. In 1804 he went to London and, falling into the hands of a press-gang, was obliged to serve in the navy for about six years. Here his eccentricity was first noticed; he had wonderful dreams, and, according to his own account, met with many extraordinary adventures. In 1810 he commenced working as a farm labourer, joined the Wesleyan methodist connexion, and developed a strong antipathy to the church of England. The laxity of the clergy in going to parties, balls, and plays greatly offended him, and he marked his resentment by interrupting the services in various churches, and contradicting the preachers' assertions. In 1817, while Edward Legge, bishop of Oxford, was holding a confirmation at Stockton for the Bishop of Durham, Martin threatened to shoot the bishop. He was arrested and tried, when he was reported to be insane, and was confined in lunatic asylums in West Auckland and Gateshead successively. From the latter he succeeded in escaping on 17 June 1820, and after his recapture released himself for a second time on 1 July. Again working as a tanner he employed his evenings in preaching, and according to his own narrative was the means of converting several hundred persons. Being excluded from the society of the Wesleyan methodists for his intemperate zeal, he joined the primitive methodists, but was soon forbidden the use of their chapels. In 1826 he compiled and printed his biography at Lincoln, and he sought to make a living by hawking the book about the country; a third edition of five thousand copies appeared in 1828.

On 1 Feb. 1829 Martin secreted himself in York Minster, and late that night, after setting fire to the woodwork in the choir, made his escape through a window. At seven o'clock on the morning of 2 Feb. smoke was seen issuing from the roof, and immediate efforts were made to control the fire, but it was not got under until late in the afternoon. The roof of the central aisle was entirely destroyed from the lantern tower to the east window, a space of 131 feet in length. In the interior, from the organ screen to the altar screen, all the tabernacle work, the stalls, galleries, bishop's throne, and pulpit were entirely consumed. On 6 Feb. Martin was apprehended; he was tried at York Castle, his counsel being Henry (afterwards Lord) Brougham, on 31 March 1829, when he was declared not guilty on the ground of insanity. He was confined in St. Luke's Hospital, London, where he died on 3 June 1838. He was twice married and left issue.

[The Life of J. Martin, written by himself, Barnard Castle, editions in 1826, 1828, 1829, and 1830; The Life of Jonathan Martin, the Insane Prophet and Incendiary, Barnard Castle, 1829, with portrait; A Full Report of the Trial of J. Martin, York, 1829; L. T. Rede's York Castle, Leeds, 1829; Annual Register, 1829, Chronicle, pp. 23–4, 43–4; Report of the Trial of J. Martin, London, 1829; Baring-Gould's Yorkshire Oddities, 1874, ii. 139–95; The Trial of J. Martin, Leeds, 1864.] G. C. B.

MARTIN, JOSIAH (1683–1747), quaker, was born near London in 1683. He became a good classical scholar, and is spoken of by Gough, the translator of Madame Guyon's Life, 1772, as a man whose memory is esteemed for 'learning, humility, and fervent piety.' He died unmarried, 18 Dec. 1747, in the parish of St. Andrew's, Holborn, and was buried in the Friends' burial-ground, Bunhill Fields. He left the proceeds of his library of four thousand volumes to be divided among nephews and nieces. Joseph Besse [q. v.] was his executor.

Martin's name is best known in connection with 'A Letter from one of the People called Quakers to Francis de Voltaire, occasioned by his Remarks on that People in his Letters concerning the English Nation,' London, 1741. It was twice reprinted, London and Dublin, and translated into French. It is a temperate and scholarly treatise, and was in much favour at the time.

Of his other works the chief are: 1. 'A Vindication of Women's Preaching, as well from Holy Scripture and Antient Writings as from the Paraphrase and Notes of the Judicious John Locke, wherein the Observations of B[enjamin] C[oole] on the said Paraphrase . . . and the Arguments in his Book entitled "Reflections," &c., are fully considered,' London, 1717. 2. 'The Great Case of Tithes truly stated . . . by Anthony Pearson [q. v.] . . . to which is added a Defence of some other Principles held by the People call'd Quakers . . .,' London, 1730. 3. 'A Letter concerning the Origin, Reason, and Foundation of the Law of Tithes in England,' 1732. He also edited, with an 'Apologetic Preface,' comprising more than half the book, and containing many additional letters from Fénelon and Madame Guyon, 'The Archbishop of Cambray's Dissertation on Pure Love, with an Account of the Life and Writings of the Lady for whose sake he was banish'd from Court,' London, 1735.

[Joseph Smith's Catalogue of Friends' Books; works quoted above; Life of Madame Guyon, Bristol, 1772, pt. i. errata; registers at Devonshire House; will P.C.C. 58 Strahan, at Somerset House.] C. F. S.

MARTIN, LEOPOLD CHARLES (1817–1889), miscellaneous writer, born on 6 Dec. 1817, was second son of John Martin (1789–1854) [q. v.], painter, and godson of Leopold, afterwards first king of the Belgians. He became an excellent French and German scholar, an artist of no mean skill, and an authority on costume and numismatics. In 1836 Lord Melbourne presented him to a clerkship in the stationery office, which he held for many years. He died in London on 8 Jan. 1889. His wife was the sister of Sir John Tenniel of 'Punch.'

With his elder brother Charles Martin he published in 1842 two quarto volumes, entitled respectively 'Civil Costumes of England, from the Conquest to George III' (61 plates, drawn from ancient manuscripts and tapestries, illuminated in gold and colours), and 'Dresses worn at her Majesty's Bal Costumé, May 1842.' He wrote also a useful little book called 'Contributions to English Literature by the Civil Servants of the Crown and East India Company from 1794 to 1863,' 12mo, London, 1865. In conjunction with Charles Trübner he issued in 1862 an elaborate work on 'The Current Gold and Silver Coins of all Countries,' 8vo, 2nd edit. 1863, the plates of which were drawn by him. Martin was likewise author of handbooks to 'Cardiff' and 'Swansea and Gower,' 1879. Just before his death he had commenced to contribute to the 'Newcastle Weekly Chronicle' a series of 'Reminiscences' of his father, the first of which appeared in the number for 5 Jan. 1889.

[Martin's Contributions to English Literature; Newcastle Weekly Chron. 5 Jan. 1889; Athenæum, 19 Jan. 1889, p. 86.] G. G.

MARTIN, MARTIN (*d.* 1719), author, born in the Island of Skye, became factor to the Laird of Macleod and, mainly at the request of Sir Robert Sibbald [q. v.] the antiquary, travelled over the western islands of Scotland, collecting information regarding the condition and habits of the islanders. In 1697 he contributed a short paper on the subject to the Royal Society's 'Philosophical Proceedings,' xix. 727. This was elaborated and published, with a map, in London in 1703, under the title of 'A Description of the Western Islands of Scotland.' It has been wrongly stated (Toland, notes, infra) that for this work Martin was made a fellow of the Royal Society. Several editions of the book were published, and it has been reprinted, the last reprint being issued in Glasgow in 1884. On 29 May 1697, in company with the minister of Harris, he sailed in an open boat to St. Kilda, and in the following

year appeared his 'Voyage to St. Kilda,' describing the island and its inhabitants. It reached a fourth edition in 1753, and it too has been reprinted (PATERSON, *Voyages*, &c.) In the 'Philosophical Transactions,' xxv. 2469, there is a second paper by him on 'A Relation of a Deaf and Dumb Person who recovered his Speech and Hearing after a Violent Fever.' 'Martinus Martin, Scoto-Britannus,' entered Leyden University 6 March 1710, and graduated M.D. there (PEACOCK, *Index of Leyden Students*, p. 65). He died in London in 1719.

Martin's 'Description of the Western Islands' was given to Dr. Johnson to read by his father, and roused the doctor's interest in Scotland, which afterwards resulted in the famous tour. Although Johnson was interested in the work and took it with him to the highlands, he had a poor opinion of its literary merits. 'No man,' he said, 'now writes so ill as Martin's account of the Hebrides is written.'

[Annotations by J. Toland in a copy of Martin's Description of the Western Highlands in Brit. Mus.; Buchan's St. Kilda; Boswell's Life of Dr. Johnson; Brydges's Censura Literaria, i. 358–80; Brit. Mus. Cat.] J. R. M.

MARTIN, MARY LETITIA (1815–1850), novelist, generally called Mrs. Bell Martin, and known also as the 'Princess of Connemara,' was the only child of Thomas Barnewall Martin of Ballinahinch Castle, co. Galway, M.P. for the county, and was born there on 28 Aug. 1815. Richard Martin (1754–1834) [q. v.] was her grandfather. For her sake her father, in an ill-advised moment, broke the entail, mortgaged his large estates to the extent of 200,000*l.* to the Law Life Assurance Society, and further burdened himself with the debts of his father and grandfather, liabilities dating as far back as 1775. He died 23 April 1847, and the heavily charged estates passed on his death to Mary. She had always devoted her energies to improving the condition of her father's tenantry, hence her popular title of the 'Princess of Connemara.' During the great famine, when the tenants ceased to pay rent, the Martins had spent large sums on food and clothing for the people, and had given continuous work to some hundreds of labourers. On 14 Sept. 1847 she married a poor man, Arthur Gonne Bell of Brookside, co. Mayo, who assumed by royal license the surname and arms of Martin. About the time of her marriage Mary borrowed further large sums of money, with which to relieve her tenantry, both from private sources and from the Law Life Assurance Company, and when she was unable to pay the instalments of her father's mortgages, the society insisted on the observance of the bond. The property was among the first brought into the Encumbered Estates Court. Out of an estate of nearly two hundred thousand acres not a single rood remained to Mrs. Martin, who became comparatively a pauper. She retired to Fontaine L'Evêque in Belgium, and there helped to support herself by her pen. Determined to seek a better fortune in the New World, she was prematurely confined on board ship, and died 7 Nov. 1850, only ten days after reaching New York. Her husband lived until 1883.

Her chief literary work is 'Julia Howard, a Romance,' 1850, which gives something of her own experience. The scene is partly laid in the west of Ireland, and the hero, through no fault of his own, loses his estates, and becomes a soldier of fortune. Although the tale has little merit, the descriptions of the wild scenery of Connemara and the characters of the Irish peasants are truthful and picturesque. Another fair novel is entitled 'St. Etienne, a Tale of the Vendean War.' She contributed largely to the 'Encyclopédie des Gens du Monde' and other French periodicals.

[Burke's Vicissitudes of Families, i. 322–9; Gent. Mag. 1851, pt. i. p. 100; Mrs. Hale's Woman's Record, p. 882; New York Internat. Mag. ii. 142; Genealogy of the Family of Martin, by Archer E. S. Martin, Winnipeg, 1890; see also art. MARTIN, RICHARD (1754–1834).] E. L

MARTIN, MATTHEW (1748–1838), naturalist and philanthropist, born in 1748 in Somerset, was engaged in trade at Exeter. He was a member of the Bath Philosophical Society, and in early life devoted some attention to natural history, publishing 'The Aurelian's Vade-mecum; containing an English Catalogue of Plants affording nourishment to Butterflies, Hawkmoths, and Moths in the state of Caterpillar,' 12mo, Exeter, 1785, and 'Observations on Marine Vermes, Insects, &c.,' fasc. 1, 4to, Exeter, 1786.

Later on he obtained the post of secretary to a commission for adjusting St. Domingo claims, and settled in a house adjoining Poets' Corner, Westminster. About 1796 he began 'an enquiry into the circumstances of beggars in the metropolis,' and joined the 'Society for Bettering the Condition . . . of the Poor,' of which he acted for a time as secretary. Martin proposed a plan for a systematic inquiry into the nature and extent of mendicity in London, and in 1800 obtained a grant of 1,000*l.* from the treasury in two instalments. His report, in the form of a 'Letter to Lord Pelham on the State of Mendicity in the Metropolis,' was published in 1803, and reissued by the society in 1811.

To his efforts was partly due the institution, in January 1805, of the Bath Society for the Investigation and Relief of Occasional Distress.

In 1812 Martin appears to have engaged in a further inquiry, supported in part by a government grant and in part by subscriptions. To further the project Martin issued 'An Appeal to Public Benevolence for the Relief of Beggars,' 1812.

He died at Blackheath, aged 90, on 20 Nov. 1838 (*Gent. Mag.* 1839, pt. i. p. 104). His wife died 9 Aug. 1827, aged 73 (*ib.* 1827, pt. ii. p. 282).

[Letter to Lord Pelham; Brit. Mus. Cat.; Biog. Dict. of Living Authors, 1816; Pantheon of the Age, 1825, ii. 731, cf. Sarah Trimmer's Œconomy of Charity, 1801, ii. 165, 341–5; John Duncan's Collections relative to the Systematic Relief of the Poor, 1815, p. 181; Watt's Bibl. Brit. ii. 650.]

MARTIN, PETER JOHN (1786–1860), geologist, was born in 1786 at Pulborough, Sussex, where his father, Peter Patrick Martin, a native of Scotland, was a practitioner of medicine. He was chiefly educated by his father and an elder brother, and studied medicine, first at the United Hospital, as it then was, of Guy's and St. Thomas's, and afterwards at Edinburgh. Father and sons alike had literary tastes, and the former ultimately retired from practice and resided in Paris, where he died at the age of ninety. Martin as a boy had written in a periodical called 'The Preceptor.' As he became older his love for literature suffered no check by the growth of an enthusiasm for science. At Edinburgh his mind had been directed to geology. On settling down at Pulborough as M.R C.S. to join his father in practice he devoted himself more especially to the study of the neighbouring district, and contributed several papers to the publications of the Geological Society, of which he was elected a fellow in 1833, and to the 'Philosophical Magazine.' He was hardly less interested in the archæology of Sussex. An account of a British settlement and walled tumulus near Pulborough was contributed by him to the 'Sussex Archæological Collections' (ix. 109), and a paper on 'The Stane Street Causeway' (*ib.* xi. 127). In 1833–4 he delivered three lectures, afterwards published, to the Philosophical and Literary Society of Chichester, on 'A Parallel between Shakespeare and Scott, and the Kindred Nature of their Genius.' He was also a musician and an enthusiastic gardener, writing often under the signature of 'P. P.' in the 'Gardener's Chronicle,' chiefly between 1841 and 1845. He was very successful in his profession, and was generally respected and trusted as a friend and adviser in matters other than medical. In 1821 he married Mary, daughter of Adam and Eliza Watson of Dunbar, and died on 13 May 1860, after an illness of some duration, leaving a family of three daughters and one son, who was an M.D. of Cambridge and physician to St. Bartholomew's Hospital.

Martin's geological writings consist of a series of papers 'On the Anticlinal Line of the London and Hampshire Basins,' published in the 'Philosophical Magazine' for 1829, 1851, 1856, and 1857, the longest, that of 1851, being mainly a paper read before the Geological Society in 1840, and unaccountably mislaid by its officials till 1848. Three communications on Sussex geology were also published by that society in 1834, 1842, and 1856. But Martin's most important work was a separately published 'Geological Memoir on a part of Western Sussex, with some Observations upon Chalk Basins, the Weald Denudation and Outliers by Protrusion,' a thin quarto volume, with a map and four plates, 1828.

As a geologist Martin belonged to the school whose motto was 'catastrophe and cataclysm,' and these ideas so far pervade his writings that they are now rarely consulted. He was, however, right, though he went a little too far in insisting that the tertiary 'basins' of London and Hampshire were not originally separated, but that the severance was the result of subsequent earth-movements. To these movements he attributed, in common with W. Hopkins, the valleys of the Weald. That these are fractures in any proper sense of the word few would now venture to assert with Martin, but the course of the streams may have been directed to some extent, and their action facilitated, by lines of weakness due to the upheaval of the district. Judicious remarks are often scattered through his writings, but his strength as a geologist seems to have lain in the direction of accurate observation rather than of inductive reasoning.

[Obituary notices in Gent. Mag. 1860, ii. 198, in the British Medical Journal, 1860, p. 402, and in the Quarterly Journal of the Geological Society, 1861, Proc. p. xxxii.] T. G. B.

MARTIN, Sir RICHARD (1534–1617), master of the mint and lord mayor of London, was born in 1534. He adopted the business of a goldsmith, and in 1594 is mentioned as one of the goldsmiths to Queen Elizabeth (*Cal. State Papers*, Dom. 1591–4 p. 559, 1603–10 p. 574). In 1559-60 he was appointed warden of the mint, and held

this office till 1594–5, and perhaps later. In 1580–1 he was appointed master of the mint, and appears to have held this office till his death in 1617 (*ib.* 1611–18, p. 489; cf. *ib.* 1603–10, p. 566). In September 1597 he petitioned the queen for sixteen pence on every pound weight of silver coined, on account of his losses in connection with the mint. He declared that he had done good service in apprehending counterfeiters of the coin, and that the money made in his time was richer by 30,000*l.* at the least than the like quantity made by any former mint master, 'by reason of his care to keep the just standard' (*ib.* 1595–7, p. 506). A manuscript tract by Martin, entitled 'A brief Note of those Things which are to be done by the Warden of the Mint,' is in the British Museum (Harl. MS. No. 698, fol. 13), and some extracts from it are given in Ruding's 'Annals of the Coinage,' i. 71. About 1600 Martin made an offer to improve the coinage of Ireland, and to make 'small copper moneys' for currency in England (*Cal. State Papers*, Dom. 1598–1601, pp. 516, 517). In May (?) 1601 he issued the report of himself and eleven other commissioners appointed by the queen 'to inquire concerning the preservation and augmentation of the wealth of the realm' (*ib.* 1601–3, pp. 47, 48). On 11 Sept. 1610 Martin received a warrant from James I for the repayment of 410*l.* still due to him as warden of the mint under Elizabeth (*ib.* 1603–10, p. 632; cf. Nichols, *Progresses of James I*, ii. 411).

Martin was elected alderman of the city of London on 29 May 1578, and was sheriff in 1581. He was lord mayor for the remainder of the year, on the death of Sir Martin Calthorpe, on 5 May 1589, and again on the decease of Sir Cuthbert Buckle, on 1 July 1594. He was a strenuous supporter of the city's rights. On 31 Aug. 1602 he was removed from his aldermanship, the reasons assigned being his poverty and imprisonment for debt, and his refusal to surrender his office after having accepted one thousand marks as a condition of his retirement (*Remembrancia*, 1579–1664, 20 Dec. 1602).

Martin was knighted by Queen Elizabeth some time between 1562 and 1594. In 1562 he became a governor of the Highgate free school, on its foundation by Sir Roger Cholmeley (Lysons, *Environs*, iii. 64), and was president of Christ's Hospital, 1593–1602. In 1579 he held the manor of Barnes, under the chapter of St. Paul's (*ib.* iv. 578), and on 30 Nov. 1599 was granted the lease of the manor of Barton in Rydall, Yorkshire (*Cal. State Papers*, Dom. 1598–1601, p. 345). He had a residence at Tottenham, where in October 1581 he entertained William Fleetwood [q. v.] the recorder, who was inquiring into a riot on the river Lea.

Martin died in July 1617, and was buried in the south chancel of Tottenham Church. He married (in or before 1562) Dorcas, daughter of Sir John Ecclestone (or Eglestone) of Lancashire. She died on 1 Sept. 1599, and was buried at night in Tottenham Church. Five sons and one daughter, Dorcas, were the issue of the marriage. One of the sons, named Richard, was citizen and goldsmith of London, and was from about 1584 associated for several years with his father in the mastership of the mint. He died about 1616. The daughter married, first, Richard Lusher of the Middle Temple, and secondly, on 26 Feb. 1582, Sir Julius Cæsar [q. v.], master of the rolls.

A fine silver medal in the British Museum, cast and chased by Stephen of Holland in 1562, and believed to be unique, bears portraits of Martin and his wife (Hawkins, *Medallic Illustr.* i. 107; Pinkerton, *Medallic Hist.* pl. x. 1, engraving; Grueber, *Guide to Engl. Med. Exhibit. in Brit. Mus.* 1891, pl. i. No. 35, photograph).

[Hawkins's Medallic Illustrations, ed. Franks and Grueber, i. 107, 108; Calendars of State Papers, Dom., as above; Overall's Remembrancia; Robinson's Tottenham, ii. 59; Ruding's Annals; authorities cited above.] W. W.

MARTIN, RICHARD (1570–1618), recorder of London, born at Otterton, Devonshire, in 1570, was the son of William Martin by his wife Anne, daughter of Richard Parker of Sussex. He became a commoner of Broadgates Hall (Pembroke College), Oxford, at Michaelmas 1585, and was 'a noted disputant,' though he left without a degree. He entered the Middle Temple, but was temporarily expelled from the society in February 1591 for a riot at the prohibited festival of the Lord of Misrule (*Archæologia*, xxi. 109). Sir John Davies (1569–1626) [q. v.] prefaced his 'Orchestra,' published in 1596, with a dedicatory sonnet to Martin, but, provoked it is supposed by Martin's raillery, assaulted him with a cudgel in February 1597–8, while at dinner in the common hall of the Middle Temple. In 1601 Martin was M.P. for Barnstaple (Willis, *Notitia Parl.*) He was called to the bar in 1602. In 1603, on the progress of James I from Theobalds to London, he made at Stamford Hill 'an eloquent and learned oration' on the king's accession (Nichols, *Progresses of James I*, i. 113), which was printed (London, 1603, 4to) as 'A Speach delivered to the King's . . . Majestie in the name of the Sheriffes of London and Middle-

sex' (reprinted in NICHOLS, *op. cit.* p. *128*f*; cf. *Cal. State Papers*, Dom. 1603–10, p. 7). From 1604 till 1611 he was M.P. for Christchurch. In February 1612–13, on the occasion of the Princess Elizabeth's marriage, he organised a masque at the Middle Temple. Martin was Lent reader of the Temple in the thirteenth year of James I (1615–16), and on 1 Oct. 1618 was chosen recorder of London. He died on 31 Oct. 1618 (cf. *Cal. State Papers*, Dom. 1611–18, pp. 589, 591). Aubrey says his end was hastened by excessive drinking (but cf. WHITELOCKE, *Liber Famelicus*, p. 63). Martin was buried in the Temple Church, and has an alabaster monument on the north wall, representing his figure kneeling beneath a canopy (MALCOLM, *Londinium Rediv.* ii. 292). The monument was repaired in 1683. A portrait of Martin, engraved by Simon Passe in 1620, is in the Ashmolean Museum, and is reproduced in Nichols's 'Progresses of James I,' i. *128. By his will (in the Prerogative Office of Canterbury) Martin left 5*l.* to Otterton, and 5*l.* to Calliton Raleigh, Devonshire, where he had a house. The mayor of Exeter was his executor (*Notes and Queries*, 3rd ser. i. 168). Martin had a reputation as a wit, and 'there was no person,' says Wood, 'more celebrated for ingenuity . . . none more admired by Selden, Serjeant Hoskins, Ben Jonson, &c., than he.' Jonson dedicated his 'Poetaster' to him. Wood states that Martin was the author of 'Various Poems,' of which, however, he had seen no copy. A verse 'Epistle to Sir Hen. Wotton' by Martin is in Coryat's 'Crudities.'

[Wood's Athenæ (Bliss), ii. 250–1; Foster's Alumni Oxon. (1500–1714); Chamberlain's Letters, temp. Eliz. p. 112; authorities cited above.]

W. W.

MARTIN, RICHARD (1754–1834), known as 'Humanity Martin,' born in February 1754, probably at Dublin, was the eldest son of Robert Martin of Dangan in Galway, who died on 7 Aug. 1794, by his first wife, Bridget Barnewall, third daughter of John, eleventh baron Trimleston, who died on 2 Feb. 1762. The family claimed to have settled in Galway in the thirteenth century. Richard was sent to Harrow and Trinity College, Cambridge, being the first of his family who was brought up from childhood as a protestant, but left the university without taking a degree in order that he might enter parliament, which he did in 1776. In Easter term 1781 he was called to the Irish bar, and in 1783 went the Connaught circuit, but as he was merely qualifying for the duties of a magistrate his practice in the law was limited to one well-known case, that of Charles Lionel Fitzgerald *v.* (his brother) George Robert Fitzgerald [q. v.], 'Fighting Fitzgerald,' when the latter was convicted and sentenced. Martin acted as high sheriff for co. Galway in 1782, and was colonel of the county volunteers and also of its troop of yeomanry. He dwelt at the castle of Ballinahinch, and practically ruled over the district of Connemara. His property at Connemara alone comprised two hundred thousand acres in extent, stretching for a distance of thirty Irish miles from his house door, and including some of the loveliest scenery in Ireland, but it was largely encumbered.

His territorial influence gave him a seat in parliament for many years. From 1776 to 1783 he represented in the Irish parliament the borough of Jamestown, co. Leitrim, and from 1798 to 1800 he sat for Lanesborough in the same county; but in the appendix to the official return he is also entered as the member for co. Galway, in the place of Lord Wallscourt. In 1801, the first parliament after the union—a measure which he warmly advocated—he was returned for co. Galway, and continued to represent it until the dissolution in 1826. George IV was long Martin's personal friend, and first called him 'Humanity Martin; but Martin avowed sympathy with Queen Caroline, and a temporary estrangement followed. In 1821 a reconciliation took place in Dublin. The king remarked, 'I hear you are to have an election in Galway: who will win?' Martin replied, 'The survivor, sire.' He felt some anxiety in 1825 about his return at the coming election, and to conciliate 'the priests and O'Connell' he announced that he would not vote for the suppression of the Catholic Association (*Canning's Correspondence*, ed. Stapleton, i. 242–6). He was always a firm supporter of Roman catholic emancipation. After a contest characterised by much violence he was again returned to parliament in 1826, and his majority was stated to be eighty-four votes, but by an order of the house (11 April 1827) his name was erased from the return, and that of James Staunton Lambert was substituted. Martin after this defeat withdrew to Boulogne, and died there on 6 Jan. 1834, aged 79.

He married, first, on 8 Feb. 1777, Elizabeth, daughter of George Vesey of Lucan, co. Dublin, by whom he had two sons, George (1788–1800) and Thomas Barnewall (see below), and a daughter, Lætitia (1808–1858). Martin's second wife, whom he married on 5 June 1796, was Harriet, second daughter of Hugh Evans, senior surgeon 5th dragoon guards, and relict of Captain Robert Hesketh, R.N., who died on 27 Sept. 1846. She was author of 'Historic Tales' and 'Helen of Glenross' (1802). By her he had, besides three daughters, a son, Richard (1797–1828), who

emigrated to Canada in 1833 and founded a family there.

Martin was widely known for his love of animals and for his readiness in duelling. In spite of considerable opposition from such men as Canning and Peel, he succeeded in carrying into law an act 'to prevent the cruel and improper treatment of cattle' (3 Geo. IV, cap. 71), 'the first modern enactment in Great Britain for protecting the rights of animals;' it received the royal assent on 22 July 1822, and was amended in 1835. While in London he brought before the magistrates every case which he thought to come within its provisions. He was one of the founders of the Royal Society for the Prevention of Cruelty to Animals (1824), and his half-length portrait, the gift of Mrs. Ratcliffe Chambers, hangs in the society's board-room in Jermyn Street, London. He laboured strenuously to abolish the punishment of death for forgery, and brought in a bill to allow counsel to prisoners charged with capital crimes. His own account of his duels with 'Fighting Fitzgerald' and with Eustace Stowell are printed in Sir Jonah Barrington's 'Personal Sketches' (1869), ii. 264–73, 296–8. His benevolence was unbounded, and his memory is still revered in Galway. He is said to have been the original of Godfrey O'Malley, uncle of the hero in Lever's 'Charles O'Malley.' He twice declined an offer of a peerage.

Martin's only surviving son by his first wife, Thomas Barnewall Martin, of Ballinahinch, who sat for Galway county from 1832 to 1847, broke the entail for the sake of his only child, Mary Letitia Martin [q. v.], and the property was mortgaged to the Law Life Assurance Society. In the famine years the rents were not paid, and he died on 23 April 1847 of famine fever, caught when visiting his tenants in the Clifden workhouse. The insurance society soon took possession, and the estates, said then to consist of 197,000 acres, were sold under the Encumbered Estates Act for very inadequate prices.

Martin's eldest daughter by his second wife, Harriet Letitia (1801–1891), was born in London on 5 July 1801, and died at Dublin on 12 Jan. 1891. When staying in Paris with John Banim and his wife, she wrote a tale entitled 'Canvassing,' which was appended to Michael Banim's novel of 'The Mayor of Windgap,' 1835. Emboldened by the success of this venture, she published in 1848 a novel called 'The Changeling, a Tale of the Year '47.' Miss Martin was an accomplished linguist, and had travelled much in Europe and America.

[Genealogy of Martin Family of Ballinahinch, printed for private circulation by Archer E. S. Martin of Winnipeg, 1890; Western Law Times (Winnipeg), ii. 55–8; Animal World (with portrait), 1 Sept. 1871; Gent. Mag. 1834, pt. i. pp. 554–5; Webb's Compendium of Irish Biog. p. 586; Notes and Queries, 7th ser. iii. 328, 417, 522–3, viii. 427, 478, ix. 14; Burke's Vicissitudes, ed. 1883, i. 322–9; Hansard for 1822, vii. 758–9, 873–4; Jerdan's Men I have known, pp. 312–21; Barham's Life of Theodore Hook, i. 233; Hood's Ode to Richard Martin.] W. P. C.

MARTIN, ROBERT MONTGOMERY (1803?–1868), historical writer and statistician, is said to have been born in co. Tyrone, Ireland, about 1803, and to have been one of a very large and respectable family. He himself refers to his having studied medicine, but where does not appear, and a careful search renders it probable that he took no diploma. About 1820 he went out to Ceylon, where he 'lived under the patronage of Sir Hardinge Giffard, his father's friend,' exploring the island thoroughly, according to his own account; thence he travelled to the Cape of Good Hope, where he arrived in June 1823, and joined the expedition of his majesty's ships Leven and Barracouta to Delagoa Bay in a temporary capacity as assistant surgeon, serving as such and as botanist and naturalist 'on the coasts of Africa, Madagascar, and the South-Eastern Islands.' On 10 Nov. 1824 he left it at Mombassa, and by way of Mauritius made his way back to the Cape. Later he went to New South Wales, and returned to India about the end of 1828, to reside there for over a year before his return to England in 1830.

Much of this time must have been spent in the preparation of his great work, 'The History of the British Colonies,' for in 1831 it was completed, and although 'unknown to and unknowing an individual,' he obtained an introduction to the king, and on showing his book, received the king's permission to dedicate it to him. But owing to the unwillingness of any publisher to undertake it, it did not appear till 1834. Meanwhile he had been busily occupied with other literary work. Lord Wellesley entrusted him with the preparation of his papers for publication. For some months in 1833–4 he was engaged on the 'Taxation of the British Empire,' working chiefly in the library of the House of Commons. He next turned to the records of the India House, and brought out his 'History of the Antiquities of Eastern India' in 1838. In the same year he was assigned an office in Downing Street, and in the course of a year brought out his work on the 'Statistics of the Colonies,' compiled from official sources, but without official aid. In 1840 he founded and for two years edited the 'Colonial Magazine.' According to his own account in 1840

he had then for ten years been continuously employed in the study of colonial questions, and had in that time 'printed and published fifty thousand volumes on India and the colonies, at a cost of 10,000*l.*, without aid from the government or any individual.'

On 5 Dec. 1837 he presented a petition to the House of Commons for an amended colonial administrative department, and in 1839, as a member of the court of the East India Company, he was active in promoting the appointment of the commission which sat in 1840 upon the East Indian trade. Martin was a prominent witness. In 1843 he worked in Ireland on his 'Ireland and the Union.'

His energy was rewarded in January 1844 by his appointment to the office of treasurer of the newly acquired island of Hongkong, where he was also a member of the legislative council. Here he preferred to pursue his literary labours, rather to the neglect of his official duties, and his health was unsatisfactory. In May 1845 he differed from the governor on the question of raising a revenue from opium, and, being refused six months' leave, resigned in July 1845. In his reports he insisted that Hongkong was as a British colony doomed to failure.

After making several unsuccessful efforts to induce the secretary of state to reinstate him, Martin appears to have settled down to a literary life near London. But in 1851 he went to Jamaica on a mission to report on the affairs of two mining companies operating in that colony. He was one of the original members of the East India Association, founded in 1866. He died at Wellesley Lodge, Sutton, Surrey, on 6 Sept. 1868.

His chief works were: 1. 'The History of the British Colonies,' 5 vols., completed in 1831 (but not published till 1834). 2. 'Political, Commercial, and Financial Condition of the Anglo-Eastern Empire,' 1832. 3. 'British Relations with the Chinese Empire,' 1832. 4. 'Analysis of the Parliamentary Evidence on the China Trade,' 1832. 5. 'Ireland as it was, is, and ought to be,' 1833. 6. 'Past and Present State of the Tea Trade,' 1833. 7. 'East and West India Sugar Duties,' 1833. 8. 'Poor Laws for Ireland, a Measure of Justice for England,' 1833. 9. 'Taxation of the British Empire,' 1833–4. 10. 'Analysis of Parliamentary Evidence on the Handloom Weavers,' 1834–5. 11. 'The Marquis of Wellesley's Indian Despatches,' 5 vols. 1836. 12. 'Analysis of the Bible' (afterwards translated into the Chinese), 1836. 13. 'The British Colonial Library,' 10 vols. (a new edition of the 'History of the British Colonies'), 1837. 14. 'The Colonial Policy of the British Empire,' pt. i. Government, 1837. 15. 'History of the Antiquities of Eastern India,' 3 vols. 1838. 16. 'The Statistics of the British Colonies,' 1839. 17. 'The Marquis of Wellesley's Spanish Despatches,' 1840. 18. 'The Monetary System of British India,' 1841. 19. 'Ireland before and after the Union,' 1844; 2nd edit. in 1848. 20. 'Steam Navigation with Australia,' 1847. 21. 'China, Political, Commercial, and Social,' 2 vols. 1847. 22. 'Free Trade in Sugar,' 1848. 23. 'The Hudson's Bay Territories and Vancouver's Island,' 1849. 24. 'The Indian Empire' (richly illustrated), 5 vols. 1857. 25. 'The Rise and Progress of the Indian Mutiny,' 1859. 26. 'Sovereigns of the Coorg' (pamphlet), 1867.

[Martin's evidence before the parliamentary committee on East India trade, 1840; his petition and the correspondence presented to parliament in 1847; an interesting letter in the Record Office, 1825; Notes and Queries, 8th ser. iii. 408, 477; his Works; private inquiry.]

C. A. H.

MARTIN, SAMUEL (1817–1878), congregational minister, the son of William Martin, a shipwright, was born at Woolwich, 28 April 1817. He received in youth religious instruction from the Rev. Thomas James of Salem Chapel, Woolwich. But in 1829 he went to London to be trained as an architect, and while living in 1832 in the family of Mr. Sutor, one of the partners in the firm of his employers, joined the established church. In September 1835 he threw up his profession and returned to Woolwich. After pursuing his studies in classics and theology he applied, in March 1836, to the London Missionary Society (congregationalist) for work in India, and entered Western College, Exeter, in the following August. In December 1838 he was appointed to a station at Chittúr in Madras, but in the following February the directors of the society decided that he was physically unfit for foreign work, and he accepted the charge of Highbury Chapel, Cheltenham. During the three years of his ministry there the congregation was increased fourfold, and a large debt discharged. In 1841 the Metropolitan Chapel Building Association built a new chapel in Westminster on the site of the old hospital, and in the following year Martin accepted the pastorate. His eloquence and steady devotion to his work attracted a large congregation, and he speedily became one of the leading ministers among the congregationalists. In 1855 he declined an invitation to the Pitt Street Church, Sydney, New South Wales. In 1862 he was elected chairman of the Congregational Union. The next year the rapid increase of the congregations made it necessary to rebuild the chapel and provide sittings

for nearly three thousand people. In the increased work which such a congregation involved he was successively assisted by the Rev. E. Cecil and the Rev. A. D. Spong; and in 1876, owing to his failing health, the Rev. H. Simon became his co-pastor. He died on 5 July 1878, at the age of 61.

In the social regeneration of a neighbourhood which in 1842 was one of the worst in London, he worked steadily and successfully, and established, in addition to large and successful day-schools, a school for the reformation of criminals. He took an active part in the management of Westminster Hospital from 1845 to 1872. As a nonconformist he was consistent, but never polemical; and the communion plate which he presented to the hospital in 1869 is inscribed with his 'earnest prayers for the unity of all Christians.' His breadth of views, deep power of sympathy, and unswerving uprightness, gained him many friends outside his own denomination, among whom may be mentioned Thomas Campbell the poet and Dean Stanley. Though his preaching attracted large congregations, his style was singularly quiet and simple. In October 1839 he married Mary, daughter of John Trice of Tunbridge Wells, who, after a life devoted to aiding her husband's work, died in 1880.

Besides numerous sermons, lectures, and addresses, he wrote 'Discourses to Youth,' 1843 (other edits. with slightly altered titles), and he edited in 1851 a volume of essays on the Great Exhibition, called 'The Useful Arts: their Birth and Development.' The essay which he himself contributed attracted sufficient attention to be included in 1860 by the university of Calcutta in its volume of 'Selections from Standard English Authors.' In 1863 he published the 'Extra Work of a London Pastor,' which contained essays on criminal reform.

[Private information and personal knowledge.]
A. T. M–N.

MARTIN, Sir SAMUEL (1801–1883), baron of the exchequer, son of Samuel Martin of Culmore, Newtown Limavady, co. Londonderry, was born in 1801. He graduated B.A. at Trinity College, Dublin, in 1821, proceeded M.A. in 1832, and received the honorary degree of LL.D. from the same university on 2 Sept. 1857. He entered Gray's Inn in 1821, and in 1826 the Middle Temple, where he was called to the bar on 29 Jan. 1830, having for the previous two years practised as a special pleader. He was a pupil and an intimate friend of Sir Frederick Pollock [q. v.], afterwards lord chief baron of the exchequer, with whom he went the northern circuit, where he rapidly acquired an extensive practice in mercantile cases. In Easter term 1843 he was made queen's counsel, and in 1847 was returned to parliament in the liberal interest for Pontefract, and made his maiden speech on the Crown and Government Security Bill of 1848. On 6 Nov. 1850 he succeeded Baron Rolfe in the court of exchequer, was created serjeant-at-law the following day, and was knighted on the 13th. At the bar Martin had distinguished himself by the lucidity and force with which he presented his points to the jury, and by the tact and temper with which he conducted an argument. On the bench he was soon recognised as a judge of unusual strength. A thorough adept in the refinements of special pleading and the intricate procedure then in vogue, he was nevertheless far from being a pedantic stickler for forms, but sought as far as possible to prevent their being wrested to purposes of injustice. His vast knowledge of business and the vigour of his understanding enabled him to master the essential points of a case with marvellous celerity, and his judgments were models of terseness and precision. As a criminal judge he did not shrink from imposing heavy sentences when demanded by justice, but his natural kindness of heart induced him not unfrequently to endeavour to obtain their mitigation. After a quarter of a century of honourable public life Martin retired from the bench, amid the universal regret of the bar, on 26 Jan. 1874. On 2 Feb. following he was sworn of the privy council; but owing to his increasing deafness, the cause of his retirement from the bench, he took no part in the proceedings of the judicial committee.

Martin was an excellent judge of horseflesh, took throughout life a keen interest in the turf, and in 1874 was elected an honorary member of the Jockey Club. He died at his rooms, 132 Piccadilly, on 9 Jan. 1883.

Martin married, on 28 Aug. 1838, Fanny, eldest daughter of Sir Frederick Pollock, by whom he had issue a daughter, Frances Arabella, now Lady Macnaghten. Lady Martin died in 1874.

[Times, 10 Jan. 1883; Ann. Reg. 1883, pt. ii. p. 120; Foss's Lives of the Judges; Lord Campbell's Life, ed. Hon. Mrs. Hardcastle, ii. 330; Haydn's Book of Dignities, ed. Ockerby, p. 413; Ballantine's Experiences of a Barrister's Life, 1890, pp. 223, 247, and the Old World and the New, 1884, p. 210; Hansard's Parl. Deb. 3rd ser. xcviii. 244 et sq., 347, 426, civ. 582, cx. 135; Solicitors' Journ. 1873–4, p. 247; Gent. Mag. 1838, pt. ii. p. 543; Law Times, lxxiv. 218.]
J. M. R.

MARTIN, SARAH (1791–1843), prison visitor, born June 1791 at Caistor, near Great Yarmouth, was daughter of a small tradesman in the village. Early deprived of both parents, the child was placed under the care of a widowed grandmother, who earned a living by glove-making. Sarah attended the village school, and from the age of twelve procured from a circulating library and read with avidity the works of the chief English writers. Between fourteen and fifteen years of age she was sent by her grandmother to learn dressmaking at the neighbouring town of Great Yarmouth, and subsequently followed that occupation for many years. A sermon heard in her nineteenth year in a Yarmouth meeting-house gave a religious turn to her literary recreations; she read many theological books, and by 1811 had committed great part of the Bible to memory. She became a Sunday-school teacher, and in 1815 began to visit Yarmouth workhouse, where no religious teaching had previously been attempted. In 1819 she obtained permission to visit a woman committed to Yarmouth Gaol (the old Tolhouse) for cruelty to her child. The condition of the place was deplorable. It was long known as the worst ventilated and most defective prison in the kingdom. Into two underground dungeons or pits, commonly termed 'The Hold,' or common prison, men and women were indiscriminately thrust. Little discipline was exerted by the authorities, and the prisoners' vicious and depraved companions were allowed free access to them. Sanitary arrangements were wholly wanting. There was no chaplain nor religious instruction, and the inmates remained unemployed (Nield, *Account of Prisons*, p. 808). This gaol Miss Martin undertook, in spite of the rebuffs of the authorities, to systematically visit and reform. She soon devoted one day at least in each week to scripture-reading, besides giving instruction in reading and writing, and conducting morning and afternoon service. At first she read sermons from printed books, but soon composed them herself, and often delivered them without notes. In 1831, after twelve years' labour, she was relieved of the afternoon service by one of the parochial clergy. Sympathetic friends placed funds at Miss Martin's disposal to further her work. She devoted special attention to the employment of the female prisoners in needlework, &c., and found useful work for men not sentenced to hard labour. Articles thus made were sold at their full value for the benefit of discharged prisoners, or to the poor at a reduction.

The children in the workhouse were meanwhile brought under her special care, and when in 1838 a new workhouse was erected and a schoolmaster and schoolmistress appointed to do her work there, she devoted two nights each week to a school for factory girls, held in the vestry of St. Nicholas Church.

In 1826 the death of her grandmother put Miss Martin in possession of between 200*l.* and 300*l.*, producing an income of 10*l.* or 12*l.* a year, but until December 1838 she still depended partly on dressmaking for her livelihood. Subsequently she devoted her whole time to philanthropic work, the prospects of which were brightened by the appointment of a new gaol governor, who inaugurated a greatly improved system of management. In 1841, at the entreaties of her friends, she accepted an offer of a yearly payment of 12*l.* In April 1843 her health, which had hitherto been very good, broke down, and she died 15 Oct. 1843. A simple headstone, bearing a brief inscription by herself, marks her grave at the side of her grandmother in the churchyard of Caistor. On the Sunday afternoon following her death a sermon on Job xix. 25, 26, which she had herself prepared, was read to the inmates of the gaol in accordance with her request. A stained-glass window was placed to her memory, by public subscription, in the north aisle of St. Nicholas Church, Great Yarmouth, and it is proposed also to commemorate her in the restored Tolhouse.

The inspector of prisons in his reports during the years 1835–44 bore testimony to the success of her work. Bishop Stanley, in giving his contribution to the Sarah Martin memorial window, said, 'I would canonize Sarah Martin if I could.' Although in person small and unattractive, she exerted a very potent influence over the rough, the ignorant, and the vicious. During her illness she wrote eight short lyrics, full of tender feeling, to which she gave the title 'The Sick Room,' and these, with other original poetry which she wrote earlier, were published as 'Selections from the Poetical Remains of Sarah Martin,' Yarmouth, 1845, 8vo. 'They are the poems of one whose time was devoted to the action of poetry rather than to the writing of it' (*Edinb. Review*). Her 'Scripture Place Book,' neatly written in a thick quarto volume, four columns on a page, remains in manuscript. In the Yarmouth Public Library are her manuscript 'Poetical Remains,' the 'Prison School Journal,' 1836, two volumes giving details of expenditure (gifts of money, clothing, &c.), 1823–41, and the 'Employment for the Destitute Journal,' 1839–41. Her Bible is in the possession of Mrs. Danby-Palmer. Various manuscripts remain with the Religious Tract Society.

[Sketch of the Life of Miss Sarah Martin, with a Funeral Sermon, extracts from her Prison Journals, and from the Parliamentary Reports on Prisons, Great Yarmouth, 1845; a Brief Sketch of the Life of the late Sarah Martin of Great Yarmouth, with extracts from her Writings and Prison Journals, London, Religious Tract Society, 1848 (25th thousand); article in Edinburgh Review (by John Bruce, F.S.A.), 1847; Sarah Martin, the Prison Visitor of Great Yarmouth: a Story of a Useful Life, London, Religious Tract Society, 1872.] C. H. E. W.

MARTIN, THOMAS (1697–1771), antiquary, known as 'Honest Tom Martin of Palgrave,' was born on 8 March 1696–7 at Thetford, in the school-house of St. Mary's parish, which is the only parish of that town situate in the county of Suffolk. He was son of William Martin, rector of Great Livermere, Suffolk, and of St. Mary's, Thetford, by his wife Elizabeth, only daughter of Thomas Burrough of Bury St. Edmunds, and aunt to Sir James Burrough, master of Caius College, Cambridge. After attending school at Thetford, he became clerk in the office of his brother Robert, who practised as an attorney in that town. According to some notes by Martin, dated in 1715, he disliked this employment, and regretted that want of means had prevented him from going to Cambridge (Nichols, *Literary Anecdotes*, v. 384).

In 1722 he was still at Thetford, but in 1723 he was settled at Palgrave, Suffolk, where he passed the remainder of his life. He was a zealous student of topography and antiquities, became a member of the Gentlemen's Society at Spalding, and was admitted a fellow of the Society of Antiquaries, at the same time as Martin Folkes [q. v.], on 17 Feb. 1719–20 (*ib.* vi. 13, 97; Gough, *Chronological List*, p. 3). Cole, who often met him at Sir James Burrough's lodge at Caius College, and who had also been at his house at Palgrave, says 'he was a blunt, rough, honest, downright man; of no behaviour or guile; often drunk in a morning with strong beer, and for breakfast, when others had tea or coffee, he had beefsteak or other strong meat. . . . His thirst after antiquities was as great as his thirst after liquors' (*Addit. MS.* 5876, f. 88 *b*). His great desire was not only to be esteemed, but to be known and distinguished by the name of 'Honest Tom Martin of Palgrave.' For many years his 'hoary hairs were the crown of glory for the anniversary of the Society of Antiquaries,' of which he was so long the senior fellow (*Gent. Mag.* 1779, p. 411). The house in which he indulged his antiquarian and jovial propensities at Palgrave was pulled down in 1860. It was a large house, with central entrance, and thirteen windows in front looking towards the village church (*Notes and Queries*, 2nd ser. x. 86).

Martin was a good lawyer, but his dislike of the practical part of his profession increased as he advanced in years, and he gradually lost his practice (*Granger Correspondence*, p. 103). His contempt for and improper use of money ultimately brought him into such pecuniary distress that he was obliged to sell many of his books and portions of his manuscript collections (Nichols, *Lit. Anecd.* v. 700). He died at Palgrave on 7 March 1771, and was buried, with others of his family, in the porch of the parish church, where a small mural monument of white marble, with an English inscription, was erected by his friend Sir John Fenn [q. v.] (*Addit. MS.* 19090, f. 24).

By his first wife, Sarah, widow of Thomas Cropley, and daughter of John Tyrrel of Thetford, he had eight children, of whom two died early; she died in 1731, a few days after having given birth to twins. Soon afterwards he married Frances, widow of Peter Le Neve [q. v.], Norroy king-of-arms, then living at Great Witchingham, Norfolk. He had been acting as Le Neve's executor, and by his marriage with the widow he came into the possession of a valuable collection of English antiquities and pictures. By his second wife he had four children, Samuel, Peter, Matthew, and Elizabeth.

John Worth, chemist, of Diss, advertised in 1774 proposals for publishing a history of Thetford, compiled from Martin's papers by Mr. Davis, a dissenting minister, of Diss, and five sheets of the work were actually printed by Crouse of Norwich (Nichols, *Illustr. of Lit.* v. 167). The design was stopped by Worth's sudden death, and the manuscript was purchased by Thomas Hunt, bookseller, of Harleston, Norfolk, who subsequently sold it, together with the undigested materials, copyright, and plates, to Richard Gough [q. v.] Gough published the work under the title of 'The History of the Town of Thetford,' London, 1779, 4to. Prefixed is a portrait of Martin engraved by P. S. Lamborn, at the expense of John Ives, from a painting by T. Bardwell. A copy of this, engraved by P. Audinet, is in Nichols's 'Illustrations of Literature.' A memoir of Martin was communicated by the Rev. Sir John Cullum, bart.; the public were indebted to Francis Grose for a new set of the plates; and the coins were arranged by Benjamin Bartlett.

Martin's pecuniary embarrassments obliged him to dispose of many of his books, enriched with manuscript notes, to Thomas Payne, in 1769. A catalogue of his remaining library

was printed after his death, at Lynn, 1771, 8vo. Worth purchased it, with all his other collections, for 600*l.* The printed books he immediately sold to Booth & Berry of Norwich, who disposed of them in a catalogue, 1773. The pictures and lesser curiosities Worth sold by auction at Diss; part of the manuscripts in London, in April 1773, by Samuel Baker; and by a second sale there, in May 1774, manuscripts, scarce books, deeds, grants, pedigrees, drawings, prints, coins, and curiosities. What remained on the death of Worth, consisting chiefly of the papers relating to Thetford, Bury, and the county of Suffolk, were purchased by Thomas Hunt, who sold many of them to private purchasers. Richard Gough became possessed of the Bury papers. The dispersion was completed by the sale of Ives's collection in London, in March 1777, he having been a principal purchaser at every former one. Two stout quarto volumes, almost entirely in Martin's handwriting, with some notes of Blomefield, Ives, and others, are now (1893) in the possession of G. G. Milner-Gibson Cullum, esq., of Hardwick House, Bury St. Edmunds. These volumes, containing notes on about 235 Suffolk churches, were purchased by Sir John Cullum, author of the 'History of Hawstead and Hardwick,' from John Topham the antiquary in 1777. In addition to these Mr. Cullum has a thin notebook on some Norfolk churches; and some of Martin's notes are now in the possession of the family of Mills of Saxham. Another volume of Martin's notes was sold with the books of John Gough Nichols, F.S.A., and is in the library of the Suffolk Institute of Archæology. There is in the British Museum a copy of Gough's 'Anecdotes of British Topography,' 1768, with copious manuscript notes by Martin. Many of his letters are printed in Nichols's 'Lit. Anecdotes' (ix. 413 et seq.)

At the sale of Upcott's manuscripts, Sir John Fenn's 'Memoirs of the Life of Thomas Martin' was purchased by Sir Thomas Phillipps.

[Cullum's Memoir in the History of Thetford, Pref. pp. v-ix and 284, 285; Addit. MSS. 5833 f. 166, 19090 ff. 19, 24, 19166 f. 168; Dibdin's Bibliomania, pp. 510–13; Gent. Mag. 1853, i. 531; Gough's British Topography, ii. 16, 39*; Horne's Introd. to Bibliography, ii. 661, 662; Lowndes's Bibl. Man. (Bohn), p. 1491; Monthly Review, 1780, lxii. 299; Nichols's Illustr. of Lit. iii. 608, v. 167; Nichols's Lit. Anecd. v. 384, vi. 97, ix. 413–39; Notes and Queries, 1st ser. xii. 321, 2nd ser. x. 86, xi. 142, 3rd ser. xii. 163, 420.] T. C.

MARTIN, Sir THOMAS BYAM (1773–1854), admiral of the fleet, born 25 July 1773, was third son of Sir Henry Martin, bart. (*d.* 1794), for many years naval commissioner at Portsmouth, and afterwards comptroller of the navy. His father's half-brother, Samuel Martin (*d.* 1789), was treasurer to the Princess Dowager of Wales. By the influence of the elder Martin, and in accordance with the irregular custom of the day, the son, before he was eight, was borne on the books of the Canada, Captain William Cornwallis, in 1780–1; in 1782, of the Foudroyant, Captain Sir John Jervis; and in 1783, of the Orpheus, Captain George Campbell. Martin's personal connection with the navy began in August 1785, when he was entered at the Royal Naval Academy at Portsmouth. He first went afloat in April 1786, as 'captain's servant' on board the Pegasus, with Prince William Henry (afterwards William IV), whom in March 1788 he followed to the Andromeda. He was afterwards for a few months in the Colossus and the Southampton; and on 22 Nov. 1790 was promoted to be lieutenant of the Canada. For the next two years he served in the Inconstant and the Juno; and in May 1793 was promoted to command the Tisiphone, fitting out for the Mediterranean, where, on 5 Nov. 1793, he was posted to the Modeste frigate, which had been seized at Genoa by Admiral Gell [q. v.] only the month before.

In 'La Vie et les Campagnes du Vice-Amiral Comte Martin' (p. 46), M. Pouget relates, in much circumstantial, but erroneous, detail, how the French fleet, in its sally from Toulon in June 1794, captured the English corvette Expedition, commanded by Captain Martin. The vessel captured was the 14-gun brig Speedy, commanded by Captain (afterwards Sir) George Eyre; and in June 1794 the Modeste was moored in Mortella Bay in Corsica.

In 1795 Martin was appointed to the Santa Margarita, employed on the coast of Ireland, where he captured many of the enemy's privateers, and on 8 June 1796 took the Tamise, a prize from the English two years before. She had now the heavier armament and more numerous crew; but against superior discipline, seamanship, and gun-training she was powerless, and could only kill two and wound three on board the Santa Margarita, while she lost thirty-two killed and nineteen wounded, several mortally (James, i. 365; Troude, iii. 36).

In 1797 Martin commanded the Tamar in the West Indies, and in the space of five months captured nine privateers with an aggregate of 58 guns and 519 men. In 1798 he returned to England in command of the Dictator; he was then appointed to the Fisgard, a powerful frigate captured from the French only the year before. On 20 Oct.,

off Brest, he fell in with, and after a sharp action captured, the Immortalité, flying homeward from the destruction of M. Bompard's squadron on the coast of Ireland [see Warren, Sir John Borlase]. In addition to her complement, the Immortalité had on board 250 soldiers, and her loss was consequently very great. Otherwise the two frigates were nearly equal in force, and the Fisgard's victory has always been considered one of the most brilliant frigate actions of the war (James, ii. 160; Troude, iii. 84). For the next two years the Fisgard was employed actively on the coast of France under the orders of Sir John Warren, and, in company with different ships of the squadron, captured or destroyed several ships of war, privateers, coasting craft, and batteries.

From 1803 to 1805 Martin commanded the Impétueux; in 1807 the Prince of Wales, both in the Channel; and in 1808 the Implacable in the Baltic. On 26 Aug., while attached to the Swedish fleet under the immediate orders of Sir Samuel Hood [q. v.] in the Centaur, he brought to action and had a large share in the capture of the Russian ship Sewolod. In his official letter Hood assigned much of the credit to Martin, and the king of Sweden conferred on him the cross of the order of the Sword. He was again in the Baltic in 1809. On 1 Aug. 1811 he was promoted to the rank of rear-admiral, and in 1812, with his flag in the Aboukir, took part in the defence of Riga against the French army under Davoust. He was afterwards second in command at Plymouth till 1814. On 2 Jan. 1815 he was nominated a K.C.B., and a few days later was appointed deputy-comptroller of the navy. In 1816 he became comptroller, which office he held till the reorganisation of the navy board in 1831. From 1818 to 1831 he sat in parliament as member for Plymouth. On 12 Aug. 1819 he was made a vice-admiral, a G.C.B. 3 March 1830, admiral 22 July 1830, vice-admiral of the United Kingdom in 1847, and admiral of the fleet 13 Oct. 1849. He died at Portsmouth on 21 Oct. 1854. Sir William Hotham [q. v.] recorded that 'his capacities for business and thorough knowledge of the state of the navy marked him as a fit man to be at the head of its civil department. He added to a strong understanding and quick perception great personal application and activity, and transacted arduous business without any trouble to himself and satisfactorily to others; exceedingly amiable in his family and much beloved by those who knew him well' (*Hotham MS.*) He married Catherine, daughter of Captain Robert Fanshawe, for many years naval commissioner at Plymouth, and had issue three daughters and three sons, the eldest of whom, Sir William Fanshawe Martin, bart., G.C.B., rear-admiral of the United Kingdom, was commander-in-chief in the Mediterranean 1860–2, and is now (1893) senior admiral on the retired list; the second, Sir Henry Byam Martin, K.C.B., died an admiral in 1865; and the third, Lieutenant-colonel Robert Fanshawe Martin, died in 1846. There is a portrait of Sir Thomas in the United Service Club.

[O'Byrne's Nav. Biog. Dict.; Marshall's Roy. Nav. Biog. ii. (vol. i. pt. ii.) 491; Ralfe's Naval Biog. iii. 47; Annual Register, 1854, p. 347; James's Naval History, ed. 1860; Troude's Batailles Navales de la France; information from the family.] J. K. L.

MARTIN, WILLIAM (1696?–1756), admiral, was the son of Commodore George Martin (*d.* 1724), and, it is said, a kinsman of Admiral Sir John Norris [q. v.] He entered the navy as a 'volunteer per order,' or 'king's letter boy,' on board the Dragon, with his father, 26 Aug. 1708 (*Commission and Warrant Book*, 12 Aug. 1708). When the Dragon went to Newfoundland in May 1710, Martin was put on shore at Plymouth 'for his health' (*Dragon's Pay Book*). He must have been entered on board some other ship almost immediately, for on 30 July 1710 he was promoted by Sir John Norris in the Mediterranean to be second lieutenant of the Resolution. On 4 Jan. 1711–12 he was appointed by Sir John Jennings, also in the Mediterranean, to the Superbe, in which he continued till July 1714 (*Comm. and Warr. Books*; *Admiralty Lists*). During 1715 and 1716 he was in the Cumberland, flagship of Sir John Norris in the Baltic. In 1717 he was in the Rupert; in 1718 again with Norris in the Cumberland. On 9 Oct. 1718 he was promoted to the rank of captain, and took post from that date. On 5 Nov. 1718 he was appointed to the Seahorse; and on 9 Feb. 1719–20 to the Blandford, which during the summers of 1720–1 was attached to the Baltic fleet under Norris, and was afterwards employed in American waters in the suppression of piracy. From 1727 to 1732 he commanded the Advice in the fleet at Gibraltar or in the Channel, under Sir Charles Wager; and from 1733 to 1737 the Sunderland on the home station, at Lisbon, or in the Mediterranean. In May 1738 he was appointed to the Ipswich, one of the fleet in the Mediterranean under Rear-admiral Nicholas Haddock [q. v.] In January 1740–1 he was ordered to hoist a broad-pennant in command of a detached squadron off Cadiz, and in July 1742 was sent by Admiral Thomas Mathews [q. v.] to enforce the neutrality of

Naples. With three ships of the line, two frigates, and four bomb-vessels he sailed into Naples Bay on the afternoon of 9 Aug., and sending his flag-captain, De Langle, on shore, requested an immediate and categorical answer to his demands. The Neapolitans attempted to make conditions, and De Langle returned to the ship with their deputy. Martin replied that he was sent 'as an officer to act, not a minister to treat,' and desired De Langle to go back and insist on an answer in half an hour. Martin's force was small, but immensely superior to any the Neapolitans could oppose to it, and they necessarily yielded to the pressure put on them; but Charles (afterwards Charles III of Spain) neither forgot nor forgave the indignity.

He was subsequently employed in protecting Tuscany from any attempt on the part of the Spaniards, and in February 1742–3 was sent to Genoa to require the destruction of some magazines which the Spaniards had formed on Genoese territory; if any opposition was offered he was to bombard the city. He was afterwards sent to Ajaccio, where he found a Spanish ship entering recruits for the Spanish army. Here, too, resistance was impossible, and on his demand the men were landed and the ship was burnt. Towards the end of the year he returned to England, and on 7 Dec. was promoted to the rank of rear-admiral. In February 1743–4 he commanded in the Channel fleet under Sir John Norris. On 19 June 1744 he was advanced to be vice-admiral, and was second in command in the fleet which went to Lisbon under Sir John Balchen [q. v.] After Balchen's death he was appointed to the chief command, which he held through 1745. In December he was sent into the North Sea under Admiral Vernon, and on Vernon's dismissal succeeded to the command. On 15 July 1747 he was promoted to be admiral of the blue; but piqued, it may be, at Anson, who was his junior, taking on himself the command in the Channel, he obtained leave to retire. He settled down at Twickenham, and died there on 17 Sept. 1756, 'being then about sixty years old' (Charnock). According to Charnock 'he not only possessed a considerable share of classical learning, but spoke the French, Spanish, Italian, and German languages with the greatest ease and fluency. In his person he was remarkably handsome and particularly attentive to his dress, manners, and deportment. When in command he lived in the greatest splendour, maintaining his rank in the highest style.' It does not appear that he was married. Sir George Martin [q. v.], admiral of the fleet, was his grand-nephew, grandson of his brother Dr. Bennet Martin.

[The Memoir in Charnock's Biog. Nav. iv. 69 is wrong in its account of Martin's early life and service, which is here given from the official documents in the Public Record Office; Beatson's Nav. and Mil. Memoirs; Walpole's Letters (Cunningham), vol. i. freq.; Doran's Mann and Manners at the Court of Florence, vol. i. freq.] J. K. L.

MARTIN, WILLIAM (1767–1810), naturalist, born at Marsfield, Nottinghamshire, in 1767, was the son of a hosier, a native of that town, who neglected his business, went on the stage for a time, and afterwards deserting his family repaired to London, where under the name of Joseph Booth he opened an exhibition of 'Polygraphic Paintings.' He died on 25 Feb. 1797 in Cumberland Gardens, Vauxhall (*Gent. Mag.* 1797, i. 167). Martin's mother (*née* Mallatratt) supported herself by acting, and educated her son at the best schools that her itinerant mode of life and straitened circumstances would allow. She quitted the stage after a theatrical career of more than twenty-six years in 1797. Martin when only five years old sang on the stage to the accompaniment of a German flute. When nine years old he delivered a lecture on 'Hearts' to several audiences at Buxton. In his twelfth year Martin began to take drawing lessons from James Bolton at Halifax, and from him he imbibed a taste for natural history. He was elected a fellow of the Linnean Society in 1796. In 1797 he married a widow, Mrs. Adams, an actress who had resided with his mother, and quitting the stage set up as a drawing-master first at Burton-upon-Trent, and shortly after at Buxton, where he bought a fourth share in the theatre. In 1805 he was appointed drawing-master to the grammar school at Macclesfield, where he went to live. He appears also to have given drawing lessons in Manchester. He died at Macclesfield on 31 May 1810, leaving a widow, six children, and aged mother unprovided for. His widow was appointed librarian to the subscription library at Macclesfield. A son, William Charles Linnæus Martin, is separately noticed.

He was author of: 1. 'Figures and Descriptions of Petrifications collected in Derbyshire,' Nos. 1–4, 4to, Wigan, 1793, subsequently completed and issued under the title of 'Petrificata Derbiensia,' &c., vol. i. 4to, Wigan, 1809. 2. 'Outlines of an Attempt to establish a Knowledge of extraneous Fossils on Scientific Principles,' 2 pts. 8vo, Macclesfield, 1809. He also wrote an 'Account of some . . . Fossil Anomiæ' for the 'Transactions of the Linnean Society,' 1798, iv. 44–50; while two papers found among his manuscripts were published after his death: 'On the Localities of certain . . . Fossils . . . in Derbyshire,' in 'Tilloch's Philosoph. Mag.'

1812, xxxix. 81–5; 'Cursory Remarks on . . . Rotten Stone,' in 'Mem. Manchester Philosoph. Soc.' 1813, ii. 313–27, reprinted in 'Nicholson's Journal,' xxxvi. 46–56.

[Monthly Mag. 1811, xxxii. 556–65; Gent. Mag. 1810, ii. 193; Brit. Mus. Cat.; Roy. Soc. Cat. of Scientific Papers.] B. B. W.

MARTIN, WILLIAM (*fl.* 1765–1821), painter, was pupil and assistant to G. B. Cipriani, R.A. [q. v.], and appears to have resided for about twenty years or more in Cipriani's house. In 1766 he was awarded a gold palette for an historical painting by the Society of Arts. In 1775 he exhibited at the Royal Academy a portrait and 'Antiochus and Stratonice.' In the next nine years he contributed portraits, scenes from Shakespeare, or classical subjects. In 1791 he sent 'Lady Macduff surprised in her Castle of Fife,' and in 1797 and 1798 portraits. About 1800 he was engaged on decorative paintings at Windsor Castle, which occupied him some years. He was an exhibitor at the Royal Academy again in 1807, 1810, 1812, and 1816. In 1810 his name appears as 'Historical Painter to His Majesty.' In 1812 he was residing at Cranford in Middlesex, and was still living there in 1821; there is, however, no record of his death at that place.

Two of Martin's pictures in St. Andrew's Hall, Norwich, 'The Death of Lady Jane Grey' and 'The Death of Queen Eleanor,' were engraved by F. Bartolozzi, R.A., who also engraved his 'Imogen's Chamber.' A picture of 'The Barons swearing the Charter of Liberties at Bury St. Edmunds,' now in the University Galleries at Oxford, was engraved in mezzotint by W. Ward. 'A Cottage Interior' was similarly engraved by Turner, and 'The Confidants' by J. Watson.

[Redgrave's Dict. of Artists; Catalogues of the Royal Academy.] L. C.

MARTIN, WILLIAM (1772–1851), 'natural philosopher and poet,' born on 21 June 1772, at the Twohouse in Haltwhistle, hard by the Roman Wall, in Northumberland, was eldest son of Fenwick Martin, by his wife Ann, daughter of Richard Thompson. The father, who was successively a tanner, a publican, and a coachbuilder, had four sons, the two youngest of whom, Jonathan (1782–1838) and John (1789–1854), are separately noticed; the second son, Richard, was a quartermaster in the guards, who served through the Peninsular war, and was present at Waterloo, and there was one daughter, Ann. William left his native place in 1775 for Cantyre, in company with his mother's parents, who held a small highland farm from the Duke of Argyll. On the death of his grandparents, he went to live with his father, then in business at Ayr. There he says he often saw 'the celebrated Scotch bard, Robert Burns,' and he adds, 'I think I never saw him sober—to my knowledge.' In 1794 he was working in a ropery at Howdon dock, and in the following year he joined the Northumberland regiment of militia at Durham. On his discharge in 1805 he 'got a patent for shoes, and began to study the perpetual motion, and discovered it at the result of thirty-seven different inventions,' including original contrivances for fan ventilators, safety lamps, and railways. The pretensions of Sir Humphry Davy and George Stephenson to discoveries in the same field he denounced as dishonest, and claimed to have confuted Newton's theory of gravitation. Martin proceeded in 1808 to London, where he exhibited and sold (for an absurdly small sum) his foolish and redundant patent for perpetual motion (see Dircks, *Perpetuum Mobile*, 2nd ser. p. 200). In the following year he returned to his modest trade of rope-making, and in 1810 to the militia. Passing over to Ireland with his regiment, he made shift to acquire during his moments of leisure the elements of line engraving.

Despite his quackery and buffoonery, Martin possessed much ingenuity as a mechanician, and in 1814 was presented with the Isis silver medal by the Society of Arts for the invention of a spring weighing machine with circular dial and index. In the same year he married 'a celebrated dressmaker,' whom he also describes as 'an inoffensive woman' (she died 16 Jan. 1832), and founded the 'Martinean Society,' based, in opposition to the Royal Society, upon the negation of the Newtonian theory of gravitation. In 1821 he published 'A New System of Natural Philosophy on the Principle of Perpetual Motion, with a Variety of other Useful Discoveries.' He henceforth styled himself 'Anti-Newtonian,' and commenced a series of lectures setting forth his views in the Newcastle district. In 1830 he made an extended lecturing tour throughout England, from which he returned triumphant, declaring that no one had dared to defend the Newtonian system. In 1833 he issued in his followers' behoof 'A Short Outline of the Philosopher's Life, from being a Child in Frocks to the Present Day, after the Defeat of all Impostors, False Philosophers, since the Creation. . . . The Burning of York Minster is not left out, and an Ac-

count of the Four Brothers and one Sister.' Prefixed is a portrait after Henry Perlee Parker [q. v.], and the British Museum copy contains a number of manuscript additions by the author. In 1837 he exhibited in Newcastle an ingenious mail carriage to be propelled upon rails by means of a winch and toothed wheel. He was at this time residing at Wallsend, whence he issued periodically his lucubrations with the signature 'Wm. Martin, Nat. Phil. and Poet.' He affected extreme singularity of attire, and hawked his books or exhibited his inventions among the Northumbrian miners. His later mechanical efforts—some undoubtedly both useful and ingenious—included models for a lifeboat and a lifebuoy, a self-acting railway gate, and a design for a high-level bridge over the Tyne. His last days were passed in comfort at his brother John's house at Chelsea, where he died on 9 Feb. 1851.

Martin's chief printed works—all published at Newcastle—are, exclusive of single sheets and minor pamphlets: 1. 'Harlequin's Invasion, a new Pantomine [*sic*] engraved and published by W. M.,' 1811, 8vo. 2. 'A New Philosophical Song or Poem Book, called the Northumberland Bard, or the Downfall of all False Philosophy,' 1827, 8vo. 3. 'W. M.'s Challenge to the whole Terrestrial Globe as a Philosopher and Critic, and Poet and Prophet, showing the Travels of his Mind, the quick Motion of the Soul,' &c. (verse) [1829], 8vo; 2nd edit. 1829. 4. 'The Christian Philosopher's Explanation of the General Deluge, and the Proper Cause of all the Different Strata,' 1834, 8vo. 5. 'The Thunder Storm of Dreadful Forked Lightning; God's Judgement against all False Teachers. . . . Including an Account of the Railway Phenomenon, the Wonder of the World!' 1837. 6. 'The Defeat of the Eighth Scientific Meeting of the British Association of Asses, which we may properly call the Rich Folks' Hopping, or the False Philosophers in an Uproar' [1838], 8vo. 7. 'Light and Truth, M.'s Invention for Destroying all Foul Air and Fire Damps in Coal Pits, [proving also] the Scriptures to be right which learned Men are mystifying, and proving the Orang-outang or Monkey, the most unlikely thing under the Sun to be the Serpent that Beguiled our First Parents,' 1838, 8vo. 8. 'An Exposure of a New System of Irreligion . . . called the New Moral World, promulgated by R. Owen, Esq., whose Doctrine proves him a Child of the Devil,' 1839, 8vo. 9. 'W. Martin, Christian Philosopher. The Exposure of Dr. Nichol, the Impostor and Mock Astronomer of Glasgow College' [1839], 8vo. 10. 'W. Martin, Philosophical Conqueror of all Nations. Also a Challenge for all College Professors to prove this Wrong, and themselves Right, and that Air is not the first great Cause of all Things Animate and Inanimate,' verse [1846], 8vo.

[Gent. Mag 1851 i. 327–8 1854, i. 433; Richardson's Table Book, iii. 137–8, iv. 366; Sykes's Local Records, ii. 241; Latimer's Local Records, p. 292; Notes and Queries, 4th ser. vol. xii. passim; Martin's Short Account and Works in British Museum Library.] T. S.

MARTIN, WILLIAM (1801–1867), writer and editor of books for young folks, born at Woodbridge, Suffolk, in 1801, was an illegitimate son of Jane Martin, laundress to the officers of the garrison stationed at Woodbridge during the French war. His putative father was Sir Benjamin Blomfield. After attending a dame's school at Woodbridge, he became in 1815 assistant to Thomas Howe, woollendraper at Battersea. Howe's wife was an intimate friend of the quakeress, Mrs. Fry, and under the guidance of these ladies Martin improved his education sufficiently to obtain a mastership in a school at Uxbridge. There he remained till 1836, when he returned to Woodbridge and gained his livelihood by delivering lectures and writing articles for the magazines. One of Martin's earliest literary ventures was 'Peter Parley's Annual,' which was first issued in 1840. The series, which was continued till Martin's death, was designed in imitation of one successfully begun under the same title in America in 1838 by Samuel Goodrich, with the assistance of Nathaniel Hawthorne and other writers. Besides the 'Annual,' Martin wrote a number of simple instructive books under the same pseudonym, a series of 'Household Tracts for the People' under that of 'Chatty Cheerful,' and not a few under his own name. It is difficult, in the absence of direct evidence, to ascertain his full share in the 'Peter Parley' literature of the period, for there were at least six other writers who adopted the pseudonym (cf. George Mogridge, *Sergeant Bell and his Paree Show by Peter Parley*, 1842); Messrs. Darton, Martin's publishers, in especial, 'used to prefix the name to all sorts of children's books without reference to their actual authorship' (*Bookseller*, October 1889). Martin died at his residence, Holly Lodge, Woodbridge, on 22 Oct. 1867, and was buried in the cemetery there. He married thrice; his third wife and two sons survived him. Despite the instructive lessons of his 'Household Tracts,' the dissipated habits and loose morals of his later years seem to have caused his friends some anxiety.

The following is a chronological list of the

works with which he is credited: 1. 'Every Boy's Arithmetic,' by J. T. Crossley and W. M. [1833], 12mo. 2. 'The Educational Magazine' [ed. by W. M., new series], 1835, &c. 3. 'The Parlour Book, or Familiar Conversations on Science and the Arts' [1835 ?], 16mo. 4. 'The Book of Sports, Athletic Exercises, and Amusements' [1837 ?], 16mo. 5. 'The Moral and Intellectual School Book' [1838], 12mo. 6. 'Peter Parley's Annual,' 1840–67. 7. 'The British Annals of Education' [ed. by W. M.], 1844, &c. 8. 'Stories from Sea and Land,' 1845 (?), 16mo. 9. 'P. P.'s Peep at Paris. Descriptive of all that is worth Seeing and Telling,' 1848, 16mo. 10. 'The Early Educator,' 1849, 12mo. 11. 'The Book of Sports . . . for Boys and Girls' [1850], 12mo. 12. 'The Intellectual Expositor and Vocabulary,' 1851, 12mo. 13. 'The Intellectual Spelling Book of Pronunciation, &c.,' 1851, 12mo. 14. 'Martin's Intellectual Reading Book,' 1851, 12mo. 15. 'The Intellectual Grammar,' 1852, 12mo. 16. 'Martin's Intellectual Primer,' 2nd edit. 1853, 12mo. 17. 'The Early Educator, or the Young Inquirer Answered,' 1856, 18mo. 18. 'Instructive Lessons in Reading and Thinking,' new ed. 1856, 8vo. 19. 'Our Oriental Kingdom, or Tales about India,' 1857, 8vo. 20. 'The Hatchups of me and my Schoolfellows, by P. P., edited by W. M.,' 1858, 12mo. 21. 'The Birthday Gift for Boys and Girls,' 1860, 8vo. 22. 'Holiday Tales for Schoolboys' (vol. i. of 'Boy's Own Library'), 1860, 8vo. 23. 'Chimney-corner Stories,' 1861, 8vo. 24. 'Our Boyish Days, and how we spent them,' 1861, 8vo. 25. 'The Boy's Own Annual,' by Old Chatty Cheerful, 1861, 8vo. 26. 'Going a-courting: Sweethearting, Love, and such-like,' by Old C. C., 1861, 16mo. 27. 'Household Management, or How to make Home comfortable,' by Old C. C., 1861, 16mo. 28. 'How to Rise in the World to Respectability, Independence, and Usefulness,' by Old C. C., 1861, 16mo. 29. 'Men who have fallen from Wealth, Fame, and Respectability, to Poverty, Shame, and Degradation, from a Want of Principle,' by Old C. C. [1861] (one of 'Household Tracts for the People'). 30. 'The Adventures of a Sailor-boy,' 1862, 8vo. 31. 'Scandal, Gossip, Tittle-tattle, and Backbiting,' by Old C. C. [1862], 16mo. 32. 'First English Course,' 1863, 12mo. 33. 'Company: What to seek, what to avoid,' by Old C. C. [1863], 16mo. 34. 'Marriage Bells, or How we commenced Housekeeping' [1863], 16mo. 35. 'What shall I do with my Money?' by Old C. C., 1863, 16mo. 36. 'P. P.'s own Favourite Story-Book for Young People, edited by W. M.,' 1864, 8vo (another edition of 'P. P.'s Annual' for 1864). 37. 'The Holiday Keepsake or Birthday Gift, by P. P. and other Popular Authors,' 1865, 8vo. 38. 'Heroism of Boyhood,' 1865, 8vo. 39. 'P. P.'s Forget-me-not, by P. P.' [Mary Howitt, &c.], 1866, 8vo. 40. 'Household Happiness, and how to secure it,' by Old C. C., 1866, 16mo. 41. 'Noble Boys, their Deeds of Love and Duty,' 1870, 8vo. 42. 'The Holiday Book for the Young,' 7th edit. 1870, 8vo. 43. 'The Young Student's Holiday Book,' 7th edit. 1871, 8vo. 44. 'The Boy's Holiday Book,' 7th edit. 1871, 8vo. 45. 'Jack Roden, the Sailor-boy' [a tale], publ. 1889, 8vo.

[Information kindly supplied by V. B. Redstone, esq., and John Loder, esq., of Woodbridge; Bookseller, 1889, pp. 989, 1204; Allibone, i. 700; Brit. Mus. Cat.; Advocates' Libr. Cat.]

G. G. S.

MARTIN, Sir WILLIAM (1807–1880), scholar and first chief justice of New Zealand, son of Henry Martin, was born at Birmingham in 1807. He was educated at King Edward VI's School, Birmingham, and in 1826 went up to St. John's College, Cambridge, whence in 1829 he graduated as twenty-sixth wrangler and fourth classic, and took the second chancellor's medal. In 1831 he was elected a fellow of the college, in 1832 proceeded M.A., and in 1836 was called to the bar, resigning his fellowship in 1838. At college he had been a great friend of Selwyn, at whose instance in 1841 he accepted the office of chief justice of New Zealand. There he joined the bishop in a determined advocacy of the rights of the natives; but he acted with such discretion that no allegation of partiality was made against him by the British settlers. In 1847, when Lord Grey's instructions for the new constitution were received, he warmly supported Selwyn's protest against certain clauses as implying a breach of faith with the Maoris. He gave invaluable aid in the preparation of the early legislation of the colony, and helped the bishop, who always leaned on his advice, to frame a scheme of government for the colonial church. His health was always weak, and in August 1855 he returned to Europe on leave. After passing the winter of 1856–7 in Italy he resigned his office in June 1857. In 1858 the university of Oxford conferred on him the honorary degree of D.C.L., and the New Zealand government granted him a pension by special act. Three years later he was knighted. In 1859 he had returned to the colony, and settled at Auckland. In 1860 he declined, on the score of health, a seat on the new council for native affairs, but he did not

relax his interest in native questions, and did his utmost to prevent the Maori war of 1861. His pamphlet in that year on 'the Taranaki Question' was admitted by his chief opponents to be 'the fullest and calmest exposition of the views of the friends of the Maoris.' Later he protested against the Native Settlement Acts of 1865, and issued his 'Notes on the best Method of working the Native Lands Acts.' In 1871 he helped Sir Donald Maclean [q. v.] to draft his Native Lands Bill. Having returned to England, he died at Torquay on 8 Nov. 1880. He married in 1841 Mary, daughter of the Rev. W. Parker, prebendary of St. Paul's.

Martin was admitted even by Herman Merivale, then under-secretary of state, to be 'a very remarkable man.' As a judge he was 'patient, just, sagacious, and firm,' and the governor, on his retirement in 1857, spoke in eulogistic terms of his great influence over both Europeans and natives.

Martin was an able linguist, well versed in Hebrew and Arabic and the Melanesian and Polynesian dialects, and in 1876–8 published in two vols. 'Inquiries concerning the Structure of the Semitic Languages.'

[Official records; Mennell's Dict. Austr. Biog.; Rusden's Hist. of New Zealand; Gisborne's Statesmen and Public Men of New Zealand.]
C. A. H.

MARTIN, WILLIAM CHARLES LINNÆUS (1798–1864), writer on natural history, born in 1798, was the son of William Martin [q. v.] the naturalist. From October 1830 to 1838 he was superintendent of the museum of the Zoological Society of London. He died at Lee, Kent, 15 Feb. 1864. His earliest works were: 'A Natural History of Quadrupeds,' of which only 544 pp. were issued, 8vo, London [1840], 'The History of the Dog,' and 'The History of the Horse,' published in 1845 (12mo, London). These were followed, between 1847 and 1858, by a series of works on poultry, cattle, pigs, and sheep, which appeared either separately or as volumes in the 'Farmer's Library,' 'Books for the Country,' and 'The Country House.' Besides these he wrote the following ornithological works: 1. 'An Introduction to the Study of Birds . . . with a particular Notice of the Birds mentioned in Scripture,' 8vo, London, n. d. 2. 'A General History of Humming-Birds . . . with . . . reference to the Collection of J. Gould,' 8vo, London, 1852. He also edited a fourth edition of Mudie's 'Feathered Tribes of the British Islands' for Bohn's 'Illustrated Library,' and, in conjunction with F. T. Buckland and others, contributed papers to 'Birds and Bird-Life,' 8vo, 1863. Forty-five papers read by Martin before the Zoological Society appeared in their 'Proceedings.'

[Gent. Mag. 1864, i. 536; information kindly supplied by Dr. P. L. Sclater, F.R.S., sec. Zool. Soc.; Allibone's Biog. Dict.] B. B. W.

MARTINDALE, ADAM (1623–1686), presbyterian divine, fourth son of Henry Martindale, was born at High Heyes, in the parish of Prescot, Lancashire, about 15 Sept. 1623 (baptised on 21 Sept.) His father, originally a substantial yeoman and builder, was reduced in circumstances by becoming surety for a friend. Martindale was educated (1630–7) at the grammar schools of St. Helens and Rainford, was put for a short time to his father's business, and then sent back to school (1638–9) in preparation for Oxford. The troubles of the times hindered his going to the university; he became tutor in the family of Francis Shevington at Eccles, and 'would almost as soone have led beares.' Returning home at Christmas 1641, he found his father's business 'quite dead,' owing to the general sense of insecurity. Apprehensive of a summons to 'generall musters,' he obtained employment as schoolmaster at Upholland, and later at Rainford. A summons to a muster he did not obey, being 'a piece of a clergy-man,' but became in 1642 private secretary to Colonel Moore, M.P. for Liverpool, and head of the parliamentary garrison there, whose household he described as 'an hell upon earth.' He preferred an army clerkship, and rose to be deputy quartermaster, with exemption from military service. He took the 'league and covenant' in 1643. On the surrender of Liverpool to Prince Rupert (26 June 1644), he was imprisoned for nine weeks. In August he obtained the mastership of a newly founded grammar school at Over Whitley, Cheshire. The schoolhouse, endowed with 8*l.* a year, was built in 1645, and bore his name inscribed over the door. He resumed his preparation for the university, studying Hebrew, logic, and theology. In the dearth of ministers he was urged to enter the pulpit; he preached first at Middleton, Lancashire, and was offered the post of assistant to the rector, but declined it. He was approved as a preacher by the Manchester committee of ministers appointed in 1644.

His first charge was at Gorton Chapel in the parish of Manchester, on which he entered in April 1646, a few months before the establishment (2 Oct.) of parliamentary presbyterianism in Lancashire. He resided at Openshaw. Martindale was not a *jure divino* presbyterian, and at Gorton there were several congregationalists whom he was anxious to

keep 'by tendernesse' from seceding. At the first meeting of the Manchester classis on 16 Feb. 1647, he offered himself to be examined for ordination, but did not immediately follow up the application. On 8 July John Angier [q. v.] was deputed to find out why Martindale still held back, 'seeing hee hath professed to have receiv'd satisfaction;' on 2 Sept. he was 'warn'd to appeare at the next meeting,' but did not do so. He was engaged in studying and epitomising the controversy between presbyterianism and independency. Meantime his ministry at Gorton prospered; his popularity is proved by his receipt of calls from six Yorkshire and five Cheshire parishes.

On 7 Oct. 1648 Martindale, having a call from Rostherne, Cheshire, signed by 268 parishioners, was partly examined by the Manchester classis, and his examination approved, his thesis being 'An liceat mere privatis in ecclesia constituta concionari?' The patron of Rostherne, Peter Venables (1604–9), baron of Kinderton, and eleven parishioners objected to him. After protracted negotiation Martindale, tiring of delay, obtained an order (26 March 1649) from the committee for plundered ministers, appointing him to the vicarage (worth 60*l.* a year), and declared himself (10 July) 'unwillinge to proceed any further in this classe touchinge his ordination.' He went up to London, arriving on 23 July; next day the eighth London classis, sitting at St. Andrew's Undershaft, with some demur examined and approved him, and on 25 July 1649 he was ordained, Thomas Manton, D.D. [q. v.], presiding and preaching the sermon. He dealt handsomely by his predecessor's widow, who occupied the vicarage and glebe till May day 1650.

A meeting of Lancashire and Cheshire ministers was held at Warrington early in 1650, to consider the propriety of taking the 'engagement' (of fidelity to the existing government), subscription to which was demanded by 23 Feb. Martindale, who was 'satisfied of the usurpation,' reluctantly subscribed. As a preacher he worked hard, having 'a great congregation' twice every Sunday, besides special sermons and a share in nine different associated lectureships. The congregationalists gave him much trouble in his parish. With the regular ministers of that body, such as Samuel Eaton [q. v.], he was on good terms, in spite of an occasional 'paper scuffle.' It was otherwise with the 'gifted brethren' who visited his parish as itinerant preachers, 'thrusting their sickle into my harvest.' He preached against them, but declined 'to make a chappell into a cockpit' by wrangling discussions. He held, however, two open-air disputations with quakers; in the first, on Christmas day 1654, he had 'to deale with ramblers and railers;' the second, in 1655, on Knutsford Heath, was with Richard Hubberthorn [q. v.], whose sobriety of judgment he commends.

Martindale was a presbyterian of the English type, exemplified in Cartwright and William Bradshaw (1571–1618) [q. v.] The parliamentary presbyterianism approached the Scottish type [see MARSHALL, STEPHEN]. This exotic presbyterianism, organised in Lancashire, was never introduced into Cheshire. Nor, until the publication (1653) of Baxter's Worcestershire 'agreement,' which formed the model for other county unions, was there any attempt to form a collective organisation for the puritanism of Cheshire. On 20 Oct. 1653 a 'voluntary association' was formed at Knutsford. It was called a 'classis;' but whereas in the Lancashire 'classes' the lay element (ruling elders) always preponderated, the Cheshire 'classis' consisted solely of ministers, neither episcopalians nor congregationalists being excluded. It claimed no jurisdiction, but met for ordination of ministers, approval of elders (where congregations chose to have them), spiritual exercises and advice. Martindale was a warm advocate of this union. In his own congregation six elders were chosen, but only three agreed to act; the presbyterian system of examination, as a necessary preliminary to communion, he discarded. He kept his people together, though 'the chiefe for parts and pietie leaned much towards the congregationall way.'

Martindale was privy, through Henry Newcome [q. v.], to the projected rising of the 'new royalists' under Sir George Booth, afterwards first Lord Delamer [q. v.], and strongly sympathised with the movement, which, however, he did not join. He had long declared himself 'for a king and a free parliament,' though expecting to lose his preferment at the Restoration. The act of September 1660 for confirming and restoring ministers 'made me vicar of Rotherston,' he says; nevertheless he was prosecuted in January 1661 for holding private meetings, and imprisoned at Chester for some weeks, but released on his bond of 1,000*l.* A maypole was set up in his parish. He describes how his 'wife, assisted with three young women, whipt it downe in the night with a framing-saw.' At the winter assizes of 1661 he was indicted for refusing to read the prayer-book; it seems he had not refused, for the book had not been tendered to him. The new prayer-book reached Rostherne on Friday, 22 Aug. 1662;

on 24 Aug. he was deprived by the Uniformity Act. On that day, however, there was no one to preach, and though he had taken his farewell on the 17th, he officiated again. On 29 Aug. George Hall [q. v.], bishop of Chester, issued his mandate declaring the church vacant, and inhibiting Martindale from preaching in the diocese.

At Michaelmas he removed to Camp Green in Rostherne parish, attending the services of his successor (Benjamin Crosse), and 'repeating' his sermons in the evening 'to an housefull of parishioners.' For two years he took boarders; this being unsafe for a nonconformist, he thought of turning to medicine, but eventually, aided by Lord Delamer, he studied and taught mathematics at Warrington and elsewhere. At May day 1666, under pressure of the Five Miles Act, he removed his family to another house in Rostherne, and went to Manchester to teach mathematics. Anglican as well as nonconformist gentry employed him. In furtherance of the education of his son Thomas, he visited Oxford (1668), where he made the acquaintance of John Wallis, D.D. [q. v.] For the same purpose he journeyed to Glasgow (April 1670). At this period there seems to have been little attempt in Lancashire to enforce the law against the preaching of nonconformists in the numerous and ill-served chapelries. Martindale preached openly in the chapels of Gorton, Birch, Walmsley, Darwen, Cockey, and in the parishes of Bolton and Bury, Lancashire. His receipts from this source soon enabled him to dispense with taking pupils. He was brought up before Henry Bridgeman [q.v.], then dean of Chester, and indicted at the Manchester assizes, but found not guilty for lack of evidence. John Wilkins [q. v.], bishop of Chester, 'proposed terms' in 1671 to the nonconformists, that they might officiate as curates-in-charge, and they were inclined to accept, but Sterne, the archbishop of York, interposed.

On 30 Sept. 1671 Martindale became resident chaplain to Lord Delamer at Dunham, with a salary of 40*l*. He took out a license under the indulgence of 1672 for the house of Humphrey Peacock in Rostherne parish, and there preached twice each Sunday and lectured once a month. He removed his family to The Thorne in 1674, to Houghheath in 1681, and to his own house at Leigh in May 1684. The death of Lord Delamer (10 Aug. 1684) closed his connection with Dunham. He was imprisoned at Chester (27 June–15 July 1685) on groundless suspicion of complicity with the Monmouth rebellion; in fact his principles were those of passive obedience, and he had written (but not published) in 1682 an attack on the 'Julian' of Samuel Johnson (1649–1703) [q. v.], which he regarded as 'a very dangerous booke.' Later in 1685 he gave evidence at Lancaster as arbitrator in a civil suit, and came home out of health.

Martindale died at Leigh in September 1686, and was buried at Rostherne on 21 Sept. He married, on 31 Dec. 1646, Elizabeth (who survived him), second daughter of John Hall, of Droylsden, Lancashire, and uterine sister of Thomas Jollie [q. v.] His children were: (1) Elizabeth, *b.* 1 Jan. 1648, *d.* 12 March 1674; (2) Thomas, *b.* 19 Dec. 1649, M.A. Glasgow, 1670, master of Witton School, near Northwich, Cheshire, *d.* 29 July 1680, leaving a widow and daughter; (3) John, *b.* 3 March 1652, *d.* 23 Aug. 1659; (4) Mary, *b.* 26 May 1654, *d.* 10 April 1658; (5) Nathan, *b.* 2 Dec. 1656, *d.* 18 March 1657; (6) Martha, *b.* 28 Feb. 1657, married Andrew Barton, and survived her father; (7) John, *b.* 11 Jan. 1661, *d.* 21 May 1663; (8) Hannah, *b.* 13 Jan. 1666, became a cripple, and survived her father.

He published: 1. 'Divinity Knots Unbound,' &c., 1649, 8vo (against antinomianism and anabaptism, dedicated to Captain James Jollie); also with title 'Divinity Knots Unloosed,' &c., 1649, 8vo (Calamy and Urwick). 2. 'Summary of Arguments for and against Presbyterianisme and Independencie,' &c., 1650, 4to. 3. 'An Antidote against the Poyson of the Times,' &c., 1653, 8vo (a catechism, defending the doctrine of the Trinity against heresies then appearing among the independents at Dukinfield, Cheshire). 4. 'Countrey Almanacke,' 1675–6–7 (mentioned in his autobiography). 5. 'The Countrey-Survey-Book; or Land-Meter's Vademecum,' &c., 1681, 8vo (copper plates); reprinted with addition of his 'Twelve Problems,' 1702, 8vo. 6. 'Truth and Peace Promoted,' &c., 1682, 12mo (mentioned in his autobiography and by Calamy on justification). Communications from him are in 'Philosophical Transactions Abridged,' 1670, i. 539 (extracts from two letters on 'A Rock of Natural Salt' in Cheshire), 1681, ii. 482 ('Twelve Problems in Compound Interest and Annuities resolved'). In 'A Collection of Letters for the Improvement of Husbandry and Trade,' 1683, by John Houghton (*d.* 1705) [q. v.], are two by Martindale (vol. i. Nos. 6, 11) on 'Improving Land by Marle,' a third (vol. ii. No. 1), 'A Token for Ship-Boyes: or plain sailing made more plain,' &c., and a fourth (vol. ii. No. 4), on 'Improvement of Mossie Land by Burning and Liming.' Besides the animadversions on 'Julian,' a treatise on kneeling at the Lord's Supper (1682)

was circulated in manuscript, and a critique on Matthew Smith's 'Patriarchal Sabbath,' 1683, was sent to London for press, but not printed, owing to a dispute between Martindale's agent and the bookseller. Martindale's autobiography, to 1685, was edited in 1845 for the Chetham Society by Canon Parkinson from the autograph in the British Museum, formerly in the possession of Thomas Birch, D.D. [q. v.] In addition to its personal interest, it contains sketches of the social life of the period, worthy of Defoe. Its omission of proper names makes many of its allusions obscure.

[Life of Adam Martindale . . . by himself (Chetham Soc.), 1845; Calamy's Account, 1713, p. 135; Calamy's Continuation, 1727, i. 173; Newcome's Diary, 1849, and Autobiog. 1851–2 (Chetham Soc.); Urwick's Nonconformity in Cheshire, 1864, pp. 404, 418 sq.; Halley's Lancashire, 1879 (many references, but no new matter); Minutes of Manchester Classis (Chetham Soc.), 1890–1.] A. G.

MARTINDALE, MILES (1756–1824), Wesleyan minister, son of Paul Martindale, was born in 1756 at Moss Bank, near St. Helens, Lancashire. He had as a youth only a slender education, but taught himself French, Latin, and Greek, the last in order that he might read the New Testament in the original. When quite young he was given to meditating on serious things, and as he grew up passed through various stages of doubt to firm belief. In 1776 he went to live at Liverpool, and in the following year was married to Margaret King. About the same time he became a methodist. From 1786 to 1789 he occupied himself as a local preacher, chiefly at Scorton in the Wirral district of Cheshire, where the people were 'the most ignorant he ever laboured among.' In 1789 he was received as a Wesleyan minister, and remained in the regular itinerancy twenty-seven years, when he was appointed governor of Woodhouse Grove School, Yorkshire (1816). In the conduct of that establishment he was eminently successful, and was thanked by the conference for his services.

He died of cholera on 6 Aug. 1824, while attending the Wesleyan conference at Leeds, leaving a widow, who died in 1840, and three daughters, one of whom married the Rev. John Farrar; another was the wife of the Rev. James Brownell; and the third became matron of Wesley College, Sheffield. His portrait is given in the 'Wesleyan Magazine' for August 1820.

He published, besides sermons: 1. 'Elegy on the Death of Wesley,' 1791. 2. 'Britannia's Glory,' a poem, 1793. 3. 'Original Poems, Sacred and Moral,' 1806. 4. 'Grace and Nature, a Poem in twenty-four Cantos,' translated from the French of the Rev. J. Fletcher, 1810. 5. 'Dictionary of the Holy Bible,' 1810, 2 vols. 6. 'Essay on the Eloquence of the Pulpit,' translated from the French of the Abbé Besplas, 1819.

[Arminian Mag. January and February 1797; Methodist Mag. 1825, p. 233; Wesleyan Takings, ii. 328; Slugg's Woodhouse Grove School, 1885; Minutes of Methodist Conferences, v. 472; Osborn's Wesleyan Bibliogr. p. 140.] C. W. S.

MARTINDELL or MARTINDALL, SIR GABRIEL (1756?–1831), major-general H.E.I.C. service, a Bengal cadet of 1772, with other cadets of his year bore arms in the 'Select Picket,' which greatly distinguished itself in the Rohilla battle of St. George in 1774. He was appointed ensign in the Bengal native infantry 4 Aug. 1776, and became lieutenant in 1778, captain 1793, major 1797, lieutenant-colonel 1801, colonel 1810, and major-general 4 June 1813. As a subaltern he was long adjutant of the native corps to which he belonged, and as lieutenant-colonel his battalion was counted one of the best native corps in the army. He was employed with a detached force in Bundelkund, then in a state of anarchy, during the Mahratta war of 1804–1805. On 2 July 1804 he attacked and routed an invading force of Mahrattas, under Ameer Khan, at Paswarree, and covered Lord Lake's army during the siege of Bhurtpore in the following December–January. In 1809 Martindell captured the strong fortress of Ajagerh in Bundelkund (see MILL, vii. 174–7). In 1812 he attacked the city and celebrated hill-fort of Kalinjar (Callinger), also in Bundelkund. The assault proved unsuccessful, but Daryan Singh, who held the fort, surrendered eight days afterwards, on receiving an equivalent of territory in the plains (HUNTER, *Gazetteer of India*, vii. 333). For each of these services Martindell received the thanks of the governor-general in council. After the fall of Robert Rollo Gillespie at Kalanga in the Himalayas, in October 1814, Martindell was appointed to the command of a division of the army for the invasion of Nepaul, with which he made some unsuccessful attacks on Jytak. He commanded the division in the subsequent operations under Sir David Ochterlony, who assumed command of the army in February 1815 (see MILL, viii. 31, 35–6 et seq.) When the order of the Bath was extended to include the East India Company's officers in 1815, Martindell was one of the first selected for the distinction of K.C.B. (7 April 1815). He commanded a column of troops during the Pindarree war; and in 1818, as commander of

the troops and joint civil-commissioner, rendered valuable service in restoring order in Cuttack (*ib.* viii. 142–4). In April 1820 he was appointed to the command of the 1st division of the field army (headquarters, Cawnpore) and the general command of the field army, an appointment which ceased in July 1882. Martindell, who was married, died at Buxar, 2 Jan. 1831.

[East India Registers and Army Lists, under dates; Mill's Hist. of India, vols. vii–viii.; Philippart's East India Military Calendar (London, 2 vols., 1823) contains a biography of Martindell in i. 406–8, and some useful notes on other pages of the same volume; but, by an extraordinary blunder, the unsuccessful attack on Kalinjar in Bundelkund, by Martindell in 1812, is confounded with Gillespie's attack on the now effaced fort of Kalanga, near Deyrah Dhoon, in 1814. The obituary notice in Gent. Mag. 1831, pt. i. p. 83, is based on Philippart.] H. M. C.

MARTINE. [See also MARTEN, MARTIN, and MARTYN.]

MARTINE, GEORGE, the elder (1635–1712), of Clermont, historian of St. Andrews, born 5 Aug. 1635, was eldest son of James Martine (1615–1684), minister successively of Cults (1639), Auchtermuchty (1641), and Ballingry (1669), all in Fifeshire. His mother—his father's first wife—was Janet Robinson, who died 13 Sept. 1644 (HEW SCOTT, *Fasti*, pt. iv. 52). His grandfather was Dr. George Martine, principal of St. Salvator's College, St. Andrews. George became commissary clerk of St. Andrews in August 1666, and held that office till August 1690, when he was deprived 'for not taking the assurance to King William and Queen Mary' (MACFARLANE). He was 'secretary and companion' to Archbishop Sharp, for whom he kept a memorandum-book of household and travelling expenses, selections from which are printed by the Maitland Club (*Miscellany*, ii. 497). In June 1668 he married Catherine, eldest daughter of James Winchester of Kinglassie, Fifeshire, by whom he had several children, one of whom, George, is separately noticed; succeeded his father in 'seven aikirs at St. Andrews which belonged to the Priorie there' in 1696 (HEW SCOTT), and died 26 Aug. 1712. His claim to remembrance rests on the 'Reliquiæ divi Andreæ, or the State of the Venerable See of St. Andrews' (St. Andrews, 1797). This work, written in 1683, but not published till 1797, was printed from a manuscript copy in the possession of a descendant (there were at least three copies in existence), and contains some valuable information which has been of use to succeeding historians of St. Andrews. He is referred to as having 'done several other things in our Scots antiquitys (WODROW, *Diary*, as below), but nothing further was published from his pen.

[Macfarlane's MS. Genealogical Collections concerning Families in Scotland, in Advocates' Library, Edinburgh, which gives a very full account of the Martine family, as well as Excerpts from the Genealogical Collections of Mr. Martine of Clermont, of which nothing is known; Wodrow's Analecta (Maitland Club), vol. i. p. xxxiv; Miscellany of Maitland Club as above; Editor's Preface to Reliquiæ divi Andreæ; Scott's Fasti Eccles. Scot., Synod of Fife.] J. C. H.

MARTINE, GEORGE, the younger (1702–1741), physician, born in Scotland in 1702, was the son of George Martine the elder [q. v.] He was educated at St. Andrews, where, on the occasion of the Jacobite rebellion in 1715, he headed a riot of some students of the college, who rang the college bells on the day that the Pretender was proclaimed. He later studied medicine, first at Edinburgh (1720), and afterwards at Leyden (1721; PEACOCK, *Index*, p. 65), graduating M.D. there in 1725. He then returned to Scotland and settled in practice at St. Andrews. In October 1740 he accompanied Charles, eighth baron Cathcart, as physician to the forces on the American expedition. After the death of that nobleman (at Dominica, 20 Dec. 1740) he was attached as first physician to the expedition against Carthagena under Admiral Vernon, and while at that place contracted a bilious fever, of which he died in 1741 (*Gent. Mag.* 1741, p. 108).

Martine wrote: 1. 'De Similibus Animalibus et de Animalibus Calore libri duo,' 8vo, London, 1740. 2. 'Essays Medical and Philosophical,' 8vo, London, 1740, a collection of six essays, of which two, 'Essays and Observations on the Construction and Graduation of Thermometers,' and 'An Essay towards a Natural and Experimental History of the Various Degrees of Heat in Bodies,' were reissued together as a second edition, 12mo, Edinburgh, in 1772, and again in 1792. 3. 'In B. Eustachii Tabulas Anatomicas Commentarii,' published by Dr. Monro, 8vo, Edinburgh, 1755. He also contributed papers on medical subjects to the 'Edinburgh Medical Essays' and the 'Philosophical Transactions.' According to a manuscript note on the title-page of the copy in the British Museum, the 'Examination of the Newtonian Argument for the Emptiness of Space,' 8vo, London, 1740, was also by him.

[Encyclop. Brit. 8th ed. vol. i., Dissertation 5, by Sir J. Leslie, p. 758 (note); Watt's Bibl. Brit.; Brit. Mus. Cat.; information kindly supplied by J. Maitland Anderson, esq., of St. Andrews.] B. B. W.

MARTINEAU, HARRIET (1802–1876), miscellaneous writer, born at Norwich 12 June 1802, was third daughter and sixth of eight children of Thomas Martineau, manufacturer of camlet and bombazine, by Elizabeth (Rankin), daughter of a sugar-refiner at Newcastle-on-Tyne. The eminent divine, Dr. James Martineau, was her younger brother. The Martineau family traced its descent to a Huguenot, David Martineau, who, after the revocation of the edict of Nantes, had settled as a surgeon at Norwich. A succession of Martineaus followed the same profession at Norwich, the last of whom, Philip Meadows (*d.* 1828), was a brother of Thomas Martineau. The family was unitarian and belonged to the little literary coterie of which William Taylor was the head. Mrs. Barbauld and her niece, Miss Aikin, were occasional visitors (Miss Martineau, *Autobiography*, i. 297–304).

The elder Martineaus, feeling that their fortune was precarious in the war time, pinched themselves to provide all their children with an education which would enable them to earn a living. Harriet was a sickly child, and suffered for many years from indigestion and nervous weakness. The well-meant but rigid discipline of her parents, and the thoughtless roughness of the elder children, injured her temper and made her gloomy, jealous, and morbid. She was, however, persevering, and at an early age began compiling little note-books of an edifying tendency. At seven years old she happened to open 'Paradise Lost,' and she soon knew it almost by heart. She was educated at home, learning Latin from her eldest brother, Thomas, and music from John Christmas Beckwith [q. v.] the Norwich organist. In 1813 she was sent with her sister Rachel to a school in the town kept by the Rev. Isaac Perry, where she learnt French. Besides Latin and French she was practised in English composition. When Perry left Norwich in 1815 she left school, but continued her classical studies at home. While at Perry's her deafness began to show itself, and before she was sixteen it had become very distressing. It was afterwards (in 1820) suddenly increased 'by what might be called an accident' (*ib.* i. 124). She never possessed the senses of taste or smell, except that once in her life she tasted a leg of mutton and 'thought it delicious' (Payn, p. 118). The morbid state of her nerves and temper induced her parents to send her for a change of scene and climate to Bristol, where the wife of her mother's brother kept a school. Here for the first time she found in her aunt a 'human being of whom she was not afraid' (*Autobiog.* i. 90). After fifteen months' stay, she returned home in April 1819, morally improved by affectionate treatment, but with health rather worse. She had been overworked and medically mismanaged. She had become an almost fanatical disciple of Lant Carpenter [q. v.], the unitarian minister at Bristol. She now read the Bible systematically, was attracted to philosophical books by Carpenter's influence, and was especially impressed by Hartley, whose 'Treatise on Man' became to her 'perhaps the most important book in the world, except the Bible' (*ib.* p. 104). She also read Priestley, and became, like Hartley and Priestley, a believer in the doctrine of 'philosophical necessity,' which greatly modified her religious beliefs. In 1821, at the suggestion of her brother James, at this period her 'idolised companion,' she sent an article (on 'Female Writers on Practical Divinity') to the unitarian organ, the 'Monthly Repository.' It was warmly praised by her brother Thomas, who upon her confessing to the authorship advised her to give up darning stockings and take to literature. She at once began to write upon 'Devotional Exercises,' and made an attempt at a theological novel.

In 1823 her brother Thomas was taken ill and died in June 1824 at Madeira. Her father's health broke down, partly from the shock of losing his son. He became embarrassed during the financial crisis of 1825–6 and died in June 1826, leaving a very small provision for his family. Harriet soon afterwards was 'virtually engaged' to a poor fellow-student of her brother James, named Worthington. His family objected, misled by false reports of her being engaged to another; and after many difficulties had been surmounted he became insane and died some months later. She seems to have come to the conclusion in later life that her escape from the risks of marriage was on the whole fortunate. During 1827, however, her health suffered. She wrote some melancholy poems, and sent some 'dull and doleful prose writings' (*ib.* i. 134) to an old Calvinistic publisher named Houlston of Wellington, Shropshire. He accepted 'two little eightpenny stories,' sent her 5*l.*, her first literary earnings, and asked for more copy. She sent him several short tales, one of which, called 'The Rioters,' dealt with the wages question; it was republished without her consent by Houlston's successors, after some machine-breaking, about 1842.

A long illness followed, which was successfully treated at Newcastle by her brother-in-law, husband of her eldest sister, Elizabeth. While there she began a literary connection with William Johnson Fox [q. v.],

the new editor of the 'Monthly Repository,' and wrote a life of Howard for the Society for the Diffusion of Useful Knowledge. Her father's widowed sister, Mrs. Lee, came to live with her mother at the same time. In 1829 the failure of the house in which the fortunes of the family had been invested brought them all into difficulties, and she was left penniless. The 'Life of Howard' had somehow vanished in the archives of the society, and no payment was received. She was forced to gain a living partly by needlework, and for two years lived on 50*l.* a year. Fox gave her 15*l.* a year, all the money at his disposal, for writing reviews in the 'Repository.' In it she also wrote the first number of the 'Traditions of Palestine,' the success of which encouraged the publication of the volume so called in the following spring. Fox remained one of her most valued friends to the end of his life. Her mother, for domestic reasons, refused to permit her to accept a small post involving literary drudgery in London. The Central Unitarian Association offered prizes at this time for three essays, intended to convert the catholics, the Jews, and the Mahommedans. Miss Martineau wrote for them all. The prize for the first was awarded to her in September 1830, and the other two prizes in the following May. The essays probably converted nobody, but brought in forty-five guineas. The prize-money enabled her to visit her brother James at Dublin in 1831, and while there she thought out a plan for a series of stories in illustration of political economy. She had touched similar subjects in her stories for Houlston in 1827, and had learnt shortly afterwards something about the science from the 'Conversations' of Mrs. Jane Marcet [q. v.] The idea of the stories had then first occurred to her and been approved by her brother. She now determined to devote herself to the work entirely, and accepted small loans from two rich friends to set her free for the time. She wrote to publishers from Dublin without success, and in December 1831 went to London to carry on negotiations. After many repulses she finally agreed with a young publisher, Charles Fox, brother of W. J. Fox, to bring out her stories. He was to have half profits, and there was to be a subscription for five hundred copies before the publication began. The subscription only reached three hundred, but the series was begun in February 1832, and at once made a remarkable success. Her publisher wrote to her on 10 Feb. saying that the first edition of fifteen hundred copies was nearly exhausted, and proposing to print five thousand more. She soon became one of the 'lions' of the day.

Her labours were severe. She had resolved, by the advice of her brother in Dublin, to bring out a story every month. Twenty-five numbers were thus produced, the last in February 1834. Besides this she wrote four 'poor-law tales' for the Society for the Diffusion of Useful Knowledge at Brougham's suggestion, and added in 1834 five supplementary tales called 'Illustrations of Taxation.' She had taken lodgings in Conduit Street, but her mother, after some months, took a house in Fludyer Street, Westminster, where they lived, together with her aunt, till she left London. She dined out every day except Sunday, and made acquaintance with all the literary celebrities. Hallam advised her; Sydney Smith joked with her; Milman, Malthus (with whom she stayed at Haileybury), Rogers, Monckton Milnes, Bulwer, and many others became friends. She knew Carlyle some time later, and suggested and managed his first course of lectures in 1837. She gave her impressions of 'literary lionism' in an article in the 'Westminster Review' for April 1839 (most of it reprinted in *Autobiography*, i. 271, &c.), which shows that social flattery did not turn her head. Cabinet ministers asked her opinion of their methods; the retired governor of Ceylon (Sir Alexander Johnstone) crammed her for a tale to illustrate the monopoly of the East India Company; Brougham took her up warmly, and as chancellor supplied her with private papers in order that she might write effectively on behalf of the projected poor-law reforms; Owen tried unsuccessfully to get her to defend his socialism, and an agent of the American colonisation scheme endeavoured to imbue her with his theories about slavery. Croker attempted to 'destroy her' by an article in the 'Quarterly Review' for her support of Malthus, and Empson praised her in the 'Edinburgh.' She says (*ib.* i. 208) that her sale was increased by the suggestions of her wickedness in the 'Quarterly,' which is conceivable, and that it 'diminished markedly and immediately' after the praises of the 'Edinburgh,' because whig praises were disliked by the people. As, however, both articles appeared in the numbers for April 1833, the statements are not easily reconcilable. Empson says that she was writing too fast, and the stories therefore declined in interest. Some deduction must be made from her estimate of her own importance, and certainly from her imputations upon hostile editors. The 'tales' are now an unreadable mixture of fiction, founded on rapid cramming, with raw masses of the dismal science. They certainly show the true journalist's talent of turning hasty acquisi-

tions to account. But they are chiefly remarkable as illustrations of the contemporary state of mind, when the Society for the Diffusion of Useful Knowledge testified to a sudden desire for popularising knowledge, and when the political economists of the school of Malthus, Ricardo, and James Mill were beginning to have an influence upon legislation. A revelation of their doctrine in the shape of fiction instead of dry treatises just met the popular mood. The 'stern Benthamites,' she says, thanked her as a faithful expositor of their doctrines.

The success of the tales was of course profitable to her publisher, who sold about ten thousand copies and made a profit of 2,000*l.* A misunderstanding arose as to the terms of the original agreement. Fox held that he had a right to publish the whole series at half profits, while she held that he had only a right to twenty-four numbers. The final numbers were therefore published separately as 'Illustrations of Taxation.' Her complaints of injustice, however, appear to be unintentionally unfair to Fox, whose view of the case was supported by his brother, W. J. Fox. The dispute, however, did not interrupt the friendship between W. J. Fox and Miss Martineau. She sensibly refused to live more expensively, and finally invested 1,000*l.* in the purchase of a deferred annuity, which gave her 100*l.* a year, to begin in 1850 (*ib.* iii. 206).

Her health suffered from her labours, and she resolved upon a holiday. At the suggestion of Lord Harley she went to America, sailing on 4 Aug. 1834, and reaching New York after a voyage of forty-two days. She had already written against slavery and did not attempt to conceal her opinions in the States. At that period the antipathy to the abolitionists had reached its highest point, and they were constantly exposed to lynch-law. Miss Martineau made a tour in the south in her first winter, and was everywhere hospitably received. On going to Boston, however, in 1835, she found that meetings of abolitionists were exposed to serious danger. She attended them in spite of remonstrances, and made friends with the leaders, and especially with Mrs. Chapman, although she had previously regarded them as fanatics. She was afterwards treated with coldness by the respectable, and in later journeys received threats of personal injury. She was forced to abandon a journey down the Ohio, and threatened again during a tour to the northern lakes. She naturally came home a determined abolitionist.

She reached Liverpool on 26 Aug. 1836, and at once received liberal offers from publishers for a book upon her travels. She accepted an offer of 900*l.* from Messrs. Saunders & Otley for a first edition of her 'Society in America,' and they afterwards gave her 600*l.* for a lighter book of personal experience called 'A Retrospect of Western Society.' The second was more successful than the first, which was intended to be a philosophical discussion by a radical politician of the political and social state of the United States. She wrote for various periodicals and was offered the editorship of a projected 'Economic Magazine.' She declined on the advice of her brother James, and resolved to write a novel. This was finally published as 'Deerbrook' by Moxon in the spring of 1839, after being declined by Murray, and succeeded fairly. She always held it to be her best work. She also formed a connection with Charles Knight, to whom she suggested the publication of his 'Weekly Volumes.' She published her contributions to the 'Guides to Service,' suggested by the poor-law commissioners (*ib.* iii. 465). She was again overworked, and in the spring of 1839 made a tour abroad. At Venice she became seriously ill and had to be brought home by the quickest route and taken to Newcastle to be under the care of her brother-in-law. After staying six months with him, she moved into lodgings at Tynemouth. She was able to write 'The Hour and the Man,' of which Toussaint L'Ouverture was the hero, in 1840; and afterwards wrote the series of children's stories called 'The Playfellow,' which are among her most popular works. In 1843 she wrote 'Life in the Sick Room,' which has been highly valued, although she came to 'despise' much of it as scarcely sincere at a later period, when her religious views had developed (*ib.* ii. 73). She now became incapable of any exertion.

At the time of her voyage to America Lord Grey had proposed to give her a pension of 300*l.* a year. The five months' premiership of Peel suspended the affair, and she meanwhile made up her mind and intimated that she should decline an offer which she could only accept at some risk to her independence. In 1841 Lord Melbourne offered, through Charles Buller, a pension of 150*l.*—all in his power at the time. She again declined, on the same principle as she afterwards declined a similar offer in 1873 from Mr. Gladstone (*ib.* iii. 445). Her friends raised a testimonial in 1843, 1,400*l.* of which was invested for her benefit in the long annuities.

Miss Martineau's illness had been pronounced incurable. She had been advised by some friends, including Bulwer and the Basil Montagus, to try mesmerism. Spencer Timothy Hall [q. v.] happened to be lectur-

ing upon mesmerism at Newcastle in 1844, and was called in to attend her. She was afterwards regularly mesmerised. She rapidly recovered, and gave an account of her case in 'Letters on Mesmerism,' first published in the 'Athenæum.' Unbelievers were irritated, her eldest sister (who died soon afterwards) and her mother were alienated for the time, and charges of imposture and credulity freely made upon persons concerned. Miss Martineau naturally became a firm believer, and occasionally mesmerised patients herself.

Her experience in mesmerism had brought her the acquaintance of a gentleman interested in the question who was living on Windermere, and in January 1845 she visited him in order to confirm her recovery. Tynemouth had become disagreeable, owing to the quarrels over mesmerism; her mother was settled with other children at Liverpool, and she took lodgings at Waterhead to look about her and form plans for her life. She finally bought a plot of ground at Clappersgate, Westmoreland, and built a house, called 'The Knoll,' during the winter of 1845-6. In the autumn of 1845 she wrote her 'Forest and Game-Law Tales,' upon evidence supplied by John Bright, which were for the time a failure, partly owing to the excitement about the repeal of the corn laws. After settling in her new house she made many excursions in the Lake district in 1846, and in August was invited by her friends, Mr. and Mrs. R. V. Yates, to accompany them and Mr. J. C. Ewart on a visit to Egypt and Palestine. She returned in July 1847 and began her book upon Eastern life. She had by this time repudiated all theology. In May 1845 she had first seen Henry G. Atkinson, a friend of the Basil Montagus, who had previously through them given her advice upon mesmerism (*ib.* ii. 214). She consulted him as to the fulness with which she should avow her opinions in the book upon the East, where she proposed to consider the origin of the chief religions. The book was published in 1848, with sufficient success to enable her to acquire full property in her house.

In 1848 she was induced by Charles Knight to undertake a 'History of the Peace,' which he had begun but thrown aside. Her mother died in August 1848, at the age of seventy-five, after an illness which caused her daughter much anxiety. She began her history, however, in August, after previous preparation, finished the first volume by 1 Feb. 1849, and wrote the second in another six months, after a holiday, finishing it in November 1849. It is a remarkable performance, especially considering the time occupied, and written with real power. It generally represents the views of the 'philosophical radicals.' During 1850 she wrote an introductory volume, besides miscellaneous work, including some articles for 'Household Words.' She received 1,000*l.* for the history and 200*l.* for the introductory chapter (*ib.* iii. 336).

In January 1851 she published the 'Letters on the Laws of Man's Social Nature and Development.' They were chiefly written by Atkinson, and were published at her request (*ib.* ii. 329). Their anti-theological views naturally gave much offence. They were severely reviewed in the 'Prospective Review' by her brother James, who expressed his pain at finding Miss Martineau as the disciple of an avowed atheist. An alienation which followed was, partly at least, due to other causes. Comte's philosophy was beginning to attract notice at this time, and Miss Martineau, after reading the notices of Lewes and Littré, planned a translation as soon as the history and the Atkinson letters were fairly off her hands. She was interrupted for a time by writing the fragment of a novel, which Miss Brontë, recently known to her, undertook to get published anonymously. It showed favour to the Roman catholics, which caused its rejection by a publisher, and she ultimately burnt it. She afterwards gave up writing for 'Household Words' on the ground that it was unfair to catholicism. Comte probably influenced her in this direction. In 1851 a Norfolk country gentleman named Lombe sent her 500*l.* upon hearing from Mr. Chapman that she contemplated a translation of the 'Philosophie Positive.' She decided to accept 200*l.* as a remuneration for the labour, and to devote the rest to the expenses of publication. The profits were divided between herself, Mr. Chapman, and Comte. She began her work, which is an able condensation of Comte's six volumes into two, in June 1852, and finished it in October 1853. The book was published in the beginning of November. Comte was highly gratified, and placed it, instead of his own, among the books to be read by his disciples. In 1871 one of them, M. Avezac-Lavigne, began a translation of it into French (*ib.* iii. 309–12).

Before beginning her translation she had been asked to contribute to the 'Daily News,' the editor, Frederick Knight Hunt [q. v.], having been attracted by her 'History of the Peace.' She wrote three articles a week during her occupation with Comte, and afterwards for a time as many as six. She continued to contribute, under two succeeding editors, until 1866, writing on the whole over sixteen hundred articles (*ib.* iii. 338–43, 424). A list of the articles in 1861 is given by Mrs.

Fenwick Miller (p. 188). Besides this she wrote some articles for the 'Edinburgh Review' after 1859. Her energy was not entirely absorbed by this work; but in 1854 she showed symptoms of disease of the heart, which was pronounced to be fatal in January 1855. In expectation of a speedy death, she wrote her autobiography in 1855. Her life, however, was prolonged, though her strength gradually declined. She took a keen interest in the American war, and afterwards in the agitation against the Contagious Diseases Acts. The loss of her niece, Maria Martineau, daughter of her brother Robert, in 1864 was a great trouble; but she preserved her mental powers to the last, and died at The Knoll 27 June 1876. She was buried beside her mother in the old cemetery at Birmingham.

Besides her varied and industrious literary labours Miss Martineau had been active in her social relations. She was on friendly terms in her first years at the Lakes with the Wordsworths, and the poet had pronounced her purchase of the land there to be 'the wisest step of her life, for the value of the property would be doubled in ten years' (*ib.* ii. 229). He also prudently advised her to entertain her friends to tea, but if they wanted more to say that they must pay for their board (*ib.* p. 235). He was, however, substantially kindly and generous. Some of the respectable neighbours were frightened by her opinions; but she had abundance of friends and guests. She gave careful lectures to the workmen during the winter, was very charitable out of a modest income, and started a building society and other benevolent schemes. She started a farm on her little property with the help of a labourer imported from Norfolk, and described his success in a pamphlet. An excellent description of her in her later years is given by Mr. Payn in his 'Literary Recollections,' who speaks warmly of her kindly, 'motherly' ways, her strong good sense, and her idolatry of Atkinson.

Miss Martineau says of herself, in a short biography written for the 'Daily News' (republished in 'Autobiog.' iii. 459–70), that her power was due to 'earnestness and intellectual clearness within a certain range.' She had 'small imaginative and suggestive powers, and therefore no approach to genius,' but could see clearly and express herself clearly. She 'could popularise, though she could neither discover nor invent.' Her life, she adds, was useful so far as she could do this 'diligently and honestly.' There can be no doubt of her honesty, and her diligence is sufficiently proved by the great quantity of work which she executed in spite of many years of prostrating illness. Her estimate of herself was, if anything, on the side of modesty, but seems to be substantially correct. Some of her stories perhaps show an approach to genius; but neither her history nor her philosophical writings have the thoroughness of research or the originality of conception which could entitle them to such a name. As an interpreter of a rather rigid and prosaic school of thought, and a compiler of clear compendiums of knowledge, she certainly deserves a high place, and her independence and solidity of character give a value to her more personal utterances. Her portrait by Richmond, taken in 1849, was presented to her, and has been engraved.

Her works are: 1. 'Devotional Exercises, . . . with a "Guide to the Study of the Scriptures,"' 1823. 2. 'Traditions of Palestine,' 1830. 3. 'Five Years of Youth, or Sense and Sentiment,' 1831, a story for the young. 4. 'Essential Faith of the Universal Church,' &c., 1831. 5. 'The Faith as unfolded by many Prophets . . .,' 1832. 6. 'Providence manifested through Israel . . .,' 1832 (the last three the prize essays published by the Unitarian Society). 7. 'Illustrations of Political Economy,' 9 vols. 1832, 1833, 1834. 8. 'Poor Laws and Paupers Illustrated,' 1833. 9. 'Illustrations of Taxation,' 1834. 10. 'Society in America,' 1837. 11. 'Retrospect of Western Travel,' 1838. 12. 'How to Observe: Morals and Manners,' 1838. 13. 'Addresses, with Prayers and Original Hymns,' 1838. 14. 'Deerbrook, a novel,' 1839. 15. 'The Playfellow, a series of tales,' 1841 ('Settlers at Home,' 'The Peasant and the Prince,' 'Feats on the Fiord,' and 'Crofton Boys'). 16. 'The Hour and the Man, an historical romance,' 1841. 17. 'Life in the Sick Room: Essays by an Invalid,' 1843. 18. 'Letters on Mesmerism,' 1845. 19. 'Forest and Game-Law Tales,' 1845 ('Merdhin' and three other stories). 20. 'Dawn Island, a tale,' 1845 (published for the Anti-Corn-law League). 21. 'The Billow and the Rock,' 1846 ('Knight's Weekly Volumes'). 22. 'Eastern Life, Past and Present,' 1848. 23. 'History of England during the Thirty Years' Peace,' 1849. 24. 'Household Education,' 1849. 25. 'Introduction to the History of the Peace,' 1851. 26. 'Letters on the Laws of Man's Nature and Development' (with H. G. Atkinson), 1851. 27. 'Merdhin; the Manor and the Eyrie; and Old Landmarks and Old Laws,' 1852. 28. 'The Philosophy of Comte, freely translated and condensed,' 1853 (vols. iii. and iv. of 'Chapman's Quarterly Series'). 29. 'A Complete Guide to the English Lakes,' 1855

(separate guides to Windermere and Keswick also published). 30. 'The Factory Controversy, a Warning against "Meddling Legislation,"' 1855. 31. 'Corporate Traditions and National Rights, Dues on Shipping,' 1857. 32. 'British Rule in India, an historical sketch,' 1857. 33. 'Suggestions towards the Future Government of East India,' 1858. 34. 'England and her Soldiers,' 1859, written to help Miss Nightingale. 35. 'Health, Husbandry, and Handicraft,' 1861, an account of her 'farm of two acres.' 36. 'Biographical Sketches' (from the 'Daily News,' 1869. 'Letters from Ireland' in the same paper were reprinted in 1852).

[Harriet Martineau's Autobiography, with Memorials by Maria Weston Chapman, 1877. The first two volumes contain the autobiography, the third the 'memorials,' with many letters; Harriet Martineau, by Mrs. Fenwick Miller, 1884, in Eminent Women Series, with some letters to H. G. Atkinson and Mr. Henry Reeve (Dr. Martineau commented upon some passages of Mrs. Fenwick Miller's book in two letters to the Daily News, 30 Dec. 1884 and 6 Jan. 1885); correspondence with W. J. Fox, in possession of Mrs. Bridell Fox; Payn's Some Literary Recollections, 1884, pp. 97–136.] L. S.

MARTINEAU, ROBERT BRAITHWAITE (1826–1869), painter, born in Guilford Street, London, on 19 Jan. 1826, was son of Philip Martineau, taxing-master to the court of chancery, and Elizabeth Frances, his wife, daughter of Robert Batty, M.D. [q. v.] Martineau was educated at University College, London, and, being intended for the legal profession, was articled to a firm of solicitors. He, however, abandoned the law to follow his predilection for art, and became a pupil in the school of F. S. Cary [q. v.] In 1848 he was admitted a student at the Royal Academy, where he obtained a silver medal for a drawing from the antique. He then became a pupil of Mr. W. Holman Hunt, in the latter's studio at Chelsea. In 1852 he exhibited for the first time at the Royal Academy, sending 'Kit's Writing Lesson' (afterwards the property of Mr. C. Mudie), and subsequently 'Katharine and Petruchio' (1855), 'Picciola' (1856), 'The Allies' (1861), 'The Last Chapter' (1863), 'The Knight's Guerdon' (1864), and other small pictures; but his time was chiefly occupied on a large picture of his own invention, entitled 'The Last Day in the Old Home,' which was exhibited at the International Exhibition of 1862, and was the subject of much comment at the time. Afterwards he began an important picture, 'Christians and Christians,' but died of heart disease on 13 Feb. 1869. An exhibition of his pictures and drawings was held in the following summer at the Cosmopolitan Club, Charles Street, Berkeley Square. Martineau married in 1865 Maria, daughter of Henry Wheeler of Bolingbroke House, Wandsworth, by whom he left one son and two daughters.

[Athenæum, February 1869; Ottley's Dict. of Recent and Living Painters; F. T. Palgrave's Essays on Art (1865); information kindly supplied by Edward H. Martineau, esq.] L. C.

MARTYN. [See also MARTEN, MARTIN, and MARTINE.]

MARTYN, BENJAMIN (1699–1763), miscellaneous writer, born in 1699, was eldest son of Richard Martyn of Wiltshire, and nephew of Edward Martyn, professor of rhetoric at Gresham College, and of Henry Martin the economist [q. v.] His father was at first in business as a linendraper, but was afterwards made a commissioner of the stamp duties by Lord Godolphin, and died at Buenos Ayres, whither he had gone as agent for the South Sea Company. A 'Relation' of his voyage thither and expedition to Potosi was published in 1716 (12mo). Benjamin was educated at the Charterhouse, and became examiner of the out-ports in the custom-house (NICHOLS, *Lit. Anecd.* viii. 719). He also acted as secretary to the Society for Establishing the Colony of Georgia, of which he published an account in 1733.

Martyn became an original member of the Society for the Encouragement of Learning, founded in May 1736 (*ib.* ii. 93). He was the first promoter of the design for erecting a monument to the memory of Shakespeare in Westminster Abbey, and the scheme was carried into effect by him, with the assistance of Dr. Richard Mead, Alexander Pope, and others, on the profits of a performance of Shakespeare's 'Julius Cæsar' at Drury Lane on 28 April 1738, for which he wrote a special prologue (printed in *A General Dictionary*, 1739, ix. 189). He died unmarried at Eltham, Kent, on 25 Oct. 1763 (Probate Act Book, P. C. C. 1763), and was buried on the 31st in Lewisham churchyard (LYSONS, *Environs*, iv. 523, 528). According to his epitaph he was 'a man of inflexible integrity, and one of the best bred men in England; which, with a happy genius for poetry, procured him the friendship of several noblemen.' He made frequent tours on the continent, and brought back many additions to his art collections in his lodgings in Old Bond Street (will P. C. C. 479, Cæsar).

About 1734 the fourth Earl of Shaftesbury engaged Martyn to compose a life of the first earl from the family papers; but

the book, when completed, did not satisfy the earl. It is evident that Martyn had no knowledge of history and no capacity for writing it. After his death the manuscript was revised in 1766 by Dr. G. Sharpe, master of the Temple, and again in 1771 by Dr. Andrew Kippis, and the work was privately printed in 4to about 1790. The book was deemed so unsatisfactory that nearly the whole impression was destroyed. One copy exists at Wimborne St. Giles, Dorset; another is in the British Museum; a third, having found its way into the hands of Mr. Bentley, the publisher, was edited in 1836 by George Wingrove Cooke [q. v.], but the editor's notes and additions increased the stock of errors about Shaftesbury (CHRISTIE, *Life of Lord Shaftesbury*, Pref. p. xvi).

Martyn wrote a tragedy called 'Timoleon,' in which he may have had some help from Pope, who admired the subject (*Works*, ed. Elwin, i. 197, 212). It was brought out at Drury Lane on 26 Jan. 1729–30, and acted fourteen times with success (GENEST, *Hist. of the Stage*, iii. 252). On the first night the author's friends were so very zealous in expressing their approbation that 'not a scene was drawn without a clap, the very candle-snuffers received their share of approbation, and a couch made its entrance with universal applause' (MILLER, *Harlequin Horace*). The play, though frequently obscene and wanting in incident, is in some parts well written, the 'strokes on the subject of liberty,' which elicited the loudest applause, being probably contributed by Pope. The ghost scene in the fourth act was made up from the chamber scene in 'Hamlet' and the banquet scene in 'Macbeth.' In dedicating the handsomely printed edition (8vo, 1730) to George II, Martyn states that in the third act he has 'endeavoured to copy from his majesty the virtues of a king who is a blessing to his people.' Another edition was published during the same year with some additions.

Martyn wrote also 'Reasons for establishing the Colony of Georgia, with regard to the Trade of Great Britain . . . With some Account of the Country, and the Design of the Trustees,' 4to, London, 1733 (two editions).

Martyn's letters to his friend Dr. Thomas Birch, extending from 1737 to 1760, are contained in Additional (Birch) MS. 4313, in the British Museum.

[Baker's Biog. Dram. 1812; Notes and Queries, 1st ser. xi. 98, 139, 253.] G. G.

MARTYN, ELIZABETH (1813–1846), Scottish vocalist. [See INVERARITY.]

MARTYN, FRANCIS (1782–1838), Roman catholic divine, born in Norfolk in February 1782, was sent to Sedgley Park school at the age of eight, and in 1796 was removed to St. Mary's College, Oscott. In 1805 he was ordained priest by Bishop Milner at Wolverhampton. It is stated that he was the first priest who went through his course of studies solely in England since the Reformation (*Oscotian*, new ser. iv. 17, 272). After being stationed for a short time at Brailes, Warwickshire, he was appointed to the mission of Louth, Lincolnshire. Subsequently he served the mission at Bloxwich, Staffordshire, and finally, in 1827, removed to Walsall, where he died on 18 July 1838. The Hon. and Rev. George Spencer preached the funeral sermon, which was printed (Birmingham, 1838, 8vo), with a memoir by the Rev. Robert Richmond.

A portrait of Martyn was engraved by Holl.

His chief works are: 1. 'Homilies on the Book of Tobias, being a detailed History and familiar Explication of the Virtues of that Holy Servant of God,' York, 1817, 8vo. 2. 'A Series of Lectures on the Sacrament and Sacrifice of the Holy Eucharist,' London [1827 ?]. He was a frequent contributor to the 'Orthodox Journal.'

[Memoir by Richmond; Laity's Directory for 1839, p. 89; London and Dublin Orthodox Journal, 1838, vii. 63, 80, 173; Watt's Bibl. Brit.; Evans's Cat. of Engraved Portraits, No. 18956.] T. C.

MARTYN, HENRY (1781–1812), missionary, was born at Truro on 18 Feb. 1781. His father, John Martyn, had originally been a working miner in the Gwennap mines, Cornwall, but became by his own energy head clerk in the office of a Truro merchant. Henry, a delicate, consumptive boy, was at times subject to sudden outbursts of passion. At midsummer 1788 he was sent to Truro grammar school, and in October 1797, after failing to obtain a scholarship at Corpus Christi College, Oxford, entered St. John's College, Cambridge, where in 1801 he graduated B.A. as senior wrangler and first Smith's prizeman, though he had at first evinced a distaste for mathematics. On 5 April 1802 he was elected fellow of his college, and during the same year won as a middle bachelor the members' prize for a Latin essay. He at first intended to become a barrister, but Charles Simeon's remarks on the good done in India by the missionary, William Carey [q. v.], and the perusal of the life of David Brainerd [q. v.], led him to qualify himself for similar work. On 22 Oct.

1803 he was ordained deacon at Ely, and served as Simeon's curate at Holy Trinity, Cambridge, taking charge of the neighbouring parish of Lolworth. In 1804 he proceeded M.A. He was on the point of volunteering for the Church Missionary Society, when a financial disaster in Cornwall deprived him and his unmarried sister of their patrimony, and rendered it necessary that he should earn sufficient to maintain them both. He accordingly obtained a chaplaincy on the Bengal establishment of the East India Company in January 1805, being created B.D. at Cambridge during the same year. While waiting for a ship he acted as assistant curate to the Rev. Richard Cecil [q. v.] from February to July. He arrived at Calcutta in April 1806. After labouring for some months, chiefly at Aldeen, near Serampore, he proceeded in October to Dinapore, where he worked for a time among the Europeans, and was soon able to conduct service among the natives in their own vernacular. He also established native schools. His leisure was devoted to the acquisition of new languages and the translating of the New Testament into Hindustani. At the end of April 1809 he was transferred to Cawnpore, where he made his first attempt to preach to the natives, and had to endure frequent interruptions and even threats of personal violence. Before he left the city he had the gratification of seeing his work crowned by the opening of a church (30 Sept. 1810). He here completed his Hindustani version of the New Testament, and translated it twice into Persian. He translated the psalms into Persian, the gospels into Judæo-Persic, and the prayer-book into Hindustani. When advised to recruit his health by taking a sea voyage, he obtained leave to visit Persia in order to correct his Persian New Testament, and to journey thence to Arabia, where he intended to prepare an Arabic translation. In January 1811 he left Bombay for Bushire, with letters from Sir John Malcolm to influential people there, at Shiraz and Ispahan. After an exhausting journey from the coast he reached Shiraz, and, as the first English clergyman who had visited that place, was soon engaged in discussions with Mohammedan disputants of all classes. On 5 July 1812 he arrived at Tabriz, and made an unsuccessful attempt to present the shah with his translation of the New Testament. There he was seized with a fever, through which he was carefully nursed by Sir Gore Ouseley [q. v.], the English ambassador. Ouseley afterwards found an opportunity of laying the manuscript New Testament before the shah, and took it to St. Petersburg, where it was printed, under his superintendence, and put in circulation. After a temporary recovery Martyn decided on going by way of Constantinople to England, where he hoped to induce a lady, Miss Lydia Grenfell, to whom he had long been attached, to accompany him back to India. He left Tabriz on 12 Sept. 1812 and was hurried from place to place by a brutal Tartar guide; though the plague was raging at Tokat, a fresh attack of fever compelled him to halt there. His illness took a fatal turn, and he died at Tokat on 16 Oct. 1812, with none but strangers to attend him. He was buried in the Armenian cemetery, and was given the funeral honours usually reserved for Armenian archbishops. His career of self-devotion created a profound impression, as Macaulay's epitaph, written in 1818, eloquently testifies (*Works*, edit. 1866, viii. 543). Under the name of Francis Gwynne he is made the hero of a religious novel entitled 'Her Title of Honour,' 1871, by Holme Lee (Miss Harriet Parr). Sir James Stephen extols Martyn as 'the one heroic name which adorns the annals of the Church of England from the days of Elizabeth to our own.' While her other apostolic men either quitted or were cast out of her communion, 'Henry Martyn, the learned and the holy, translating the Scriptures in his solitary bungalow at Dinapore, or preaching to a congregation of five hundred beggars, or refuting the Mahommedan doctors at Shiraz, is the bright exception' ('Essays' in *Ecclesiast. Biog.* p. 552).

Martyn's 'Journals and Letters' appeared in two volumes in 1837 under the editorship of the Rev. (afterwards Bishop) Samuel Wilberforce. His other works, besides two volumes of sermons, are: 1. 'The New Testament translated into the Hindoostanee Language from the original Greek. By the Rev. H. Martyn. And afterwards carefully revised with the assistance of Mirza Fitrit and other learned Natives. For the British and Foreign Bible Society. Serampore, printed at the Missionary Press,' 1814, 8vo; another edition, London, printed by Richard Watts for the British and Foreign Bible Society, 1819, 8vo; another edition, printed in the Nagree character, for the British and Foreign Bible Society, Calcutta, 1817, 4to; another edition, altered from Martyn's Oordoo translation into the Hindee language by the Rev. William Bowley, Calcutta, 1826, 8vo. 2. 'A Compendium of the Book of Common Prayer, translated into the Hindoostanee Language' (by the Rev. H. Martyn), Calcutta, 1814, 8vo; another edit. in which the Rev. D. Corrie had a share, was published at London, 1818, 8vo. 3. 'Novum Testamentum e Græca in Persicam Linguam a viro reverendo H. Martyno trans-

latum in urbe Schiraz, nunc vero cura et sumptibus Societatis Biblicæ Ruthenicæ typis datum,' St. Petersburg, 1815, 4to. 4. 'The New Testament translated into Persian . . . by H. Martyn . . . with the Assistance of Meerza Sueyid Ulee,' Calcutta, 1816, 8vo; 3rd edit. London, 1827, 8vo; another edit. Calcutta, 1841, 8vo; 5th edit. Edinburgh, 1846, 4to; 6th edit. London, 1876, 8vo; 7th edit. 1878, 12mo. 5. 'Controversial Tracts on Christianity and Mohammedanism, by the late Rev. H. Martyn . . . and some of the most eminent Writers of Persia, translated and explained. To which is appended an additional Tract . . . by the Rev. Samuel Lee,' Cambridge, 1824, 8vo, with portrait of Martyn. 6. 'The Gospels and Acts in English and Hindusthani. St. Matthew. Translated by H. Martyn,' Calcutta, 1837, 8vo. 7. 'The Gospels translated into the Judæo-Persic Language,' London, 1847, 8vo (the Persian translation in the Hebrew character). 8. 'The Book of Psalms translated into Persian' (two editions, with title-pages in Persian, but without place or date or printer's name), 4to.

A manuscript Hindustani translation of the Book of Genesis, in the library of the British and Foreign Bible Society, has been ascribed to Martyn, but it is doubtful whether it is in his writing (*Sixty-sixth Rep. Brit. and For. Bible Soc.*, 1870, pp. 187–8). His portrait has been engraved after Hickey by Say, and also by Worthington and Woodman.

[Sargent's Memoir, 1819 (many subsequent editions); Journals and Letters, ed. Wilberforce; Boase and Courtney's Bibl. Cornub.; Boase's Collectanea Cornub.; Notes and Queries, 7th ser. vii. 245; Kaye's Christianity in India, 1859, pp. 181–214; Yonge's Pioneers and Founders, 1871, pp. 71–95; Church Quarterly for October 1881; Bell's Henry Martyn, in series called Men worth Remembering, 1880; Higginbotham's Men whom India has known, pp. 288–90; Dr. George Smith's Henry Martyn; Diary of Miss Lydia Grenfell, ed. H. M. Jeffery, 1890.]

MARTYN, JOHN (1699–1768), botanist, born 12 Sept. 1699 in Queen Street, London, was son of Thomas Martyn, a Hamburg merchant, who died in 1743. His mother, whose maiden name was Katharine Weedon, died in 1700. Martyn was sent to a neighbouring private school, and when he was sixteen was placed in his father's counting-house. Of studious tastes, he for some years only allowed himself four hours' sleep in the twenty-four. He seems to have been attracted to the study of botany at an early age. In 1716 he printed, but did not publish, 'The Compleat Herbal,' translated from that of Tournefort, 'with large additions from Ray, Gerard, &c.,' 2 vols. 4to. In 1718 he made the acquaintance of John Wilmer, an apothecary, who was afterwards demonstrator at the Chelsea Garden, and was by him introduced to William Sherard [q. v.] and to Dr. Patrick Blair, with whom he corresponded for many years. In 1720 he translated Tournefort's 'History of Plants growing about Paris;' but, awaiting a new edition by Vaillant, did not print his work until 1732, so that his first published work (excepting, perhaps, the fragment of the 'Compleat Herbal') was an English translation of 'An Ode formerly dedicated to Camerarius,' from the epistle 'De Sexu Plantarum,' printed in Blair's 'Botanick Essays' (1720) as 'by J. Martyn, *Φιλοβοτανικος*.'

He joined Wilmer and the apothecaries in their 'herborizings' and made many excursions on foot in the home counties, collecting plants, and afterwards insects, until his *hortus siccus* contained 1,400 specimens. The study of Cæsalpinus directed his attention to fruits, seeds, and germination, so that he not only grew many seedlings but actually discussed with Blair the framing of a natural system of classification based upon the cotyledons.

About 1721 he made the acquaintance of Dillenius, and, with him, Dr. Charles Deering, Dr. Thomas Dale, Philip Miller, and others, established a botanical society, which for some six years met every Saturday evening at the Rainbow Coffee-house, Watling Street, Dillenius being president and Martyn secretary. To this society he read a course of lectures on botanical terminology, which he afterwards published as the first lecture of a course.

Martyn saw his friend Blair's 'Pharmaco-Botanologia' (1723–8) through the press, and was by him introduced to Sloane in 1724, in which year he was elected fellow of the Royal Society, an honour which he had previously declined through modesty. In 1725 he contributed an explanation of the technical terms of botany to Nathan Bailey's 'Dictionary,' and seems to have delivered his first public course of lectures on botany in London, which he repeated in the following year. Having, in conjunction with Blair, begun a collection of birds, apparently for anatomical purposes, he visited Wales by way of Bristol, returning by Hereford, Worcester, and Oxford, and twice made collections in Sheppey.

On the recommendation of Sloane and Sherard he was invited to lecture at Cambridge, and did so in 1727, printing for his pupils' use a 'Methodus Plantarum circa Cantabrigiam nascentium,' which is Ray's

'Catalogus,' arranged, not alphabetically, but in accordance with Ray's own system, which Martyn employed through life. He continued to live in London, practising from 1727 to 1730 in Great St. Helen's, Bishopsgate, apparently as an apothecary, and lecturing both on botany and on materia medica. In 1728 he issued the first decade of his most magnificent work, 'Historia plantarum rariorum,' an imperial folio, with mezzotint plates by Kirkall, printed in colours, after Van Huysum; but, though by 1737 four more decades had been issued, the work had then to be discontinued for want of support.

In conjunction with Dr. Alexander Russel [q. v.] Martyn in 1730 started the well-known Thursday miscellany called 'The Grub Street Journal,' using himself the signature 'Bavius,' while Russel wrote as 'Mævius.' It survived until 1737, when two volumes of selections were published as 'Memoirs of the Society of Grub Street' (see Elwin, *Pope*, viii. 268).

Meanwhile, at Sloane's advice, he in 1730 entered Emmanuel College, Cambridge, and kept five terms, but his practice and his marriage prevented his graduating, and the title M.D. was appended to some of his papers in the 'Philosophical Transactions' merely by mistake. On the death of Bradley, in 1732, Martyn was elected professor of botany at Cambridge, in spite of attempts, probably based on his friendship with the Jacobite Blair, to discredit him as a nonjuror. His lectures, however, met with little encouragement; he felt the want of a botanical garden; and from 1735 he ceased to lecture.

In 1732 he entered into an agreement with the booksellers for an abridgment of the 'Philosophical Transactions,' and he accordingly published five volumes between 1734 and 1756, comprising the 'Transactions' from 1719 to 1750. On the death of Dr. Rutty, however, he was unsuccessful in his candidature for the secretaryship of the Royal Society, the successful competitor, Dr. Cromwell Mortimer, being a relative of Sloane.

About 1737 Martyn received from Linnæus a copy of his 'Flora Lapponica,' published in that year, and thus began a correspondence between them. Reference is made to this work by Martyn in the first volume of the last great literary undertaking of his life—an edition, with translation and natural history notes, of the works of Virgil. Of this he published the 'Georgicks' in 1741, the astronomical matters being revised by his friend Edmund Halley [q. v.], and the 'Bucolicks' in 1749; but only left some dissertations and notes on the 'Æneid,' which were issued posthumously.

Since 1730 Martyn lived when in London in Church Street, Chelsea, where he continued to practise medicine. In 1752 he retired from practice to Hill House, a farm on Streatham Common, and in 1762 he resigned his professorship. On his son Thomas (1735–1825) [q. v.] being elected in his place he presented to the university some two hundred botanical works, his *hortus siccus* of 2,600 foreign specimens, his drawings of fungi, and his collections of seeds and materia medica. He suffered from gout in the head and stomach, and was thus unable to enjoy his farm. He accordingly returned to Chelsea about 1767, and there he died 29 Jan. 1768. He was buried on the north side of Chelsea churchyard. Martyn married in 1732 Eulalia, daughter of John King, D.D., rector of Chelsea and prebendary of York, by whom he had three sons and five daughters, four of the latter dying young. His first wife died in 1749 of cancer in the breast caused by a blow received in the street. He married secondly, in 1750, Mary Anne, daughter of Claude Fonnereau, merchant, of London, by whom he had one son, Claudius, who became rector of Ludgershall, Buckinghamshire, and died in 1828.

Among Martyn's chief botanical correspondents were Blair, Philip Miller, Dr. Richardson (of North Bierley, Yorkshire), Sloane, Houstoun, Blackstone, Collinson, Boerhaave, Bernard de Jussieu, and Linnæus. Some of his letters, given by his son to Sir Joseph Banks, are preserved in the botanical department of the British Museum.

Martyn introduced valerian, peppermint-water, and black currants into pharmacy, and, in addition to his published writings, made careful studies of history and modern languages, and collected material for an English dictionary, so that Pulteney may well style him 'indefatigable' (*Sketches of the Progress of Botany*, ii. 215). His friend Dr. Houstoun dedicated to him the bignoniaceous genus *Martynia*.

Of thirteen papers contributed by him to the 'Philosophical Transactions,' one describes a journey to the Peak, another a well-boring yielding purgative water at Dulwich, and several refer to observations of the aurora and of an earthquake experienced at Chelsea in 1749–50.

Besides the works mentioned above, Martyn wrote: 1. 'Tabulæ synopticæ Plantarum officinalium ad Methodum Raianam dispositæ,' London, 1726, fol. 2. 'Treatise on the Powers of Medicines,' by Boerhaave, translated, London, 1740, 8vo. 3. Transla-

tion of Dr. Walter Harris's Latin 'Treatise of the Acute Diseases of Infants,' 1742, 8vo. 4. 'Nineteen Dissertations and some Critical Remarks upon the Æneids of Virgil,' London, 12mo, 1770.

[Some Account of the late John Martyn, by Thomas Martyn, London, 1770, reprinted in Memoirs of John Martyn and of Thomas Martyn, by G. C. Gorham, London, 1830, and abridged in Faulkner's History of Chelsea; Beaver's Memorials of Old Chelsea, p. 111; Rees's Cyclopædia.] G. S. B.

MARTYN or MARTIN, RICHARD (*d.* 1483), bishop of St. Davids, was LL.D. of Cambridge University, where he was probably educated. In April 1469 he was archdeacon of London, and before 1471 became a member of the king's council. In that year he was collated to the prebend of Ealdland in St. Paul's Cathedral (28 July), acted as one of the commissioners to treat for a perpetual peace with Scotland (Rymer, *Fœdera*, v. iii. 6), and was appointed chancellor of the marches for life (*Cal. Rotul. Pat.* 316 *b*). In 1472 he was commissioned to treat with the Burgundian ambassadors concerning the surrender of Henry of Richmond (Rymer, v. iii. 14; cf. Henry VII), and became a master in chancery, an office which he retained until 1477 (Foss, *Judges*, iv. 388). On 28 Nov. he was collated to the prebend of Pratum Minus in Hereford Cathedral. It is scarcely probable, though just possible, that he is identical with the Richard Martin, the Franciscan and professor of divinity, who was made bishop of Waterford and Lismore by a papal bull, dated 9 March 1472 (cf. Wadding, *Annales Minorum*, xiv. 46; Gams, *Series Episcoporum*; Cotton, *Fasti*, i. 121; Ware, i. 536; Lascelles, *Liber Munerum*, v. 63). On 10 March 1473–4 Martyn was collated to the prebend of Putston Minor in Hereford Cathedral, and in 1475 a successor was appointed to the see of Waterford and Lismore (*ib.*) In 1476 Martyn was archdeacon of Hereford, king's chaplain, and apparently prebendary of Hoxton, London. On 17 June a royal warrant was addressed to him to provide for the carriage to Fotheringay of the shrine of the king's father, Richard, duke of York, and to impress workmen and materials. In 1477 he was appointed chancellor of Ireland for life (*Cal. Rotul. Pat.* p. 323; Lascelles, iii. 52), but appears never to have performed the duties of that office (cf. O'Flanagan, *Chancellors of Ireland*, i. 128–135), and was succeeded by William Sherwood, bishop of Meath, in 1480 or 1482 (*Cal. Rot. Pat.* p. 326 *b*; O'Flanagan, Lascelles, and Ware, *Antiquities*). Martyn was also appointed in 1477 ambassador along with Thomas Langton [q. v.] to Castile to treat concerning the proposed marriage between Prince Edward and Isabella, eldest daughter of Ferdinand and Isabella (Rymer, v. iii. 75; Leland, *Itinerary*, iv. i. 86), and on 26 Feb. 1477–8 he was collated to the prebend of Huntingdon in Hereford Cathedral. He was one of the triers of petitions in the parliament which met on 16 Jan. 1478 (*Rot. Parl.* vi. 167; Stubbs, iii. 215).

In 1480 Martyn was collated to the prebend of Moreton Magna in Hereford Cathedral, and in February 1481–2, through the favour of Edward IV, and as a reward for his political services, he was granted custody of the temporalities of the see of St. Davids. He received papal provision on 26 April, made profession of obedience on the 8th, and was consecrated on 28 July. On 9 April 1483 Edward IV died, and Martyn, who had been chancellor to Edward V when Prince of Wales, was one of the young king's council, but he died before 11 May in the same year, and was succeeded by Thomas Langton. He was buried under a large marble slab in St. Paul's Cathedral, where he had endowed the choristers with an exhibition (Dugdale, *St. Paul's*, pp. 15, 246, 255). He procured for the town of Presteign in Radnorshire the grant of a market and other privileges.

The identity of name has caused Martyn's confusion with another Richard Martin who was rector of Ickham, vicar of Lydd, both in Kent, guardian of the Greyfriars at Canterbury, suffragan of the archbishop, and fellow of Eton College; he died in 1502, leaving by his will, dated 9 Nov. 1498, and proved on 9 March 1502–3, his library to the convent of Greyfriars at Canterbury (cf. Cooper, *Athenæ Cantabr.* ii. 521); having no see, he styled himself, as was usual in such cases, simply 'Episcopus ecclesiæ Catholicæ' (cf. Strype, *Cranmer*, i. 52). A third Richard Martyn was vicar of Hendon from 29 June 1478 till his death in 1480, and was doubtless the Richard Martyn who became archdeacon of Berkshire on 30 Dec. 1478.

[Cal. Rotul. Patent. pp. 316 *b*, 321, 323, 326 *b*; Cal. Rotul. Parl. vi. 167; Rymer's Fœdera, v. iii. 6, 14, 75; Grants of Edward V (Camden Soc.), pp. viii, 3; Leland's Itinerary, iv. i. 86, Collectanea, i. 324; Dugdale's St. Paul's, pp. 15, 246, 255; Godwin, ed. Richardson, p. 584; Wharton's Anglia Sacra, i. 64, 790; Strype's Cranmer, i. 52; Newcourt's Repertorium, i. 61, 146, 163; Willis's Cathedrals, ii. 584, St. Davids. p. 114; Lascelles's Liber Munerum, v. 63; Le Neve, ed. Hardy; Wadding's Annales Minorum, vi. 167; Ware's Ireland; Cotton's Fasti, i. 121; O'Flanagan's Chancellors of Ireland, i. 128–35; Cooper's Athenæ Cantabr. i. 521; Alumni Eto-

nenses; Turner's England in the Middle Ages, iii. 351 note; Ramsay's Lancaster and York, ii. 476; Hasted's Kent, iii. 517; Gams's Series Episcoporum; Jones and Freeman's St. Davids, p. 308; Foss's Judges of England, iv. 388; Haydn's Book of Dignities.] A. F. P.

MARTYN or MARTIN, THOMAS, D.C.L. (*d.* 1597?), civilian and controversialist, a younger son of John Martyn, gentleman, was born at Cerne, Dorset, and educated first at Winchester School and then at New College, Oxford. He became a fellow of that college 7 March 1537–8, and after two years of probation was in 1539 admitted perpetual fellow. He is said to have acted as Lord of Misrule during some Christmas festivities at the college. Subsequently he travelled with pupils in France, and took the degree of doctor of civil law at Bourges. In 1553 he resigned his fellowship at New College. He was admitted a member of the College of Advocates at Doctors' Commons 15 Jan. 1554–5 (Coote, *English Civilians*, p. 39). About that period he was official of the archdeaconry of Berks, chancellor to Gardiner, bishop of Winchester, with whom he was a great favourite, and a master in chancery. His treatise against the marriage of priests and monks, finished in 1553 with the assistance, it is said, of Nicholas Udall, was so highly esteemed by Queen Mary, to whom it was dedicated, that she granted him a commission to make Frenchmen and Dutchmen free denizens, and this he executed with such success in the spring of 1554 that he 'made himself a gentleman' (*Kennett MS.* 48, f. 43). He was incorporated D.C.L. at Oxford 29 July 1555, when he was sent thither as one of the queen's commissioners.

Martyn took a conspicuous part in the proceedings against Bishop Hooper, Dr. Rowland Taylor, John Taylor, *alias* Cardmaker, John Careless, Archbishop Cranmer, and other protestants; but it appears that he interfered to procure the discharge of Robert Horneby, the groom of the chamber to Princess Elizabeth, who had been committed to the Marshalsea for refusing to hear mass. In May and June 1555 he was at Calais, apparently in attendance upon Bishop Gardiner, the lord chancellor (cf. his letters in Tytler, *Edward VI and Mary*, ii. 477 sq.) In July 1556 he was one of the masters of requests, and he was employed with Sir Roger Cholmeley to examine Silvester Taverner on a charge of embezzling the queen's plate. They were empowered to put him to such tortures as by their discretion should be thought convenient. In September 1556 it was intended that he should succeed Dr. Wotton as ambassador at the French court; but the design does not seem to have taken effect. In the following month he was despatched by the privy council to King Philip at Ghent, touching the contemplated marriage of the Duke of Savoy to the Princess Elizabeth, and also with respect to the trade between England and the States of the Low Countries. The king sent him to the States to treat with them on the latter subject. In June 1557 he was one of the council of the north, and in the following month a commissioner with the Earl of Westmorland, Bishop Tunstal, and Robert Hyndmer, LL.D., for the settlement of certain differences between England and Scotland, which had been occasioned by the inroads of the Grahams and others. On 13 May 1558 he and others were authorised to bring to the torture, if they should so think good, one French, a prisoner in the Tower.

By his zeal in the catholic cause he rendered himself highly obnoxious to the protestant party, and few notices of him occur in the reign of Queen Elizabeth. In 1587 he was incorporated doctor of the civil law at Cambridge (Cooper, *Athenæ Cantabr.* ii. 77). Commissions to him and other civilians to hear admiralty cases were issued in 1591 and 1592, and it is therefore probable that he had conformed, at least outwardly, to the new form of religion. He probably survived till 1597.

Bale, with characteristic coarseness, describes Martyn as 'callida vulpes,' 'impudens bestia,' and charges him with abominable vices (*De Scriptoribus*, i. 737; cf. Bale, *Declaration of Edmonde Bonner's Articles*, 1561, ff. 42 *b*–46 *b*).

His works are: 1. 'A Traictise declaryng and plainly prouyng that the pretensed marriage of Priestes, and professed persones, is no mariage, but altogether unlawful, and in all ages, and al countreies of Christendome, bothe forbidden, and also punyshed. Herewith is comprised in the later chapitres a full confutation of Doctour Poynettes boke entitled a defense for the marriage of Priestes,' London, May 1554, 4to, dedicated to Queen Mary. Poynet, whose book had appeared in 1549, published, apparently at Strasburg, a rejoinder to Martyn entitled 'An Apologie' in 1556, 8vo. 'A Defence of priestes mariages,' another answer to Martyn's treatise, London [1562?], 4to, with a preface and additions by Archbishop Parker, has been assigned to both Poynet and Sir Richard Morysin (cf. *Brit. Mus. Cat.*) 2. 'Orations to Archbishop Cranmer, and Disputation and Conferences with him on matters of Religion,' 1555 and 1556. Printed in Foxe's 'Acts and Monuments.' 3. 'Certayne especiall notes for Fishe, Conyes, Pigeons, Artochokes, Strawberries, Muske, Millons, Pom-

pons, Roses, Cheryes, and other fruite trees,' 1578, manuscript in the Lansdowne collection in the British Museum, No. 101, ff. 43–9. 4. 'Historica Descriptio complectens vitam ac res gestas beatissimi viri Gulielmi Wicami quondam Vintoniensis Episcopi et Angliæ Cancellarii et fundatoris duorum collegiorum Oxoniæ et Vintoniæ,' London, 1597, 4to, and in a very limited edition, privately printed by Dr. Nicholas, warden of New College, Oxford, 1690, 4to. Martyn took the substance of his work from the 'Life of Wycliffe' written by Thomas Chandler.

[Ames's Typogr. Antiq (Herbert), pp. 726, 830, 1587, 1588, 1734; Dodd's Church Hist. ii. 167; Foster's Alumni Oxon., early series, iii. 980; Foxe's Acts and Monuments (Cattley); Hackman's Cat. of Tanner MSS. pp. 387, 1020; Harl. MS. 374, f. 23; Jardine on Torture, pp. 20, 75, 76; Nichols's Narratives of the Reformation (Camd. Soc.), pp. 180, 187; Parker Society's Publications (general index); Pits, De Angliæ Scriptoribus, p. 763; Calendars of State Papers; Strype's Works (general index); Tanner's Bibl. Brit. p. 515; Wood's Athenæ Oxon. (Bliss), i. 500, Fasti, i. 148.] T. C.

MARTYN, THOMAS (*fl.* 1760–1816), natural history draughtsman and pamphleteer, was a native of Coventry (Nichols, *Lit. Anecdotes*, viii. 432). In 1784 he was living at 26 King Street, Covent Garden, London, but by 1786 he had moved to 10 Great Marlborough Street, where, 'at a very great expence,' he 'established an Academy of youths . . . possessing a natural genius for drawing and painting, to be cultivated and exerted under his immediate and sole direction,' in delineating objects of natural history. He had in 1789 ten apprentices, and for his 'Universal Conchologist' (1784), the first work issued with their assistance, he was awarded gold medals by Pope Pius VI, the Emperor Joseph II, Ferdinand IV of Naples, and Charles IV of Spain. From the title-page of his 'Dive into Buonaparte's Councils' he seems in 1804 to have been living at 52 Great Russell Street, Bloomsbury, and the preface to the same pamphlet states that the Duke of York, to whom it is dedicated, had 'recommended the author's son for a commission in the royal army of reserve.'

Martyn's publications, most of which are now rare, include: 1. 'Hints of important Uses to be derived from Aerostatic Globes. With a Print of an Aerostatic Globe . . . originally designed in 1783,' 1784, 4to, the coloured frontispiece representing a nearly globular balloon, with a parachute and a boat-like car, with sails and a sail-rudder, while the author's object is stated to be 'to expedite the communication of important events, to increase the means of safety both to fleets and armies, to furnish facts to meteorology, and to facilitate the discoveries of astronomy.' 2. 'The Universal Conchologist, exhibiting the figure of every known Shell, accurately drawn and painted after Nature, with a new systematic arrangement,' bearing as a second title 'Figures of non-descript Shells collected in the different Voyages to the South Seas since the year 1764,' 1784, 4 vols. fol., in French and English, with descriptions of the chief British collections and forty coloured plates. 3. 'The Soldiers and Sailors' Friend,' 1786, 8vo, a pamphlet suggesting a national assessment for the maintenance of superannuated and disabled soldiers and sailors. 4. 'A short Account of the Nature, Principle, and Progress of a Private Establishment . . .,' 1789, 4to, in French and English, giving an account of Martyn's academy of painting and complimentary letters as to the 'Universal Conchologist,' with a plate of the medals awarded to him for it. 5. 'The English Entomologist, exhibiting all the Coleopterous Insects found in England, including upwards of five hundred different Species, the Figures of which have never before been given to the Public . . . Drawn and Painted after Nature, arranged and named according to the Linnean System, . . . at his Academy for Illustrating and Painting Natural History,' 1792, 4to, containing forty-two plates. 6. 'Aranei, or a Natural History of Spiders . . .,' 1793, 4to, with a coloured frontispiece and seventeen plates, the preface stating that the editor purchased Albin's original drawings at the sale of the Duchess Dowager of Portland's Museum. 7. 'Figures of Plants,' 1795, 4to; forty-three plates of exotics without names or other imprints. 8. 'Psyche: Figures of non-descript Lepidopterous Insects . . .,' 1797, 4to, with thirty-two plates, containing ninety-six figures with scientific descriptions supplied in manuscript. Ten copies only of this book were published: two are in the British Museum. 9. 'A Dive into Buonaparte's Councils on his projected Invasion of old England,' 1804, 8vo. 10. 'Great Britain's Jubilee Monitor and Briton's Mirror . . . of their most sacred Majesties George III and Charlotte his Queen,' 1810, 8vo. Martyn edited 'Natural System of Colours . . ., by the late Moses Harris' [q. v.], 1811, 4to, with a dedication to Benjamin West, 'the British Raphael.'

[Martyn's works above named; Biog. Dict. of Living Authors, 1816.] G. S. B.

MARTYN, THOMAS (1735 – 1825), botanist, born at Church Lane, Chelsea, 23 Sept. 1735, was a son of John Martyn [q. v.] by his first wife. In his seventeenth

year he entered Emmanuel College, Cambridge, as a pensioner. Among his early recollections were visits to Sir Hans Sloane, then in extreme old age, bearing copies of his father's publications. At Cambridge Martyn studied classics under Hurd. He became Whichcote scholar in 1753, foundation scholar and Thorpe exhibitioner in 1755, and graduated as fifth senior optime in 1756, having no taste for mathematics. A student of botany from his childhood, he became familiar with the 'Systema Naturæ,' the 'Genera Plantarum,' and the 'Critica Botanica' of Linnæus on their first appearance; but, though he had been brought up by his father as a follower of Ray, the 'Philosophia Botanica' (1751) and 'Species Plantarum' (1753) converted him to those Linnæan views of which he became one of the earliest English exponents.

Martyn was elected fellow of Sidney Sussex College, and was ordained deacon in 1758, when he proceeded M.A., and priest in the following year. From 1760 to 1774 he acted as tutor of his college. On his father's resignation in 1762 he was elected university professor of botany, a post which he retained for sixty-three years, though he only lectured until 1796, botany not proving a very popular subject. Dr. Richard Walker, vice-master of Trinity College, having given the site of the monastery of Austin Friars for a botanical garden, Martyn became in the same year the first reader in botany under this endowment. In 1763 he gave his first course of lectures, basing them on the Linnæan system, to which Stillingfleet, Lee, Hill, and Hudson had already directed public attention, and which Hope was simultaneously introducing into the university of Edinburgh. In the same year he published his first work, 'Plantæ Cantabrigienses,' and spent the long vacation in Holland, Flanders, and Paris. In 1766 he graduated as B.D., and in 1770, on Charles Miller's departure for the East Indies, he began some years' gratuitous service as curator of the university garden, the funds being then at a low ebb.

In 1773, in conjunction with his fellow-tutor, John Lettice [q. v.], Martyn began the publication of 'The Antiquities of Herculaneum,' the Italian original of which they had bought for 50*l.* The Neapolitan court, however, sent a formal protest against the issue of this version of a work 'designed exclusively for presentation,' and only one part, containing fifty plates, was ever published. On Martyn's marriage at the close of this year he vacated his fellowship, and was presented by the bishop to the sequestration of Foxton, and went to live at Triplow, near Cambridge, where he took pupils till 1776. At the beginning of 1774 his pupil John Borlase Warren presented him to the rectory of Ludgershall, Buckinghamshire, and in 1776 to the vicarage of Little Marlow, which became his headquarters until 1784.

In 1778 he accompanied his pupil and ward, Edward Hartopp, of Little Dalby Hall, Leicestershire, for a two years' tour on the continent, taking with him his wife and infant son. After settling for some time at Vandœuvres, near Geneva, they went as far south as Naples, and returned to England by Venice, Tyrol, Cologne, and Brussels. Martyn kept a journal, part of which he afterwards published, and made a large collection of minerals to illustrate lectures on general natural history, with which he now found it expedient to supplement those on botany.

In 1784 he came to London for his son's education, and, having purchased the Charlotte Street Chapel, Pimlico, from Dr. Dodd, resigned the rectory of Ludgershall, in which he was succeeded by his half-brother, Claudius. At this time he produced his most popular work, his translation and continuation of Rousseau's 'Letters on the Elements of Botany,' which went through eight editions, and began his most considerable undertaking, his edition of Philip Miller's 'Gardener's Dictionary.' This was in fact an entirely new work on the Linnæan system, which he undertook in 1785 for Messrs. White & Rivington for a thousand guineas, expecting to complete it in eleven years. It was not, however, published as a whole until 1807.

In 1791, at the request of Sir J. B. Warren, he became secretary to the Society for the Improvement of Naval Architecture, which lasted until 1796, and in 1793, after thirty years' work, his professorship at Cambridge was made a royal one, and he was given a pension of 100*l.* per annum.

In 1798 he removed to Pertenhall rectory, Bedfordshire, the home of his cousin, the Rev. John King, who in 1800 resigned the living to the professor's son and only child, John King Martyn, fellow and mathematical lecturer of Sidney Sussex College, and the latter in 1804 resigned it to his father. Here Martyn passed the remainder of his life, his last literary work being to assist Archdeacon Coxe in his edition of Stillingfleet's 'Tracts,' 1811, and to contribute a list of plants to Manning and Bray's 'History of Surrey,' 1814. He continued to preach until eighty-two years of age, when his biographer, George Cornelius Gorham [q. v.], became his curate. He died at Pertenhall 3 June

1825, and was buried in the chancel of his church, where a marble slab was placed to his memory.

He married, 9 Dec. 1773, Martha Elliston, sister of Dr. William Elliston, master of Sidney Sussex College, who survived him, dying 27 Aug. 1829.

From 1760 to 1796 Martyn corresponded with Dr. Richard Pulteney [q. v.], though they did not meet until 1785 (cf. PULTENEY, *Progress of Botany*, ii. 352). Many of their letters are printed in Gorham's 'Life;' and other correspondence of Martyn's, given by him to Banks, is preserved in the botanical department of the British Museum. Martyn was elected F.R.S in 1786, and F.L.S. in 1788, and afterwards acted as vice-president of the latter society.

There is a folio engraving by Vendramini, after an oil-painting of him by Russel, in Thornton's 'Botany,' 1799; an octavo engraving of the same portrait by Holl; and an octavo engraving by J. Farn of a portrait by S. Drummond, dated 1796.

Martyn's chief works were: 1. 'Plantæ Cantabrigienses,' London, 1763, 8vo, the materials for a second edition of which he ultimately gave to Richard Relhan [q. v.] 2. 'The English Connoisseur; containing an Account of whatever is curious in Painting, Sculpture, &c., in the Palaces and Seats of the Nobility and principal Gentry of England,' London, 1766, 2 vols. 8vo, anonymous. 3. 'A Chronological Series of Engravers,' Cambridge, 1770, 12mo, also anonymous. 4. 'Catalogus Horti Botanici Cantabrigiensis,' 1771, 8vo, with a portrait of Dr. Walker, the founder, and an outline of Martyn's lectures, to which he added 'Mantissa plantarum. . . .,' 1772, 8vo. 5. 'The Antiquities of Herculaneum,' London, 1773, 4to, in conjunction with John Lettice, as already mentioned. 6. 'Elements of Natural History,' Cambridge, 1775, 8vo, being only the first part, dealing with mammals. 7. 'Letters on the Elements of Botany . . . by . . . J. J. Rousseau, translated . . . with . . . twenty-four Additional Letters,' London, 1785, 8vo. 8. 'The Gentleman's Guide in his Tour through Italy,' London, 1787, 12mo, anonymous, but enlarged and reissued with the author's name, London, 1791, 8vo. 9. 'Sketch of a Tour through Switzerland,' London, 1787, 12mo, also anonymous. 10. 'Thirty-eight Plates . . . to illustrate Linnæus's System . . .,' London, 1788, 8vo, the plates drawn and engraved by F. P. Nodder. 11. 'The Language of Botany . . . a Dictionary of Terms,' London, 1793, 12mo, 2nd edit. 1796, 3rd edit. in 8vo, 1807. 12. 'Flora Rustica,' London, 1792–1794, 4 vols. 8vo, issued in numbers, with engravings by Nodder, but discontinued after 144 plants had been figured. 13. 'The Gardener's and Botanist's Dictionary,' by Philip Miller [q. v.], London, 1807, 4 vols. fol.

Martyn also wrote papers in the 'Linnean Transactions,' one on Pozzolana earth, in 'Tracts . . . by a Society of Gentlemen of the University of Cambridge,' 1784; three on weeds, in the 'Museum Rusticum,' vols. v. and vi., 1765–6, some issued anonymously, under the initials P. B. C. (Professor Botanices Cantabrigiensis), as were some other articles, chiefly reviews.

[Memoirs of John Martyn, F.R.S., and of Thomas Martyn . . . by George Cornelius Gorham, B.D., London, 1830, 8vo; Nichols's Literary Anecdotes, iii. 156, and Literary Illustrations, v. 752; Gent. Mag. 1825, pt. ii. p. 85.]

G. S. B.

MARTYN, WILLIAM (1562–1617), lawyer and historian, baptised at St. Petrock's, Exeter, 19 Sept. 1562, was the eldest son of Nicholas Martyn of Exeter, by his first wife, Mary, daughter of Lennard Yeo of Hatherleigh. They were married on 19 Oct. 1561, and were both buried at St. Petrock's, Exeter, he on 24 March 1598–9, and she on 26 Sept. 1576. The son, after having been sent to the grammar school at Exeter, matriculated at Broadgates Hall (afterwards Pembroke College), Oxford, in the autumn of 1581 (CLARK, *Register*, vol. ii. pt. ii. p. 99), where, according to Wood, he 'laid an excellent foundation in logic and philosophy.' He was called to the bar at the Middle Temple in 1589, and from 1605 to 1617 held the office of recorder of Exeter. On 7 April 1617 he died at Exeter, and was buried in St. Petrock's Church on 12 April, the inscription which was placed to his memory having been defaced in Wood's time. He married at St. Petrock's, on 28 Nov. 1585, Susan, daughter of Thomas Prestwood of Exeter, by whom he had three sons, Nicholas, William, and Edward, and one daughter, Susan, who married Peter Bevis of Exeter. She was buried at All Hallows, Goldsmith Street, Exeter, on 30 Jan. 1605–6. Martyn married for his second wife Jane, daughter of Henry Huishe of Sands in Sidbury, Devonshire. His eldest son, Nicholas, succeeded to his father's estate of Oxton in Kenton, was knighted at Newmarket, February 1624–1625, elected as member for Devonshire on 23 June 1646, and died on 25 March 1653–4.

Martyn was the author of 'The Historie and Lives of the Kings of England from William the Conqveror vnto the end of the Raigne of Henrie the Eight,' 1615, contain-

ing preliminary verses from his three sons and his son-in-law, and an appendix of 'succession of dukes and earles' and other particulars. A second edition appeared in 1628, which was illustrated with portraits of the kings by R. Elstrack, most of which were sold by 'Compton Holland over against the Exchange.' To the third edition in 1638 was added 'The Historie of King Ed. VI, Queene Mary, and Q. Elizabeth, by B. R., M^r of Arts,' which were much longer than all the rest of the lives put together. Fuller had been 'credibly informed' that James I took exception to some passages of this book, and that although the king was subsequently reconciled to him, the incident shortened Martyn's days. He also wrote 'Youth's Instruction,' 1612 (2nd edit. 1613), for the benefit of his son Nicholas, then a student at Oxford. Each impression contained verses by his son-in-law, and to the second was prefixed a set by his son William.

[Fuller's Worthies, ed. Nuttall, i. 446; Foster's Alumni Oxon.; Wood's Athenæ Oxon. ii. 199–200; Prince's Devonshire Worthies, ed. 1810, pp. 574–9; Worthy's Devonshire Parishes, ii. 240; Vivian's Visitations of Devonshire; Oliver's Exeter, pp. 232, 236, 247.] W. P. C.

MARVELL, ANDREW, the elder (1586?–1641), divine, born at Meldreth in Cambridgeshire about 1586, was educated at Emmanuel College, Cambridge. In 1608 he took the degree of M.A. In 1610 he is found signing the registers of Flamborough in Yorkshire as 'minister' and in 1611 as 'curate.' Three years later he was given the living of Winestead in Holderness, to which he was inducted on 23 April 1614. In 1624 he removed to Hull as master of the grammar school there, and became about the same time master of the Charterhouse and lecturer at Holy Trinity Church. He was drowned on 23 Jan. 1640–1, while crossing the Humber (Kippis, *Biog. Brit.* v. 3052; Gent, *Hist. of Hull*, ed. 1735, p. 141; Grosart, *Works of Andrew Marvell*, 1872, vol. i. Pref. pp. xx, xxv, xxxi; Fuller, *Worthies*, ed. Nichols, i. 165).

Marvell married twice: (1) Anne Pease, 22 Oct. 1612; (2) Lucy, daughter of John Alured, and widow of William Harris, 27 Nov. 1638. By his first wife, who was buried in Holy Trinity Church, Hull, on 28 April 1638, Marvell had three daughters and two sons, viz.: Anne, born 1615, married in 1633 James Blaydes; Mary, born 1617, married Edmond Popple in 1636; Elizabeth, born 1618, married Robert More in 1639; Andrew the poet, born 1621, the subject of a separate article; John, born 1623, died 1624 (Grosart, vol. i. pp. xxxii, xlv; Aitken, *Poems of Andrew Marvell*, vol. i. pp. xx).

Marvell is described by his son, in the second part of the 'Rehearsal Transprosed,' as 'having lived with some measure of reputation both for piety and learning, and was moreover a conformist to the established rites of the church of England, though none of the most over-running or eager in them' (Grosart, iii. 322). Fuller describes him as 'most facetious in his discourse, yet grave in his carriage, a most excellent preacher, who, like a good husband, never broached what he had new-brewed, but preached what he had prestudied some competent time before' (*Worthies*, ed. Nichols, i. 165). In December 1637, when John Ramsden, the mayor of Hull, was carried off by the plague, Marvell 'ventured to give his corpse Christian burial, and preached a most excellent sermon, which was afterwards printed' (De la Pryme, manuscript 'History of Hull,' quoted in the *Diary of Abraham de la Pryme*, ed. by C. Jackson, p. 286). No copy of this sermon, however, is in either the Bodleian or the British Museum. A number of manuscript sermons and other papers of Marvell's in the possession of Mr. E. S. Wilson of Hull are described by Dr. Grosart (Marvell, *Works*, vol. i. p. xxv). Fuller, writing in 1662, says: 'His excellent comment upon St. Peter is daily desired and expected, if the envy and covetousness of private persons, for their own use, deprive not the public of the benefit thereof' (*Worthies*, i. 165). A portion of an epistolary controversy between Marvell and the Rev. Richard Harrington of Marfleet is printed in Mr. T. T. Wildridge's 'Hull Letters' (p. 164). An elegy on Marvell, said to be from a parish register in the north of Yorkshire, is given in 'Notes and Queries,' 3rd ser. ii. 227.

[Authorities cited in the article.] C. H. F.

MARVELL, ANDREW (1621–1678), poet and satirist, son of Andrew Marvell the elder [q. v.], was born on 31 March 1621 at Winestead in Holderness, Yorkshire, and was educated under his father at the grammar school of Hull. He matriculated at Trinity College, Cambridge, 14 Dec. 1633, as a sizar. A tradition, first recorded in Cooke's 'Life of Marvell' in 1726, states that shortly after entering the university he fell under the influence of some jesuits, and was persuaded by them to leave Cambridge for London. His father discovered him in a bookseller's shop, and prevailed with him to return to the college (Cooke, *Works of Andrew Marvell*, ed. 1772, i. 5). He contributed two copies of verses to 'Musa Cantabrigiensis' in

1637, and on 13 April 1638 was admitted a scholar of Trinity College. He graduated B.A. in the same year, and the college records show that he left Cambridge before September 1641 (Grosart, *Complete Works of Andrew Marvell*, 1872, vol. i. pp. xxvii, xxxiii).

The next ten years of Marvell's life are extremely obscure. He spent four years abroad, probably 1642 to 1646, travelled in Holland, France, Italy, and Spain, and met and satirised Richard Flecknoe [q. v.] at Rome. Two poems published in 1649, the one prefixed to the poems of Richard Lovelace [q. v.], the other in the collection on the death of Lord Hastings, afford evidence of his return to England. The lines to Lovelace, together with the stanzas on the execution of the king in the 'Horatian Ode,' and the satire on the death of Thomas May [q. v.], have been taken to prove that Marvell's early sympathies were with the royalist cause. They really show that he judged the civil war as a spectator rather than a partisan, and felt that literature was above parties.

Marvell first came into contact with the heads of the Commonwealth when Lord Fairfax engaged him as tutor to his daughter Mary, probably in 1650 or 1651. He lived for some time in Fairfax's house at Nun Appleton in Yorkshire, where he addressed to Fairfax his lines, 'Upon the Hill and Grove at Bilborow' and 'Upon Appleton House.' The poems on gardens and in praise of country life, and the translation from Seneca, in which the poet desires to pass his life 'in calm leisure' and 'far off the public stage,' belong to this period. By 1653 the delights of retirement had begun to pall, and Marvell sought for a post in the service of the Commonwealth. He had now become an ardent republican, and in his 'Character of Holland' describes the new state as 'darling of heaven and of men the care.'

On 21 Feb. 1653 Milton, who was by this time totally blind, recommended Marvell's appointment as his assistant in the secretaryship for foreign tongues. He described him to Bradshaw, the president of the council of state, as 'a man, both by report and by the converse I have had with him, of singular desert for the state to make use of; who also offers himself if there be any employment for him. . . . He hath spent four years abroad in Holland, France, Italy, and Spain, to very good purpose, as I believe, and the gaining of these four languages; besides, he is a scholar and well read in the Latin and Greek authors, and no doubt of an approved conversation, for he comes now lately out of the house of the Lord Fairfax, where he was entrusted to give some instruction in the languages to the lady his daughter. If, upon the death of Mr. Weckherlin, the Council shall think I need any assistance in the performance of my place . . . it would be hard for them to find a man so fit every way for that purpose as this gentleman' (Grosart, vol. i. p. xxxvii; Masson, *Life of Milton*, iv. 478; Hamilton, *Milton Papers*, p. 22). In spite, however, of this recommendation, Philip Meadows [q. v.] was appointed (October 1653). Meanwhile Marvell in a private capacity became connected with Cromwell, being chosen as tutor to Cromwell's ward, William Dutton. With Dutton Marvell went to reside at Eton, in the house of John Oxenbridge, one of the fellows of the college. On 28 July 1653 he wrote thence to Cromwell, describing the character of his pupil, and thanking Cromwell for placing them both in so godly a family (Grosart, ii. 3; Masson, iv. 618; Nickolls, *Papers and Letters addressed to Oliver Cromwell*, 1743, p. 98). Oxenbridge, when his puritanism had lost him his English preferments, had been a minister in the Bermudas, and his experiences doubtless suggested Marvell's poem on those islands. In his epitaph on Mrs. Oxenbridge he celebrates the fidelity with which she had followed her husband 'ad incertam Bermudæ insulam' (Grosart, ii. 6). At Eton Marvell learnt to know John Hales [q. v.] 'I account it no small honour,' he wrote in the 'Rehearsal Transprosed,' 'to have grown up into some part of his acquaintance, and conversed awhile with the living remains of one of the clearest heads and best prepared breasts in Christendom' (*ib.* iii. 126). He kept up also his acquaintance with Milton, who sent him in 1654 a copy of his 'Defensio Secunda,' which Marvell praised for its 'Roman eloquence,' and compared to Trajan's column as a monument of Milton's many learned victories (*ib.* ii. 11; Masson, iv. 620). In 1657, probably about September, Marvell was at last appointed Milton's colleague in the Latin secretaryship, at a salary of 200*l.* a year. In the summer of 1658 he was employed in the reception of the Dutch ambassador and of the agent of the elector of Brandenburg (Thurloe, vii. 298, 373, 487; Masson, v. 374). He continued to act under the governments of Richard Cromwell and the restored Long parliament, and was voted lodgings in Whitehall by the council of state (*ib.* v. 624; *Cal. State Papers*, Dom. 1659–60, p. 27).

Though Waller's 'Panegyric' gained more contemporary fame, Marvell is the poet of Cromwell and the Protectorate. In the summer of 1650 he had written the 'Hora-

tian Ode upon Cromwell's Return from Ireland,' first published in 1776. In 1653 he composed the Latin verses to be sent with Cromwell's portrait to Christina of Sweden. In 1655 he published, though anonymously, his poem on 'The First Anniversary of the Government under his Highness the Lord Protector,' which breathes unbounded admiration for Cromwell and complete confidence in his government. In November 1657 he celebrated the marriage of Mary Cromwell and Lord Fauconberg in two pastoral songs, in which the bride and bridegroom appear as Cynthia and Endymion, and the Protector as 'Jove himself.' Another poem written in the same year, describing Blake's victory at Santa Cruz, is throughout addressed to the Protector, and was probably presented to him by the poet himself. This series of Cromwellian poems closes with the elegy, 'Upon the Death of his late Highness the Lord Protector,' which of all the poems on that subject is the only one distinguished by an accent of sincerity and personal affection. Marvell gave Richard Cromwell the same unwavering support. 'A Cromwell,' he observes in the elegy, 'in an hour a prince will grow.' As member for Hull in Richard Cromwell's parliament he voted throughout with the government against the republican opposition. 'They have much the odds in speaking,' says one of his letters, 'but it is to be hoped our justice, our affection, and our number, which is at least two-thirds, will wear them out at the long run' (Aitken, *Marvell's Poems*, i. xxix).

At the Restoration, however, as Marvell's political poems were, with one exception, unpublished, his devotion to Cromwell and his house did not stand in his way. He was again elected member for Hull in April 1660, and for a third time in April 1661. Marvell owed his elections partly to his connection with various local families, and partly to his own efficiency as a representative of local interests. Hull kept up the old custom of paying its members, and the records of the corporation show that Marvell and his colleague, Colonel Anthony Gilby, regularly received their fee of 6*s.* 8*d.* per day 'for knights' pence, being their fee as burgesses of parliament' as long as the sessions lasted (Grosart, ii. xxxv). Marvell, on his part, vigilantly guarded the interests of his constituents, and regularly informed the corporation of the progress of public affairs and of all private or public legislation in which they were concerned. A series of about three hundred letters of this nature is preserved among the Hull records, and has been printed by Dr. Grosart (Marvell, *Works*, vol. ii.)

Twice during the early part of the reign of Charles II Marvell was for some time absent from his parliamentary duties. In 1663 he was in Holland on business of his own; but though John, lord Belasyse [q. v.], the high steward of Hull, urged that a new member should be elected in his place, the corporation simply sent him 'a courteous and prudent' letter of recall (*ib.* ii. 86). In July 1663, by leave of parliament and his constituents, Marvell accompanied Charles Howard, first earl of Carlisle, in his embassy to Russia, Sweden, and Denmark in the capacity of secretary. He did not return till January 1665, though the mission was originally intended to take only one year (*ib.* ii. 93–7, i. xlviii). An account of the mission, containing Latin letters and speeches composed by Marvell, was printed in 1669, 'A Relation of three Embassies from his Sacred Majesty Charles II to the great Duke of Muscovy, &c., performed by the Earl of Carlisle in the Years 1663 and 1664,' 8vo [by Guy Miège]; reprinted in Harris's 'Collection of Voyages,' 1705, vol. ii.; copious extracts are given by Grosart (ii. 100–82). In 1671 Marvell again contemplated absenting himself from parliament. 'I think it will be my lot,' he writes, 'to go on an honest fair employment to Ireland,' but the plan came to nothing (*ib.* ii. 392).

As a member of parliament Marvell rarely intervened in debate, and as late as 1677 concludes a speech with the apology that he was not used to speak there, and consequently expressed himself with abruptness (Grey, *Debates*, 1763, iv. 324). He had some influence, however, and Edward Philips attributes Milton's impunity at the Restoration largely to Marvell, who in the House of Commons acted vigorously in his behalf and made a considerable party for him (*Letters of State, by Mr. John Milton, to which is added an Account of his Life*, 1694, p. xxxviii). On 17 Dec. 1660 he complained to the house of the exorbitant fees which the serjeant-at-arms had exacted of Milton, and succeeded in getting the question referred to a committee (*Old Parliamentary History*, xxiii. 54). In 1667 Marvell spoke twice during the discussions on Clarendon's impeachment, and also made a violent attack on Arlington (Grey, i. 14, 36, 70; cf. Bebington, *Arlington's Letters to Sir W. Temple*, 1701, p. 226). His most important speech, however, was one delivered upon the second reading of the Bill for Securing the Protestant Religion, on 27 March 1677, in which he opposed the bill on the ground of the exorbitant power which it would give to the bishops if a catholic prince ascended the throne (Grey,

iv. 321; cf. Grosart, iv. 338–53). The anger of the supporters of the bill is the best testimony to the effectiveness of this speech. Two days later, on the pretext that Marvell had struck another member and disputed the authority of the speaker, it was moved that he should be sent to the Tower, but there proved to be so little foundation for the charge that the motion was dropped (Grey, iv. 328).

Marvell's political influence was due more to his writings than to his action in parliament, and the value of his parliamentary position consisted in the unequalled opportunities it gave him for observing contemporary politics. His letters to his constituents are, as a rule, simply a colourless record of facts, but in a few to private friends he speaks out. He notes the king's continual demands for money and his squanderings of the public treasure. One of his happiest pieces of prose satire is a sham speech of Charles II on the state of his finances (Grosart, ii. 431). In one letter he complains that all promotions, spiritual and temporal, pass under the cognisance of the Duchess of Cleveland; in another, that those ministers are most in favour who, like Lauderdale, deserved a halter rather than a garter. Abroad, he says, 'we truckle to France in all things to the prejudice of our honour;' at home 'the Court is at the highest pitch of want and luxury, and the people full of discontent. Never had any poor people so many complicated mortal incurable and dangerous diseases' (*ib.* pp. 314, 390, 392, 395).

Parliament, which should have cured these ills, had become the subservient tool of the government. 'In such a conjuncture,' writes Marvell in 1670, 'what probability is there of my doing anything to the purpose?' He came to despair of effecting anything by parliamentary action. 'We are all venal cowards except some few.' The old 'country party,' which he had celebrated in his 'Last Instructions to a Painter' (ll. 240–306), was now broken up, and the ranks of the 'constant courtiers' had been so swelled by 'apostate patriots' that it 'was a mercy they gave not away the whole land and liberty of England' (Grosart, ii. 317, 326, 394).

Wrath at the degradation of his country and at the seeming hopelessness of the struggle explains the bitterness of Marvell's satires. Any weapon seemed legitimate, and every scandal was pressed into his verses. The satires show the development of his political opinions. In 1667 he attacked Clarendon and the court party, and hoped that with a change of ministers all would yet go well again. By 1674 he had discovered that the secret of the misgovernment of England was the king's character: 'for one man's weakness a whole nation bleeds.' In 1672 he held that Charles, with all his faults, was preferable to his bigoted brother, but in 1675 he had come to the conclusion that things would never be better till the reign of the house of Stuart was ended. Instead of constitutional monarchy he preached republicanism, and held up the republics of Rome and Venice as patterns to England.

Satires so outspoken were necessarily printed in secret or circulated in manuscript, but on one question Marvell found opportunity to appear more openly and reach a wider audience. The oppressive ecclesiastical policy of the government was notoriously the work of the ministers and the episcopal-cavalier party rather than the king, and it might be assailed with less danger and more prospect of success than civil tyranny. The most prominent champion of intolerance was Samuel Parker [q. v.], afterwards bishop of Oxford, who published in 1670 'A Discourse of Ecclesiastical Polity, wherein the Authority of the Civil Magistrate in matters of External Religion is asserted, the mischiefs and inconveniences of Toleration are represented, and all pretences pleaded in behalf of Liberty of Conscience fully answered.' This was followed by two other anti-nonconformist pamphlets, 'A Defence and Continuation of Ecclesiastical Polity,' 1671, and in 1672 by a preface to Bramhall's 'Vindication of himself and the Episcopal Clergy from the Presbyterian Charge of Popery.' Parker wrote, as Baxter complains, 'the most scornfully and rashly and profanely and cruelly against the nonconformists of any man that ever yet assaulted them.' Marvell undertook to answer Parker, and not to merely defend the principle of liberty of conscience, but, in Wood's phrase, 'to clip the wings' of Parker for the future.

With this intent he published in 1672 and 1673 the two parts of the 'Rehearsal Transprosed.' The title was suggested by the Duke of Buckingham's 'Rehearsal,' and Parker is throughout dubbed Mr. Bayes, on account of his supposed resemblance in character and style to the hero of Buckingham's play. In this, as in all Marvell's pamphlets, there are occasional passages of grave and vigorous eloquence, but in dealing with Parker he relied more on ridicule. 'This pen-combat between our author and Marvell,' says Wood, 'was briskly managed, with as much smart cutting and satirical wit on both sides as any other perhaps of late hath been, they endeavouring by all the methods imaginable,

and the utmost forces they could by any means rally up, to blacken each other's cause and to set each other out in the most ugly dress: their pieces in the meanwhile, wherein was represented a perfect trial of each other's skill and parts in a jerking, flirting way of writing, entertaining the reader with a great variety of sport and mirth, in seeing two such right cocks of the game so keenly engaging with sharp and dangerous weapons.' The buffoonery which had been so effective a weapon against solid divines like Baxter and Owen proved a weak defence against Marvell's wit, and all the laughers were on Marvell's side.

'From the king down to the tradesman,' adds Burnet, 'his books were read with great pleasure' (Wood, *Athenæ Oxonienses*, ed. Bliss, iv. 231; Burnet, *Own Time*, ed. 1836, p. 478). Marvell had handled the difference between the royal policy and the clerical policy with such discretion that Charles himself intervened on his behalf when the licenser wished to suppress the second edition of the first part of the 'Rehearsal Transprosed.' 'Look you, Mr. L'Estrange,' said Lord Anglesey, 'I have spoken to his Majesty about it, and the King says he will not have it suppressed, for Parker has done him wrong, and this man has done him right' (*Hist. MSS. Comm.* 7th Rep. p. 518; cf. art. L'Estrange, Sir Roger). To some extent Marvell's object in writing was attained. Parker was effectually humbled. He made no attempt to answer the second part of the 'Rehearsal Transprosed,' and confined himself to posthumously libelling Marvell (Bishop Parker, *History of his own Time*, translated by Newlin, p. 332). Burnet goes so far as to say that Parker's party was humbled too.

Encouraged by his success, Marvell made two more essays in ecclesiastical controversy. In 1676 he defended Herbert Croft, bishop of Hereford, against some 'animadversions' on his pamphlet, 'The Naked Truth,' which had been published by Dr. Francis Turner, master of St. John's College, Cambridge. Turner was ridiculed much as Parker had been, and compared to Mr. Smirke the chaplain in Sir George Etherege's play 'The Man of Mode.' Croft wrote to thank Marvell for the 'humane civility and Christian charity' with which he had taken up his cause against the 'snarling curs' who had assailed him (Grosart, ii. 488–91). In April 1678 Marvell took part in a controversy about predestination between John Howe and Thomas Danson [q. v.], but he was hardly qualified to treat a purely theological question.

Much more effective than either of these two pamphlets was the 'Account of the Growth of Popery and Arbitrary Government in England,' which was published towards the end of 1677. It dealt with the history of the reign from the long prorogation of November 1675, and undertook to prove that there had been for many years 'a design carried on to change the lawful government of England into an absolute tyranny, and to convert the established protestant religion into downright popery.' Written in a plainer and more forcible style than Marvell's earlier pamphlets, and with all the boldness and directness of his satires, it produced an immediate sensation. The government offered a reward of 100*l.* in the 'Gazette' for the discovery of the author, and greater sums were privately promised. Marvell was suspected, but makes a jest of the suspicions in one of his letters. 'Three or four printed books,' he writes, 'have described—as near as it was proper to go, the man being a Member of Parliament—Mr. Marvell to have been the author; but if he had, surely he would not have escaped being questioned in Parliament or some other place' (*ib.* ii. 631). Legal punishment, however, was not the only danger an obnoxious writer had to fear. Marvell's life had been threatened during his controversy with Parker. In a private letter (quoted by Cooke) he mentions 'the insuperable hatred of his foes to him, and their designs of murdering him,' and uses these words: 'Præterea magis occidere metuo quam occidi; non quod vitam tanti æstimem, sed ne imparatus moriar' (Marvell, *Works*, ed. Cooke, 1772, i. 13). Hence his sudden death, on 18 Aug. 1678, at once gave rise to the rumour that he was poisoned. A contemporary poem on his death concludes with the lines:—

Whether Fate or Art untwined his thread
Remains in doubt. Fame's lasting register
Shall leave his name enrolled as great as theirs
Who in Philippi for their country fell.

('On his Excellent Friend, Mr. Andrew Marvell,' attributed to Sheffield, duke of Buckingham, *Poems on Affairs of State*, i. 123, ed. 1702). The suspicion, however, was groundless. Dr. Richard Morton (1635?–1698) [q. v.], in his 'Pyretologia,' published in 1692, describes Marvell as dying of a tertian fever, 'through the ignorance of an old conceited doctor.' An ounce of Peruvian bark would have saved him, but instead of that he was given an opiate, and copiously bled (Grosart, vol. ii. p. xliv). He was buried in London in the church of St. Giles-in-the-Fields, 'under the pews in the south side' (Aubrey, *Letters from the Bodleian*, ii.

438). The corporation of Hull voted 50*l.* out of the town chest for his funeral and gravestone, but the opposition of the incumbent is said to have prevented the erection of the monument. The epitaph intended to have been engraved on it is given by Cooke (Marvell, ed. 1772, i. 35; cf. Grosart, vol. ii. p. xlvii). A monument with a slightly altered version of the epitaph was erected by Marvell's grandnephew, Robert Nettleton, upon the north end of the church in 1764 (Thompson, *Marvell*, iii. 482, 491–3).

Marvell's earliest biographers, Cooke and Thompson, both assert that he was never married, and that the Mary Marvell who claimed to be his widow, and published his poems, was simply the woman with whom he lodged. On the other hand, the 'Administration Book of the Prerogative Court of Canterbury' shows that administration of his goods was granted to his relict, Mary Marvell, and to a creditor, John Green, on 19 March 1679, and it is to be presumed that she gave proof of her marriage. He left no children (Grosart, vol. i. p. lii; Cooke, p. 34; Thompson, iii. 489; *Wills from Doctors' Commons*, Camd. Soc., p. 161).

An engraved portrait of Marvell is prefixed to the first edition of his poems (1681), and a version of the same, reduced, serves as a frontispiece to Cooke's edition. In 1760 Thomas Hollis bought a portrait of Marvell in oils which had been in the possession of Ralph Thoresby. An engraving of this by Cipriani is given in the 'Life of Hollis,' by T. B. Hollis, p. 97; and it was also engraved by James Basire for Thompson's edition of Marvell's 'Works.' This portrait represents Marvell in the forty-first year of his age, i.e. in 1661–2. Another portrait of Marvell was given to the British Museum in 1764 by his grandnephew, Robert Nettleton (Thompson, iii. 493). This portrait is now in the National Portrait Gallery. An engraving of it is prefixed to Mr. Aitken's edition of Marvell, 1892. Dr. Grosart's edition (1872) contains a portrait by Adrian Hannemann, now in the possession of John Rhodes, esq., of Leeds.

Aubrey describes Marvell's person and habits thus: 'He was of a middling stature, pretty strong-set, roundish-faced, cherry-cheeked, hazel eye, brown hair. He was in his conversation very modest and of very few words. Though he loved wine, he would never drink hard in company, and was wont to say "that he would not play the good fellow in any man's company in whose hands he would not trust his life." He kept bottles of wine at his lodging, and many times he would drink liberally by himself to refresh his spirits and exalt his muse' (*Letters from the Bodleian*, ii. 437).

The story of Lord-treasurer Danby's visit to Marvell's lodgings and Marvell's indignant refusal of the offers made to him appears first in Cooke's 'Life' in 1726, and is much embellished by later biographers. According to Cooke, Marvell 'having one night been entertained by the King, who had often been delighted in his company, his Majesty the next day sent the Lord Treasurer Danby to find out his lodging.' Danby found Marvell writing 'up two pair of stairs in a little court in the Strand,' and announced 'that he came with a message from his Majesty, which was to know what he could do to serve him.' His answer was, 'in his usual facetious manner, that it was not in His Majesty's power to serve him.' Danby then definitely offered him a place at court. Marvell refused, saying 'that he could not accept with honour, for he must be either ungrateful to the King in voting against him, or false to his country in giving in to the measures of the court; therefore the only favour he begged of his Majesty was that he would esteem him as dutiful a subject as any he had, and more in his proper interest in refusing his offers than if he had embraced them.' Then the lord treasurer, finding argument useless, told him that the king 'had ordered a thousand pounds for him, which he hoped he would receive till he could think what further to ask of his Majesty.' But this last offer 'was refused with the same steadfastness of mind as was the first, though as soon as the Lord Treasurer was gone he was forced to send to a friend to borrow a guinea' (Cooke, *Marvell*, i. 11–13). In Thompson's version of the story Marvell in Danby's presence calls for his servant and says to him, 'Pray, what had I for dinner yesterday?' 'A shoulder of mutton.' 'And what do you allow me to-day?' 'The remainder hashed.' Then Marvell, turning to Danby, adds: 'And to-morrow, my lord, I shall have the sweet blade-bone broiled;' and Danby, seeing it useless to tempt a man of such Spartan habits, retires abashed (Thompson, *Marvell*, iii. 493). Dove gives a variation of Thompson's story, said to be derived 'from a pamphlet printed in Ireland A.D. 1754' (*Life of Marvell*, 1832, p. 36). Cooke's story may be true, but the later additions are obvious fictions, and the accounts of Marvell's personal encounter with Parker and of his supposed intimacy with Prince Rupert seem to be equally baseless (Thompson, iii. 475; Cooke, i. 10).

Of Marvell's relations with contemporary writers a few particulars can be collected.

Aubrey states that James Harrington, the author of 'Oceana,' was his intimate friend, and adds that Marvell 'made a good epitaph for him, but it would have given offence' (*Letters from the Bodleian*, ii. 376, 438). The same authority classes Marvell with Cyriac Skinner and Dr. Paget as Milton's 'familiar learned acquaintance.' Rumour credited Milton with a share in the composition of the 'Rehearsal Transprosed,' and he was consequently attacked with great virulence by Parker and Parker's allies. In reply Marvell vindicated Milton from the charge, describing him as a man 'of great learning and sharpness of wit,' and incidentally observing that he had first met Parker under Milton's roof. In 1674 he contributed to the second edition of 'Paradise Lost' prefatory lines of unstinted appreciation, hailing Milton as 'mighty poet,' and praising the vastness of his design, the ease and gravity of his style, and the verse created, like his theme, sublime (Masson, *Life of Milton*, vi. 704; Grosart, i. 146, iii. 498). With this eulogium on 'Paradise Lost' was coupled a scornful rebuke to Dryden for his attempt to convert it into a rhyming opera, which Dryden subsequently replied to by comparing Marvell to Martin Marprelate, 'the first presbyterian scribbler who sanctified libels and scurrility to the use of the good old cause' (Preface to *Religio Laici*). Marvell praised Butler for his excellent wit, saying, 'Whoever dislikes his choice of subject cannot but commend his performance,' though Aubrey records the criticism that Rochester was 'the only man in England who had the true vein of satire' (Grosart, iii. 35, 494).

Marvell's literary work is remarkable for its variety. In his own age his reputation rested mainly on his pamphlets, which have ceased to be read since the controversies which gave rise to them have been forgotten. Yet Swift, himself to some extent Marvell's pupil, refers to him as a great genius, and says, 'We still read Marvell's answer to Parker with pleasure, though the book it answers be sunk long ago' (Swift, *Works*, ed. Scott, 1824, x. 22). To the generation which immediately succeeded Marvell he seems to have been best known as a political satirist; and the number of pieces ascribed to him in 'Poems on State Affairs' and similar collections is evidence of his celebrity. But the satires, like the pamphlets, are essentially of temporary interest, and are mainly of historical value. They are full of allusions unintelligible without a commentary, and so personal that they frequently become mere lampoons. The vice he attacks loses none of its grossness in his verses. Moreover, his lines are hasty and rough-hewn, and in employing the heroic couplet Marvell is never completely master of his instrument. Yet despite these defects there is much both in his satires and pamphlets which still amuses; a gift of humorous exaggeration which suggests Sydney Smith, and an irony which occasionally recalls Swift (cf. Leigh Hunt, *Wit and Humour*, ed. 1875, pp. 34, 218).

As a poet, Marvell essentially belongs to the pre-Restoration period. The fanciful ingenuity of his early love poems reveals the influence of Cowley and Donne. Afterwards he learnt, as he himself expresses it, to 'read in Nature's mystic book,' and his poems on country life show a keen love of natural beauty. 'All his serious poetry,' says Lamb, 'is full of a witty delicacy,' and sometimes he abandons conceits to rise to the highest strains of passion and imagination. Marvell's greatest achievement is the 'Horatian Ode' to Cromwell, first printed in 1776. 'It worthily presents the figures and events of the great tragedy as they would impress themselves on the mind of an ideal spectator, at once feeling and dispassionate. Better than anything else in our language, this poem gives an idea of a grand Horatian measure, as well as of the diction and spirit of an Horatian ode' (Mr. Goldwin Smith in Ward, *English Poets*, ii. 383).

Poems.—Very few of Marvell's poems were published in his lifetime. Those few are: Two poems to King Charles I, in 'Musa Cantabrigiensis,' 1637; poems upon the death of Lord Hastings, in 'Lacrymæ Musarum,' 1649; poems prefixed to Lovelace's 'Poems,' 1649, to Robert Wittie's translation of Dr. James Primerose's 'Popular Errors,' 1651, and to the second edition of 'Paradise Lost,' 1674. 'The first Anniversary of the government under his Highness the Lord Protector' was printed in 1655, 4to. 'The Character of Holland' appeared in a mutilated version in 1665 and 1672 (cf. *Harleian Miscellany*, ed. Park, v. 613). Of the satires, 'Clarendon's House-Warming' was published in 1667, and the 'Dialogue between two Horses' in 1675. The satires generally were collected in 'Poems on Affairs of State,' 3 parts, 4to, 1689, and 4 vols. 8vo, 1703–7. The best bibliography of the poetry is contained in Aitken's 'Marvell,' vol. i. p. lxviii.

Prose Works.—1. 'The Rehearsal Transpros'd, or Animadversions upon a late book intituled "A Preface showing what Grounds there are of Fears and Jealousies of Popery,"' 8vo, 1672. 2. 'The Rehearsal Transprosed:

the second part. Occasioned by two Letters, the first printed by a nameless Author, intituled "A Reproof," &c. The second Letter left for me at a friend's house, dated Nov. 3, 1673, subscribed J. G., and concluding with these words: "If thou darest to print or publish any Lie or Libel against Doctor Parker, by the Eternal God I will cut thy Throat." Answered by Andrew Marvell,' 1673, 12mo. Parker answered the first part of the 'Rehearsal Transprosed' in 'A Reproof to the Rehearsal Transprosed in a Discourse to its Author. By the Author of the Ecclesiastical Polity,' 8vo, 1673 (a dull volume of 528 pages). Other answers are the following: (1) 'Rosemary and Bayes, or Animadversions upon a Treatise called "The Rehearsal Transprosed, by Henry Stubbe."' (2) 'The Transproser Rehearsed, or the Fifth Act of Mr. Bayes' Play,' Oxford, 1673, 8vo, by Richard Leigh of Queen's College, Oxford. (3) 'Gregory, Father Greybeard, with his Vizard off,' 1673, 8vo, by Edmund Hickeringill. (4) 'A Commonplace Book out of the "Rehearsal Transprosed," digested under these several heads,' &c., 1673, 8vo. (5) 'S'too him Bayes, or some Animadversions upon the humour of writing "Rehearsals Transprosed,"' Oxford, 1673, 8vo. An account of the controversy, with extracts from these pamphlets, is given in Masson's 'Life of Milton,' vi. 699–708, and in Isaac D'Israeli's 'Quarrels of Authors. 3. 'Mr. Smirke, or the Divine in Mode, being certain Annotations upon the "Animadversions on the Naked Truth." Together with a Short Historical Essay, concerning General Councils, Creeds, and Impositions in matters of Religion. By Andreas Rivetus, Junior,' 1676, 4to. A defence of Herbert Croft [q. v.], bishop of Hereford, against the criticisms of Dr. Francis Turner, master of St. John's College, Cambridge (cf. Wood, *Athenæ*, iv. 546). The 'Essay concerning General Councils' was reprinted separately in 1680, 1687, and 1689. 4. 'An Account of the Growth of Popery and arbitrary Government in England, more particularly from the Long Prorogation of Parliament of November 1675, ending the 15th of Feb. 1676, till the last Meeting of Parliament, the 16th of July, 1677,' folio, 1677. This is reprinted in 'State Tracts during the Reign of King Charles II,' folio, 1693, i. 69. It was answered by Sir Roger L'Estrange in 'An Account of the Growth of Knavery under the pretended fears of arbitrary Government and Popery,' 4to, 1678. L'Estrange plainly hints that Marvell was the author of the tract he was answering (pp. 6, 27, 34). Its authorship was also attributed to him by Dryden in 1682, in the 'Epistle to the Whigs' prefixed to 'The Medal.' A proclamation was issued offering a reward of 50*l.* for the discovery of the printer or publisher, and 100*l.* for that of the author (*London Gazette*, 21–5 March 1678). 5. 'Remarks upon a late disingenuous Discourse, writ by one T. D., under the pretence De Causa Dei and of answering Mr. John Howe's "Letter . . . of God's Prescience." By a Protestant,' 1678, 8vo.

The following works are attributed to Marvell on insufficient evidence: 1. 'A Seasonable Argument to persuade all the Grand Juries in England to petition for a new Parliament,' 4to, 1677; also printed in 1827, 8vo, by Sir Harris Nicolas, from a manuscript in the British Museum, under the title of 'Flagellum Parliamentarium; being sarcastic Notices of nearly 200 Members of the first Parliament after the Restoration.' 2. 'A Seasonable Question and a useful Answer, contained in an exchange of a Letter between a Parliament Man in Cornwall and a Bencher of the Temple,' 1676. 3. 'A Letter from a Parliament Man to his Friend concerning the Proceedings of the House of Commons in the last Session, begun the 13th of October, 1675' (*State Tracts printed in the Reign of Charles II*, 1693, folio, ii. 53). 4. A translation of Suetonius, 8vo, 1672, assigned to Marvell in a contemporary hand in the Bodleian copy. 5. A speech supposed to be spoken by Lord-chancellor Shaftesbury (*Miscellaneous Works of George, Duke of Buckingham*, 1705, 8vo, vol. ii.)

The collected editions of Marvell's writings are the following: 1. 'Miscellaneous Poems, by Andrew Marvell, Esq., late Member of the Honourable House of Commons,' 1681, folio (from 'exact copies, under his own handwriting, found since his death among his other papers' by his widow). 2. 'The Works of Andrew Marvell, Esq.,' edited by Thomas Cooke, 2 vols. 12mo, 1726; reprinted by T. Davies in 1772. 3. Bowyer in 1767 projected publishing an edition of Marvell to be edited by Richard Baron, at the suggestion of Thomas Hollis, but the design fell through (Nichols, *Literary Anecdotes*, ii. 449). Hollis gave some assistance to Captain Edward Thompson, who published in 1776 an edition of Marvell's works in 3 vols. 4to, printing for the first time his letters to the corporation of Hull, and collecting his prose pamphlets. 4. Dr. Grosart's edition forms part of the 'Fuller Worthies Library,' and was printed for subscribers between 1872 and 1875, in three forms, 4to, 8vo, and 12mo. This contains, like Thompson's, the poems, prose works, and letters, but is more complete and is annotated throughout.

5. An American edition of Marvell's poems was published at Boston in 1857, and reprinted in England in 1870 (in Alexander Murray's reprints) and in 1881. 6. 'Poems and Satires,' edited by G. A. Aitken, 2 vols. 8vo, 1892. This edition contains the best notes on the poems and an index of persons named in the satires.

[The earliest lives of Marvell are those contained in Wood's Athenæ Oxonienses, ed. Bliss, iv. 232, and in Aubrey's notes for Wood's use; Letters written by Eminent Persons and Lives of Eminent Men, by John Aubrey, from the originals in the Bodleian Library, 1813, ii. 437. The Life by Cooke, prefixed to his edition of Marvell in 1726, is the original source of many stories respecting Marvell; and the Lives in the editions of Thompson, Grosart, and Aitken add supplementary facts. Marvell's letters, printed in the editions of Thompson and Grosart, contain much valuable information. Two letters are printed in the Catalogue of Autographs, in the possession of Mr. Alfred Morrison, iv. 161. The Life by Dove (1832) is a careful working up of all the materials then accessible, and is practically identical with the biography which passes under the name of Hartley Coleridge. A list of critical and biographical articles on Marvell is given by Mr. Aitken, vol. i. p. lxxiii.]

C. H. F.

MARVIN, CHARLES THOMAS (1854–1890), writer on Russia, was born at Plumstead, Kent, in 1854, and was in 1868 employed in a warehouse in Watling Street, city of London. At the age of sixteen he went to Russia to join his father, who was assistant-manager of some engineering works on the Neva. He remained in Russia for six years (1870–6), and acquired a good knowledge of the language. During eighteen months he was the correspondent of the 'Globe' at St. Petersburg. Returning to London, he on 10 Jan. 1876, after passing the civil service examination, was appointed a temporary writer in the custom-house, and in May was transferred to the inland revenue department, Somerset House, and thence to the post-office. He afterwards returned to the custom-house. On 16 July 1877 he entered the foreign office, and here, although only a writer, with 88*l.* a year, he was on 29 May 1878 entrusted to make a copy of the secret treaty with Russia. The same evening he furnished to the 'Globe,' from memory, a summary of the document. On 1 June Lord Salisbury, in the House of Lords, said that this summary was 'wholly unworthy of their lordships' confidence.' On 14 June the 'Globe' printed the complete text of the treaty from Marvin's extremely retentive memory. On 26 June he was arrested, and on 16 July discharged, as he had committed no offence known to the law. In 1878 he published 'Our Public Offices, embodying an Account of the Disclosure of the Anglo-Russian Agreement, and the unrevealed Secret Treaty of 31 May, 1878.' During the Russo-Turkish war in 1878 he contributed to twenty publications.

In 1880 he published his first book on the Russo-Indian question, 'The Eye-witnesses' Account of the disastrous Campaign against the Akhal Tekke Turcomans,' which was adopted by the Russian government for the military libraries, and commended by General Skobeleff. In 1881 he printed 'Merv the Queen of the World and the Scourge of the Man-stealing Turcomans. With an Exposition on the Khorassan Question,' in which he predicted that the next Russian advance would be pushed to Penjdeh. In 1882 he was sent to Russia by Joseph Cowen, M.P., to interview the principal generals and statesmen on the Russo-Indian question. On his return he wrote 'The Russian Advance towards India: Conversations with Skobeleff, Ignatieff, and other Russian Generals and Statesmen on the Central Asian Question.' The following year he proceeded to the Caucasus, and explored the Russian petroleum region. An account of this was published in 1884, in 'The Region of the Eternal Fire: an Account of a Journey to the Petroleum Region of the Caspian.' The best-known of his works is, however, 'The Russians at the Gates of Herat,' 1885, a book of two hundred pages, written and published within a week, which circulated sixty-five thousand copies. He died at Grosvenor House, Plumstead Common, Kent, on 4 Dec. 1890, and was buried in Plumstead new cemetery on 10 Dec.

Besides the works already mentioned he wrote: 1. 'The Russians at Merv and Herat, and their Power of Invading India,' 1883. 2. 'The Petroleum of the Future; Baku, the Petrolia of Europe,' 1883. 3. 'Reconnoitering Central Asia, Pioneering Adventures in the Region lying between Russia and India,' 1884. 4. 'The Railway Race to Herat. An Account of the Russian Railway to Herat and India,' 1885. 5. 'Shall Russia have Penjdeh?' 1885. 6. 'Russia's Power of Attacking India;' tenth thousand, 1886. 7. 'The Petroleum Question. The Coming Deluge of Russian Petroleum,' 1886. 8. 'The Petroleum Question. England as a Petroleum Power,' 1887. 9. 'The Petroleum Question. Our unappreciated Petroleum Empire,' 1889. Marvin translated Colonel Grodekoff's 'Ride from Samarcand to Herat,' 1880.

[Times, 17 July 1878 p. 11, 5 Dec. 1890 p. 6; London Figaro, 13 Dec. 1890, p. 11, with portrait.]

G. C. B.

MARWOOD, WILLIAM (1820–1883), public executioner, born at Horncastle, Lincolnshire, in 1820, was by trade a cobbler. He turned his attention early to the subject of executions. He suggested that culprits ought, for reasons of humanity, not to be choked to death. By carefully ascertaining a criminal's weight, and by employing a proportionate length of rope, he showed that the descent of the body into the pit beneath the scaffold would instantaneously dislocate the vertebræ, and thus cause immediate death. He obtained his first engagement as a hangman at Lincoln in 1871, and his 'long-drop' system worked with success on that and many subsequent occasions. Among the more celebrated criminals whom he put to death were Charles Peace, Percy Lefroy Mapleton, Dr. Lamson, and Kate Webster. He died at Church Lane, Horncastle, on 4 Sept. 1883, aged 63, and was buried in Trinity Church on 6 Sept.

[The Life of W. Marwood, 1883, with portrait; Law Journal, 8 Sept. 1883, p. 490; St. Stephen's Review, 3 Nov. 1883, pp. 9, 20, facsimile of his letter; Illustrated Police News, 15 Sept. 1883, pp. 1–2, with portrait.] G. C. B.

MARY I (1516–1558), queen of England and Ireland, third but only surviving child of Henry VIII and Catherine of Aragon, was born at four o'clock in the morning of Monday, 18 Feb. 1515–16, at Greenwich Palace. She was baptised with great solemnity on Wednesday, 20 Feb., in the monastery of Grey Friars, which adjoined Greenwich Palace. Margaret Pole, countess of Salisbury [q. v.], carried her to the font, assisted by the Dukes of Norfolk and Suffolk. The Princess Catherine Plantagenet, daughter of Edward IV, and the Duchess of Norfolk were her godmothers. Cardinal Wolsey stood godfather. The infant was named Mary, after her father's favourite sister [see Mary, 1496–1533]. After baptism, the girl received the rite of confirmation, the Countess of Salisbury acting as sponsor. To the countess, a very pious catholic, the queen confided the general care of the child, while Catherine, wife of Leonard Pole (a kinsman of the countess's husband, Sir Richard Pole), was appointed her nurse, and before she was a year old, Henry Rowte, a priest, became her chaplain and clerk of the closet. For her first year Mary chiefly lived under the same roof as her parents. The autumn of 1517 she spent at the royal residence of Ditton Park, Buckinghamshire, within easy reach of Windsor. In February 1518, when she was just two, Henry VIII, carrying her in his arms, introduced her to a crowd of courtiers, including Wolsey and Sebastian Giustinian, the Venetian ambassador. All kissed the child's hand, but Mary suddenly cast her eyes on a Venetian friar, Dionisius Memo, the king's organist, and calling out, 'Priest, priest,' summoned him to play with her (Giustinian, ii. 161; Brewer, i. 232). The childish cry—Mary's first reported words—almost seems of prophetic import. About the same time Margaret, wife of Sir Thomas Bryan, was made governess to the princess, and there were added to her household a chamberlain (Sir Weston Browne) and a treasurer (Richard Sydnour).

In 1520, while her parents were in France, Mary stayed at Richmond Palace, and gave signs of remarkable precocity. The lords of the council, writing (9 June) to her father of a visit they had just paid her, described her as 'right merry and in prosperous health and state, daily exercising herself in virtuous pastimes and occupations.' A few days later three Frenchmen of rank visited her; she welcomed and entertained them 'with most goodly countenance,' and surprised them with 'her skill in playing on the virginals, her tender age considered.' She spent the Christmas following with her father at Greenwich, and seems to have thoroughly enjoyed the extravagant festivities which characterised Henry's court at that season. A dramatic performance by a man and three boys was arranged for her special benefit. Christmas of 1521 Mary celebrated at her own residence of Ditton Park, and elaborate devices were prepared by John Thurgoode, one of the valets of her household, who masqueraded as the Lord of Misrule. In February 1522 she stood godmother to the daughter of Sir William Compton, to whom she gave her own name. The child was the first of a long succession of infants to whom the princess stood in a like relation.

Before she left her cradle Mary had become a recognised factor in her father's political intrigues with his two continental rivals, Francis I and Charles V. On 28 Feb. 1517–1518 a son was born to Francis, and Wolsey straightway opened negotiations for a marriage between Mary and the new-born heir of France (Giustinian, ii. 177). By 9 July the articles were drawn up; in September a richly furnished embassy was sent by Francis to complete the treaty. On 5 Oct. 1518 bridal ceremonies took place at Greenwich amid a splendour which suggested to the Venetian ambassador a comparison with the court of Cleopatra or Caligula. The princess was dressed in cloth of gold, and her cap of black velvet blazed with jewels. The dauphin was represented by Admiral Bonnivet, who placed

a diamond ring on Mary's finger, and Wolsey celebrated mass. The ceremony was, according to the treaty, to be repeated when the dauphin was fourteen, and Mary was then to be sent to Abbeville with a dowry of 330,000 crowns (GIUSTINIAN, ii. 225–6, 234; RYMER, xiii. 624, 631; BREWER, i. 194–201).

But within a twelvemonth Wolsey and his master changed their view of foreign policy. The attentions they had paid to Francis they transferred to his rival, the young Emperor Charles V, Queen Catherine's nephew, and they at once suggested a marriage between Charles and his cousin Mary (BREWER, i. 326–7). Through the next two years Charles, who had at least two other matrimonial alliances in view, dallied with the suggestion. At length, on 29 July 1521, Wolsey, in order to bring the matter to an issue, met the envoys of the emperor at Calais, and it was finally arranged that Charles, who was already twenty-three years old, should marry the princess by proxy when she was twelve, that is, in six years' time. In June 1522 Charles V arrived on a visit to the English court, and the terms were signed at Windsor. According to Hall, Charles showed much interest in his future bride, his 'young cosyn germain,' and his attendants declared that she was likely to prove handsome.

For three years this engagement continued, and at first there seemed every likelihood of its fulfilment. But difficulties arose. The emperor desired that his bride should be brought up in Spain. Henry hesitated to comply. In 1524 James IV of Scotland opened negotiations for a marriage between Mary and himself (RYMER, xiv. 27), and although Wolsey had no intention of accepting such a plan, he gave it diplomatic consideration. Rumours were also circulated abroad that the French king had renewed proposals on the same subject. But as late as 1525 Charles affected to accept assurances that Henry still regarded him as Mary's sole suitor. In March of that year commissioners from the Low Countries paid their respects to Mary and her mother, and the former made a short speech in Latin. In April, under Wolsey's guidance, she sent the emperor a ring with an emerald, the symbol of constancy, and a message attesting her affection. The emperor said he would wear the ring for the sake of the princess. But in August he announced that since Henry had sent him neither the princess nor her dowry, he had changed his plans, and was about to marry Isabella, daughter of Emanuel, king of Portugal. In September Henry, after much diplomatic wrangling, released him from his engagement, and Charles married Isabella in March 1526.

Mary was little more than ten, but it seemed unlikely that Catherine would bear the king other children, and it became desirable to increase her prestige as heiress to the throne. In September 1525, when the rupture of the engagement with Charles V grew imminent, she was sent to Ludlow Castle, the seat of the Welsh government, with power to hold courts of oyer and determiner and to supervise the administration of law in Wales. A house at Tickenhill, Worcestershire, built by Henry VII for his heir, Arthur, was also repaired for her use; a large retinue of courtiers was bestowed on her, and a council was constituted for her under the presidency of John Voysey [q. v.] It does not appear that she was formally created Princess of Wales, although her removal to Ludlow was clearly intended to endow her with all the rights attaching to that title, and outside purely legal documents she was so designated. A nearly contemporary inscription in the chapel at Ludlow set forth that John Voysey was 'sent to be L. President in the tyme of the Ladye Mary, Princess of Wales, A° 17 H. 8. her father' (*Lansd. MS.* 255, f. 476; H. R. C[LIVE], *Hist. of Ludlow*, p. 156). Similarly Linacre, when dedicating his 'Rudiments' (1523) to Mary, had addressed her as 'Princess of Cornwall and Wales.' The Christmas of 1525 Mary kept at Ludlow with befitting pomp.

Her parents had no wish that her entrance into political life should hinder her general education. Catherine had given her her earliest instruction in Latin. In 1523 Linacre wrote a Latin grammar, 'Rudimenta Grammatices,' for her use, and in the dedication he commended her love of learning; while William Lily added some verses in which he described her as 'Virgo, qua nulla est indole fertilior.' The queen also sought the advice of Johannes Ludovicus Vives, a Spaniard, who prepared early in 1523, for the guidance of Mary, his 'De Institutione Fœminæ Christianæ,' Antwerp, 1524, 4to, and dedicated it to Catherine. In accordance with Vives's rigid curriculum, Latin and Greek were her chief subjects of study, but her reading included the 'Paraphrases' of Erasmus, the 'Utopia' of Sir Thomas More, Livy, Aulus Gellius, and the tale of 'Griselda.' In the autumn of 1523 Vives visited England and continued his counsels in his 'De Ratione Studii Puerilis.' When Mary left for Ludlow, Richard Fetherston [q. v.] accompanied her as her schoolmaster, and royal instructions to her council dwelt on the need of allowing her moderate exercise and wholesome food, and of insisting

on cleanliness in her dress and person. Philip van Wylder taught her the lute, and one Paston the virginals, while she was also a skilful executant on the regals. In 1527, when she was eleven, Mary translated a Latin prayer of St. Thomas Aquinas into very good English, and transcribed it into her missal (MADDEN, cxxviii). In Latin, French, and Spanish she soon was able to converse with ease, but although she knew Italian she rarely spoke it. According to Crispin, lord of Milherve, writing in 1536, she also studied astronomy, geography, natural science, and mathematics. Much of her leisure she occupied in embroidery work.

While the princess was at Ludlow in 1526, Wolsey made a determined effort to marry her to Francis I. The king of France was a widower, thirty-two years old, and of notoriously abandoned life. And he was engaged at the time to the emperor's sister, Eleanor of Austria, widow of Emanuel the Great, king of Portugal. But both Francis and his mother, Louise of Savoy, at first affected to favour Wolsey's proposal. Louise told the envoys that Francis had long been anxious to marry Mary 'for her manifold virtues and other good qualities.' On 26 Feb. 1527 Grammont, bishop of Tarbes, François, vicomte Turenne, and the president of Paris arrived at Dover, prepared to complete the negotiations. Wolsey saw them at Westminster on 3 March, and Henry received them at Greenwich four days later. Francis was obviously an undesirable suitor, and his relations with Eleanor offered a serious obstacle. After much discussion it was agreed on 22 March that in case Francis was unable or unwilling finally to accept the princess, she should be married to his second son, Henry, duke of Orleans. On 30 April the treaties were signed and sealed, and for a third time it was pretended that provision had been made for Mary's future. She was meanwhile summoned from Ludlow. On 23 April the French commissioners dined with the king at Greenwich, and after dinner were introduced to her. By Henry's wish they addressed her in French, Latin, and Italian, and after answering them in the same languages, she performed on the spinet. Great rejoicings were held on 5 May. A splendid pageant was prepared at Greenwich at a cost of 8,000*l*. After dinner the princess danced with the French ambassador Turenne, who 'considered her very handsome and admirable by reason of her great and uncommon mental endowments, but so thin, sparse, and small as to render it impossible for her to be married for the next three years.'

These festivities were the last in which Mary was to join with any lightness of heart. No sooner had the French envoys left England than Henry broached his scheme of divorcing himself from Mary's mother. In July Wolsey visited Francis, and hinted at the possibility of such a step. He pretended that it was first suggested to the king by some doubts of Mary's legitimacy raised by the Bishop of Tarbes during the recent marriage negotiations, on the ground that Catherine's first husband was Henry's brother. It is unlikely that the bishop made any such suggestion. Meanwhile the French marriage scheme was still seriously accepted. But on 3 Aug. Wolsey told Francis I that although, as Mary's godfather, he desired Francis to marry her, it would be politic, in face of the emperor's known objections, to hand her finally over to Francis's son.

As the scheme for the divorce took practical shape, Mary's position greatly increased Henry's difficulties. The first rumours of the project were received with every sign of popular disapproval, chiefly on Mary's account. In London, according to Hall, the citizens asserted that, whomsoever the king should marry, they would recognise no successor to the crown but the husband of the Lady Mary. To prevent the formation of a political party in her favour her household at Ludlow was broken up, and she rejoined the queen. In 1528 she was at Ampthill, and was corresponding with Wolsey, whom she ingenuously credited, in a Latin letter, with giving her the 'supreme delight' of spending a month with her parents (GREEN, ii. 32–3). This is the first letter of hers that is extant. In October it occurred to Henry that to marry her at once might divert the popular hostility to the divorce. With a revolting indifference to natural sentiment he decided to invite Pope Clement VIII to issue a special dispensation for her marriage with his natural son, the Duke of Richmond, a boy of nine. The pope expressed his willingness to consider the proposal, but only on condition that the divorce should be abandoned (*Letters and Papers*, vol. iv. pt. ii. pp. 2113, 2210). The plan accordingly went no further. Anne Boleyn thereupon urged that the Duke of Norfolk's youthful heir, afterwards famous as the Earl of Surrey, would be a desirable suitor. Clement VIII fully approved this suggestion, but the turn of events soon rendered it nugatory [see HOWARD, HENRY, 1517?–1554; BAPST, *Deux Gentilshommes poètes de la cour de Henry VIII*, 1891].

For the three years (1529–32), during which the divorce was proceeding to its tragic close, Mary was chiefly with her mother, although a separate household was maintained

for her at Newhall, Essex. The Countess of Salisbury still attended her, and Mary was much in the society of the countess's son, Reginald Pole. The strong catholic feeling which Mary had inherited from her mother was stimulated by the religious fervour of the countess and her son. Until her death Mary showed marked affection for the latter, but it is unnecessary to infer (with Miss Strickland) that a marriage between them was in contemplation at this period. At the close of 1531 Pole denounced the divorce to Henry himself in strong terms, and left England, not to return for twenty-three years. Immediately afterwards mother and daughter were parted. Mary was taken to Richmond. Six months later she was allowed to rejoin Catherine for a few weeks, but at the conclusion of this visit mother and daughter never met again. With much pathos Catherine wrote to Mary, asking to be allowed occasionally to inspect her Latin exercises. In 1533, when Catherine learned of Henry's private marriage with Anne Boleyn, she wrote bidding her daughter, who was at Newhall, treat her father discreetly and inoffensively, and sent her two Latin books, 'the "De Vita Christi," with the declarations of the gospels, and the other the "Epistles of St. Jerome" that he did write to Paula and Eustochium.'

Naturally proud and high-spirited, Mary stood firmly by her mother. The king's friends sought to discount the effect of her uncompliant attitude by ascribing it to the obstinacy inherent in the children of Spanish mothers. In Anne Boleyn's eyes the princess was her worst enemy, and after the birth of her daughter Elizabeth (7 Sept. 1533) Anne exerted all her influence over the king to secure Mary's humiliation. Parliament at once passed an act regulating the succession to the crown, by which, in view of the alleged nullity of Catherine's marriage, Mary was adjudged illegitimate, and Anne's children were declared to be alone capable of succeeding to the throne.

The privy council at the same time bade Mary lay aside the title of princess. She declined to obey, although warned that her arrogance might involve her in a charge of high treason (Green, *Letters*, ii. 243–4). In December 1533 the Duke of Norfolk was sent to Newhall to inform her that her household was to be broken up and she was to reside henceforth with her sister at Hatfield (Friedmann, i. 266–7). She signed a formal protest, but set out within half an hour of receiving the message. At Hatfield she was entrusted to the care of Lady Shelton, a sister of Anne's father, who was ordered to beat Mary if she persisted in disobeying the king's commands.

Mary was well aware that her attitude was warmly approved by an influential party at court and in the country. One morning while at Hatfield the neighbouring peasants greeted her on the balcony of the house as their only rightful princess. Anne therefore recommended that steps should be taken to prevent her receiving friends likely to uphold her pretensions. Henry Courtenay, marquis of Exeter, and his wife were forbidden to visit her. Lady Hussey, wife of John, lord Hussey [q. v.], chamberlain of her household, was sent to the Tower for inadvertently addressing her as princess. Her papers were searched by Cromwell's order, and writing materials were denied her. But Mary's spirit was not easily broken, and she soon recognised that she had a powerful protector in her mother's nephew and her former suitor, Charles V. The imperial ambassador, Chapuys, found many opportunities of offering her advice, and of protesting before the king and the council against the indignities to which she was subjected. He wisely recommended her to submit whenever actual violence was threatened, in the belief that repeated contumacy might cost her her life. In June 1534 he reported that Anne seriously meditated her murder. In the following months rumours on the subject reached Mary herself. She begged Chapuys to arrange for her flight to Flanders, but while the plan was under consideration she fell seriously ill at Greenwich. Henry visited her and allowed Dr. Butts to attend her, but he told Lady Shelton in the presence of the servants that Mary was his worst enemy. Her supporters were spurred to fresh efforts. In April 1535 Mary had recovered sufficiently to be removed to Eltham, and as she left Greenwich she was cheered by a crowd of women of the upper and middle class, including the wives of Lord Rochford and Lord William Howard. At length, even Cromwell, according to Chapuys, inclined to the opinion that her death would best meet the difficulty caused by the popular sentiment in her favour. The wildest reports of her treatment spread abroad, and an impostor—one Anne Baynton—obtained much money and hospitality in Yorkshire by representing herself as the dishonoured princess who had been turned out of house and home and was about to join the emperor in the Low Countries (Green, ii. 24).

Queen Catherine died 7 Jan. 1535–6 at Kimbolton. At the close of 1535, when she was dying, she earnestly requested that Mary might visit her, or failing that, that her daughter might take up her residence in the neighbourhood. Both requests were refused. Mary's grief was intense, but her mother's death was

followed by a change in Anne's attitude towards her. The queen, conscious that her own influence over Henry was waning, fell back on a conciliatory policy; she promised to be a second mother to Mary if she would submit to the king. The princess declared that she was ready to obey her father in all things saving her honour and conscience, but she would never abjure the pope.

Anne Boleyn's execution in May 1536 relieved Mary of her most determined foe. Jane Seymour, Anne's successor as Henry's queen, had always regarded Mary and her mother with sympathy, and Mary, worn out with the three years' conflict, was anxious to seek a reconciliation with her father. Chapuys, too, advised surrender. He believed that the king was incapable of begetting more children, and seeing that Elizabeth was to be declared a bastard and that the Duke of Richmond was on his deathbed, he concluded that Mary, if she conducted herself with tact, was certain of the succession. She was allowed writing materials once again, and she sent a letter to Cromwell (26 May 1536) begging him to secure her father's blessing and permission to write to him. On 10 June she wrote asking Henry's forgiveness for her past offences. The king was quite willing to pardon her, but his terms were hard. Mary was to acknowledge her mother's marriage to be illegal, her own birth illegitimate, and the king's supremacy over the church absolute. At first she hesitated. She could not assent, she said, to what she held to be inconsistent with the laws of God, and she explained her doubts to Cromwell. The minister sent an angry reply. She was, he told her, the 'most obstinate and obdurate woman, all things considered, that ever was.' The pressure put on her had its effect, and the obnoxious articles were at length signed. One more demand was made. She was directed to take the oath of supremacy. Again she held back, but her friends hardly appreciated her resistance, and neither Chapuys nor his master counselled it. The Duke of Norfolk and Lord Sussex, who were sent to administer the oath to her, told her that if she was their daughter 'they would knock her head against the wall till it was as soft as a baked apple.' Mary did as she was requested, and friends and foes were satisfied. She had hopes that a papal absolution might relieve her of the pains of perjury. On 8 July Chapuys wrote: 'Her treatment improves every day; she never had so much liberty as now. . . . She will want nothing in future but the name of Princess of Wales, and that is of no consequence; for all the rest she will have more abundantly than before' (*Spanish Cal.* vol. v. pt. ii. p. 221). On 21 July she wrote to thank her father for his 'gracious mercy and fatherly pity surmounting mine offences at this time.'

Finally, on 9 Dec. 1536 she revisited the royal palace at Richmond. 'My daughter,' Henry is reported to have said, 'she who did you so much harm and prevented me from seeing you for so long, has paid the penalty' (*Spanish Chronicle of Henry VIII*, ed. Sharp Hume, p. 72). At New Year of 1537 she received handsome presents from the king, Cromwell, and the queen. Soon afterwards she revisited Newhall, returning to the court at Greenwich, and leaving it for Westminster at the end of February. In March she was at St. James's Palace, and for the rest of the year she was constantly moving from one royal palace in the neighbourhood of London to another. Throughout the period Mary showed many amiable personal traits. Her attendants always received every consideration from her, and in behalf of the servants discharged on her mother's death she wrote many letters to influential friends (Green, ii. 320). One of her maids of honour whom the king dismissed is said to have died of grief at her separation from her mistress (*Spanish Cal.* 1538–42, p. 309). Mary at all times distributed pensions and charitable gifts with as much freedom as her circumstances would allow, and displayed a natural liking for children by accepting numerous invitations to act as godmother. She stood sponsor for fifteen children during 1537, among them for her new-born brother Edward (afterwards Edward VI), to whom she gave a gold cup.

The death of Queen Jane, ten days after her son's birth (October 1537), was a serious grief to Mary, but it strengthened the ties between her and her father. When the dead queen lay in state in Hampton Court chapel, Mary knelt as chief mourner at the head of the coffin while masses and dirges were sung; she rode on horseback in the funeral procession from Hampton Court to Windsor, figured as chief mourner at the burial, paid for thirteen masses for the repose of the queen's soul, and gave money to the queen's servants. She stayed with her father at Windsor till Christmas, and took a very tender interest in her brother and godson, Edward, whom she constantly visited throughout his infancy.

Mary's position was rendered less secure in the next year, 1538. The northern rebels made Mary's restoration to royal rank one of their demands, and she displeased Cromwell and Henry by entertaining some desolate strangers, apparently dispossessed nuns. The rising in the north impelled Cromwell, too, to proceed to extremities against those who still resisted the Act of Supremacy, and many of Mary's intimate friends suffered

death. The Countess of Salisbury, Mary's governess, was sent to the Tower, with two of her sons; she was executed in 1541. Henry Courtenay, marquis of Exeter, was executed early in 1539, and two years later her schoolmaster, Fetherston, and her mother's chaplain, Abel, suffered a like fate. Mary seems herself to have been kept in gentle restraint during 1539 at Hertford Castle. But her conduct did not justify harsh treatment. She had been receiving 40*l.* a quarter, and before Christmas 1539 she complained to Cromwell that the allowance was insufficient for the expenses of the festive season. Thereupon the king sent her 100*l.*, and Cromwell a horse and saddle.

Meanwhile the desirability of finding a husband for Mary was still recognised by the king and his councillors. Even during her disgrace the question had been discussed. In 1534 her friends had proposed that Alessandro de' Medici, the nephew of the pope, would be a suitable match, but the king intervened and declared such a union was unfitted to her rank. In 1536 the French offered to open negotiations for her marriage with the dauphin, and Charles V favoured the scheme in the belief that Francis I might be thus induced to force Henry into a recognition of Mary's claim to the English throne. After her reconciliation, a more serious proposal was made, with the approval of Charles V, to unite her with Don Luiz, the heir to the crown of Portugal. In February 1538 negotiations had progressed so far that the young man's father wrote to Henry expressing his satisfaction at the expected alliance. But disputes arose over the income to be allotted Mary in Portugal. Moreover Henry demanded that Charles V should give Don Luiz the duchy of Milan, and when the question of the princess's relations to the English succession was raised, Henry offered to increase her dowry on condition that she renounced all claims to the English crown. The negotiation consequently proved abortive (cf. *Spanish Cal.* 1538–42, pp. xviii, xix).

Next year (1538) Cromwell, following in the footsteps of Wolsey, resolved to make Mary directly serve his diplomatic purposes. Anxious that Henry should ally himself with the protestant princes of the empire and marry Anne of Cleves, he believed that the scheme might be facilitated by the immediate union of Mary with Anne's only brother, William. In December 1538 the English envoys, Christopher Mont and Thomas Pannell, arrived at the court of the elector of Saxony, brother-in-law of William of Cleves, to promote the plan, and Cromwell directed them to dwell on Mary's beauty and accomplishments, although they were to admit that she was 'his Grace's daughter natural only.' In the next few months the negotiations for the king's marriage with Anne of Cleves proceeded satisfactorily, and Cromwell, in order to strengthen his policy, thought fit to lay aside the negotiations for Mary's marriage with the Duke of Cleves in order to substitute a more influential suitor from among the German protestant princes —Duke Philip of Bavaria, a nephew of Lewis V, elector of the Palatinate. The duke had come to England to herald the arrival of Anne of Cleves, and in December 1539 his suit for Mary's hand was accepted by the king. Mary told Wriothesley, who brought the announcement to her, that she would never enter the religion of her proposed husband, and desired 'to continue still a maid during her life.' To Cromwell, however, she wrote expressing compliance with her father's will, and while on a visit to her brother at Enfield, Cromwell introduced the duke to her. The duke kissed her, and declared his readiness to marry her. The conversation was carried on partly in German with an interpreter, and partly in Latin. A treaty was drawn up, and it is preserved, in the handwriting of Tunstall, bishop of Durham, in MS. Cotton Vitell. c. xi. (ff. 287–290, 296). Mary was declared incapable of the English succession, but she was to receive handsome incomes from both her father and the duke. In January 1540 the latter left England in order to obtain his uncle's ratification of the arrangement, and gave Mary a cross in diamonds.

But Henry's rejection of Anne and Cromwell's fall followed within five months, and the change in the king's policy relieved Mary of her protestant suitor (cf. *Spanish Chronicle*, p. 57). Despite their differences in religious matters, Mary was apparently touched by the misfortunes of Anne of Cleves, and remained on good terms with her after her retirement from public life. With Henry's fifth queen, Catherine Howard, Mary does not seem to have been very friendly (*Cal. Spanish State Papers*, 1538–42, p. 295). Two months after Catherine Howard's execution (in January 1542), Henry made a final effort to marry Mary to the Duke of Orleans. The terms were formally considered at Chablis in Burgundy in April 1542, but a financial dispute between the English and French envoys, Paget and Bonnivet, proved insuperable. In June a report that Mary had secretly married the emperor was current on the continent. War with France was at the time growing imminent, and the French marriage scheme was finally abandoned.

Christmas 1542 Mary spent with her father at Westminster, and she attended in the following July his marriage to his sixth wife, Catherine Parr. She accompanied the king and queen on their autumn progress to Woodstock, Grafton, and Dunstable. With Catherine Parr she was always on amiable relations. All Mary's disabilities were now to be removed. Henry, seeing that an outbreak of war with France was inevitable, was anxious to conciliate Charles V at all points, and the latter seized the opportunity of insisting on Mary's restoration to the succession. On 7 Feb. 1544 an act of parliament entailed the crown upon her after Edward or any other child that should be born to the king in lawful wedlock. Of Mary's legitimacy nothing was said. Ten days later she took part with the queen in the reception of the Spanish Duke de Najera, and attracted favourable attention. She danced at a court ball, and the duke's secretary sent word to Spain that she was not only pleasing in person but very popular. Later in the year Mary, at Queen Catherine Parr's suggestion, translated Erasmus's Latin paraphrase of St. John, and the queen subsequently induced her to allow her work to be printed, with a translation of the rest of Erasmus's paraphrases by various authors, under the direction of Dr. Francis Mallett [q. v.] It appeared in 1551–2. Dr. Udall in the preface wrote that England would 'never be able, as her deserts require, enough to praise the most noble, the most virtuous, and the most studious Lady Mary's grace for taking such pains and travail.' Towards the end of Henry's reign the emperor once more suggested a matrimonial alliance between Mary and himself, and when Duke Philip of Bavaria revisited England in 1546, he too renewed his old proposal. But on 23 Jan. 1546–7 Henry died, and, despite the numerous negotiations, Mary was still unmarried. The king is reported to have summoned her to his deathbed, to have expressed his sympathy with her for her past misfortunes, and to have bidden her be a mother to her little brother (*Spanish Chronicle*, p. 151). Henry left her, while she was unmarried, 3,000*l.* a year, chiefly drawn from the manors of Newhall, Hunsdon, and Kenninghall, and on her marriage (provided she married with the council's consent) 10,000*l.*, with such jewellery and plate as the council should determine.

Mary was now thirty-one years old, and thus twenty years the new king's senior. Despite the discrepancy in their ages, and although Edward had with characteristic precocity occasionally presumed to advise her on religious topics, they had always been in affectionate relations with each other Nor was Mary at first on other than friendly terms with her brother's chief advisers, although the deprivation in March of her old acquaintance, Lord-chancellor Wriothesley, a staunch catholic, caused her disquietude. On 24 April she wrote in the friendliest terms to Somerset's wife, asking that the necessities of two old servants of her mother might be generously met. To her sister Elizabeth, her junior by seventeen years, she also showed a sisterly tenderness. During the reign of her brother Mary spent her time chiefly at the country houses appointed for her under her father's will—Newhall, Hunsdon, or Kenninghall (cf. *Acts of Privy Council*, 1547–50, pp. 84, 92).

In the autumn (1547) she expressed her first misgivings of Edward's religious policy. She complained to Somerset that he was not upholding catholic principles in accordance with her father's design, nor was he educating her brother in them. Somerset contested her interpretation of her father's wishes. Christmas was spent with her brother and sister, but this was the only occasion during the reign in which she took part in festivities at court. In the autumn of 1548 she paid a visit to St. James's Palace. The protector's brother, Lord Seymour, who had just lost his wife, Catherine Parr (7 Sept.), proposed to introduce to her his attendant, Walter Earle, to give her lessons on the virginals, and offered to marry her. But he was a protestant who was bent on her conversion to his views, and his advances were not encouraged. Moreover, Mary was once again the object of other suitors' attentions. In March 1547–8 the Duke of Ferrara 'gave grateful ear' to an English envoy's suggestion that the princess should marry his son (*Cal. State Papers*, For. 1547–53, p. 17). Don Luiz of Portugal was a second time put forward, and between August 1548 and June 1549 his claim was formally discussed in the council. The Duke of Brunswick and the Marquis of Brandenburg—both protestants—were also willing to marry her. But serious illness attacked Mary in the summer of 1549 while she was at Kenninghall, and interrupted matrimonial negotiations.

Religious matters were also absorbing her attention anew. Early in 1549 the Act of Uniformity had passed through parliament. The mass was prohibited after the following May. Mary resolved to disobey the order, and fearlessly entered on the second great struggle of her life. On 16 June 1549 the council advised her to give order that the mass should be no more used in her house (*Acts of the Privy Council*, pp. 291–2). On

22 June Mary addressed a protest to Somerset from Kenninghall. In matters of religion, she told him, she was resolute. She declined to recognise the 'late law.' She would give ear to no one who should try to move her contrary to her conscience, but hoped to prove 'a natural and humble sister to the king' (Foxe, vi. 7–8). Somerset's fall in October caused Mary a short respite. Warwick, his victorious rival, addressed to her and to Elizabeth a detailed narrative of their quarrel. Warwick had been falsely credited with a design to make Mary regent of the realm. He now invited her to stand with his party. But Mary showed no sign of interest in the quarrel, and Warwick, as soon as his power was established, pursued Somerset's policy towards her. As in former difficulties, she appealed to the emperor. Early in 1550 his ambassador brought the matter before the council. Some promise seems to have been given in April that while the open celebration was forbidden the private exercise of her religious observances would be permitted. Charges, however, were soon brought against her that she invited any who would to attend the services in her chapel, and that she filled the neighbouring pulpits with her chaplains. She was ill in November 1550, and about the same time Edward complained that she refused to meet him on his invitation at Woking. In the winter the Duchess of Suffolk, with her daughters Jane, Catherine, and Mary, paid her a visit in state.

But Mary still chafed under the refusal of the council to allow her full religious freedom. On 16 Feb. 1550–1 she reminded them of their promise, and asked that the permission should be continued till Edward reached 'years of more discretion' (*Acts of Privy Council*, 1550–2, p. 215). On 15 March 1551 she took the bold step of travelling from Wanstead with a numerous retinue, 'every one having a pair of beads of black' (Machyn, p. 5), to lay her case before Edward at Westminster. She appeared with her brother in the council chamber, and declared that 'her soul was God's, and her faith she would not change, nor dissemble her opinion with contrary words' (*Journal*, p. 308). She denied that her 'good, sweet' brother was responsible for her persecution, and the wording of his 'Journal' fails to imply that he took any active part in her interview with the council.

On 18 March 1550–1 the imperial ambassador plainly told the council that were she further molested he would quit the country and war would be declared (*ib.* p. 309). The king's ministers hesitated to risk the danger and for the present did nothing beyond arresting her chaplain, Mallett, and dismissing Rochester, the controller of her household. These steps called forth an earnest protest from Mary, and Charles V was ill inclined to let the dispute end thus. In June he said to Dr. Wotton, the English ambassador at his court: 'My cousin the princess is evil handled among you . . . I will not suffer it. . . . I had rather she died a thousand deaths than that she should forsake her faith and mine' (*Cal. State Papers*, For. 1547–50, p. 137). In August he sent a member of his council, Scepper, to make preparations for bringing Mary to Antwerp, to join his sister the queen of Hungary. Ships arrived off the east coast, and Sir John Gates was sent to watch the route between Newhall and the sea, in order to intercept Mary and her friends if they endeavoured to escape. On 14 Aug. 1551 the council informed her that her religious rites must cease altogether. The king's forbearance had not reduced her to obedience 'of her own disposition,' and his long sufferance of her insubordination was a subject of great strife and contention. She sent the messengers back with a passionate letter of remonstrance to the king. The mass, she reminded him, had been used by his father and all his predecessors. The council had promised the emperor to leave her in peace. Death would be more welcome than life with a troubled conscience (19 Aug.) The council made further efforts with the same result. She offered to lay her head on the block rather than submit. In the heat of the moment she taunted the members of one deputation from the council with having been made by her father 'almost out of nothing.' For practical purposes the final victory lay with her.

Mary paid a visit in formal state to Edward at Greenwich in June 1552, and next month Lady Jane Grey again visited her at Newhall. On 8 Sept. Bishop Ridley came to see her as her diocesan when she was at Hunsdon. She received him with perfect courtesy and invited him to dinner with her household, but sternly declined his offer to preach before her next Sunday (Foxe, vi. 354). In February of the new year, 1553, she paid a third state visit to Edward at Westminster, riding through the city, attended by many noblemen and ladies (Machyn, *Diary*). The king's friends declared that he grew melancholy in his later years whenever he saw his sister, while Mary's supporters insisted that he always showed delight in her society, and was so gentle in his demeanour towards her that she confidently anticipated his conversion to her opinions. The former view seems the sounder (Clifford, *Life of Jane Dormer*, p. 61). But on 16 May she

sent her brother from Newhall a kindly note, 'scribbled with a rude hand,' congratulating him on a reported improvement in his health. It was her last communication with him. On 6 July he died, but for some days she was left in ignorance of the event.

Northumberland had contrived that Edward on his deathbed should disinherit both his sisters in favour of his own daughter-in-law, Lady Jane Grey, and as soon as the throne was vacant it was Northumberland's intention to seize Mary's person. The council sent her a deceitful message at Hunsdon, bidding her visit the king, who was very ill. According to the somewhat doubtful story of Sir Nicholas Throgmorton, she was met at Hoddesdon by her London goldsmith, who had been secretly despatched by Throgmorton to warn her of the king's death and of her personal danger (*Chron. of Queen Jane*, p. 1, note *b*). Easily convinced of the council's deceit, she resolved to make for Kenninghall. The night was spent at Sawston Hall, the house of Mr. Huddleston; but the citizens of Cambridge, strongly puritan in feeling, soon sallied forth to attack the house, and Mary set out in the early morning, disguised, it is said, as a market-woman. She was well received at Bury St. Edmunds, where the news of the king's death had not yet arrived, and she reached Kenninghall the same night. On 9 July she forwarded a remonstrance to the council, declaring that she knew their enmity, but offered an amnesty if they proclaimed her queen forthwith. The council next day proclaimed Lady Jane, informed Mary that she was a bastard, and advised her to submit to the new *régime*. Accompanied by the tenantry of Sir Henry Jerningham and Sir Henry Bedingfield, Mary thereupon proceeded to the castle at Framlingham, once the property of the Duke of Norfolk. The castle could stand a siege if necessary, and at the worst she could escape thence to the continent. Her standard was set up over the gate tower, and the gentlemen of Suffolk with their attendants flocked round her. Thirteen thousand men were soon encamped about the castle. On 13 July Mary was proclaimed queen at Norwich, and the corporation 'sent men and weapons to aid her' (*Chron.* p. 8). But it was not only in the eastern counties that the tide rapidly turned in her favour. On 16 July a placard posted on Queenhithe Church asserted that Mary had been proclaimed queen everywhere except in London. The same day the Earls of Sussex and Bath, seceding from the council, arrived at Framlingham at the head of an armed force. On the 18th rewards were offered to any one taking Northumberland prisoner. On the 19th she was proclaimed in London amid 'bell ringing, blazes, and shouts of applause.' Northumberland was arrested at Cambridge, and many of his supporters went to Mary to make their submission. On 31 July Mary broke up the camp at Framlingham, and began a peaceful progress to London. At Wanstead, on 3 Aug., she disbanded all her army except a body of horse, and was met by her sister Elizabeth. With a great escort of ladies and gentlemen, including all the foreign ambassadors, she rode into London, arriving at Aldgate, where she was received by the lord mayor. She went direct to the Tower. The prisoners detained by her father and brother, including the old Duke of Norfolk [see HOWARD, THOMAS, 1473–1554], the young Edward Courtenay [q. v.], son of her early friend the Marquis of Exeter, and Stephen Gardiner [q. v.], were at once released. On the day of the king's funeral (8 Aug.) she attended mass in her private chapel.

Mary had adhered to her faith at the cost of much persecution in her earlier life, and now the opportunity had come of making it finally prevail among her countrymen. She at once announced her intention to Henry of France and her cousin Charles V, and with the imperial ambassador, Simon Renard, she soon placed herself in very confidential relations. Gardiner and Bonner were restored to their sees (Winchester and London). The former was made chancellor and practically became her prime minister. The powerful Marquis of Winchester was allowed to retain his post of treasurer, but comparatively few of her brother's advisers remained members of her council. She invited the Duke of Norfolk and the Earls of Derby and Shrewsbury to join it, and gave a greater preponderance in it to members of the old nobility than either her father or brother had done. But she unfortunately made it inconveniently large, and it quickly split into hostile cliques whose quarrels caused her grave embarrassments (cf. *Acts of Privy Council*, 1552–4, p. xxxii). Of the work of government Mary resolved to take her full share. In the first two years of her reign she rose at daybreak and transacted business incessantly until after midnight. She was always ready to give audiences to the members of her council and to others of her subjects, and required every detail of public affairs to be submitted to her (*Venetian Cal.* 1534–54, p. 533). But Gardiner, like Renard, saw more clearly than the queen the need of caution in her religious policy. As early as 13 Aug. a riot had broken out at St. Paul's Cross, when the preacher, Gilbert

Bourne [q. v.], had denounced the religious innovations of the late government. Even among the catholic noblemen, opposition to a full restoration of the Roman establishment was probable if the restitution of the church property confiscated during the last two reigns were insisted on. Mary, acting on Gardiner's and Renard's advice, consequently showed much judgment in issuing on 18 Aug. her first proclamation, in which she appealed to all men to embrace the ancient religion; but after warning the two parties against reviling each other as idolaters or heretics, she promised that religion should be settled by common consent, that is to say in parliament (Foxe, iii. 18). But at the same time she directed the restitution of much church plate (*Acts P. C.* 1552–4, pp. 338 sq.), and gave plain warnings to 'busy meddlers in religion.' A few weeks later she secretly received a visit from Francesco Commendone, chamberlain to Pope Julius III. He came in disguise. Mary told him that she desired to restore the papal supremacy as well as catholic worship, and gave him an autograph letter to the pope. The pope, she was informed, had already designated Pole as papal legate in England, and she asked that he might come to her forthwith.

On 22 Aug. Northumberland and six of his allies were tried and condemned, but only three, Northumberland, Sir John Gates, and Sir Thomas Palmer, were executed. Mary allowed the duke proper burial. Quietly enjoying her triumph, she showed no vindictiveness in dealing with her enemies. Giacomo Soranzo, the Venetian ambassador, reported to his government in 1554 that had her own wishes been consulted none of the prisoners would have been executed, but she yielded to the representations of her council (*Venetian Cal.* 1534–54, p. 533). The imperial ambassador urged the necessity of executing Lady Jane, but Mary resolutely declined to take the step. Nor would she treat Elizabeth harshly. To many it was obvious that Elizabeth might become the centre of a hostile protestant faction unless she were kept under strict control. But Mary merely appealed to her to adopt the ancient ritual. Elizabeth readily removed one of Mary's difficulties by attending mass, and was accordingly left at peace.

On 12 Aug. Mary left the Tower for Richmond, and soon began preparations for her coronation. It was deemed politic to make it 'very splendid and glorious' (Strype). On 4 Sept. she issued two proclamations—one remitting the taxes voted in Edward VI's last parliament, which caused 'a marvellous noise of rejoicing' (*Chron.* p. 26); the other regulating the coinage which Mary desired to reform after its debasement by her father and brother. On 28 Sept. she removed from St. James's Palace to Whitehall, and proceeded by water to the Tower. Next day she made Edward Courtenay and fourteen others knights of the Bath. On 30 Sept. she returned to Westminster, attended by seventy ladies on horseback, clad in crimson velvet, and five hundred gentlemen, including the foreign ambassadors. The lord mayor carried the sceptre, triumphal arches were erected, and the pageantry was profuse. The conduits at Cornhill and Cheapside ran with wine. At St. Paul's School, John Heywood [q. v.], whom Mary liberally patronised throughout her reign, delivered an oration in Latin and English, while the cathedral choristers played on viols and sang. Next morning, 1 Oct., the queen went to Westminster by water, resplendent in crimson velvet, minever fur, ribbons of Venetian gold, silk and gold lace. Gardiner conducted the coronation ceremony. The queen at the high altar swore upon the host to observe the coronation oaths. George Day, bishop of Chichester, preached the sermon, and dwelt on the obedience due to kings. (The original records are in the College of Arms, see Planché's *Regal Records*, 1838, pp. 1–33.) Princess Elizabeth and Anne of Cleves were in attendance on the queen, and at the coronation banquet in Westminster Hall they sat on her left hand, while Gardiner sat on her right. 'Panegyrici,' in Latin verse, by John Seton (1553), and a ballad by Richard Beeard [q. v.] called 'A Godly Psalme of Marye Queene' (1553), affected to give voice to the national feeling in Mary's favour.

Mary was the first queen regnant in the history of England, and to confirm her position the council deemed it from the first essential that she should marry. Popularly it was reported that the attention she had shown to Courtenay implied that she had fixed her choice on him, and Gardiner was favourable to such a union. But although his name was long mentioned in this connection, Courtenay's dissolute conduct on his release from his long imprisonment soon destroyed his chances. The only other Englishman whose claims to the position of Mary's husband were discussed was Pole, who was still in minor orders. The early affection Mary had manifested for him was not forgotten; but Noailles, the French ambassador, at once announced to his government that Pole's age and infirmity placed him out of the reckoning. It was clear in any case that the proposal did not meet with Pole's approval. Meanwhile, the bolder spirits among

Mary's advisers regarded the matrimonial scheme chiefly as a detail of foreign policy, and urged, like their predecessors under Henry VIII, that it was only abroad that a suitor of adequate political importance could be found. There a large choice offered itself. Philip, son of Charles V, the king of Denmark, the infant of Portugal, were all available. Once more Mary appealed for advice to her cousin Charles V. After some hesitation he told her that he was too advanced in years to renew his ancient pretensions to her hand, but his son Philip was ready to become her husband. The proposal flattered Mary. She had never seen Philip, who, born at Valladolid on 21 May 1527, was eleven years her junior, and she knew little of his character. His first wife, Mary of Portugal, whom he had married in 1543, had died in 1546, leaving him one child, Don Carlos, and it was rumoured that he desired a youthful bride. But his reputation as a catholic of almost fanatical piety powerfully recommended him to Mary (cf. *Cal. State Papers*, Venetian, 1534–54, p. 489). The reestablishment of catholicism needed, she saw, a strong hand, while every counsel of the emperor she had long viewed as law. When the negotiation reached the ears of Gardiner, he remonstrated with Mary on the impolicy of uniting herself with one whose haughty demeanour had excited discontent among his father's subjects in the Low Countries, and had given him a bad name in England. Even Pole at first deemed the scheme dangerous, and openly declared that it would be wiser for Mary to remain single (Charles V consequently contrived to detain Pole in the Low Countries when on his way to England); while Friar Peto prophesied that she would be the slave of a young husband, and could only bring heirs to the crown at the risk of her life (Tytler, ii. 304). But a minority in the council, headed by the Duke of Norfolk, encouraged Mary to accept Philip's offer.

While the question was still in suspense Mary met her first parliament (5 Oct.) To allay apprehension a modest programme was submitted to it. The new treasons, præmunires, and felonies created in the two preceding reigns were abolished. The queen was declared to have been born 'in a most just and lawfull matrimony;' the laws concerning religion passed under Edward VI were repealed, and the form of worship used in the last year of Henry VIII restored from the following 20 Dec. After a brief adjournment in November, the two houses set about preparing an address to Mary praying her to marry, and to choose her husband from the English nobility. The last suggestion Mary resented. It impelled her to a decision. The same night as she heard of the intention of her parliament, she sent for Renard, and invited him into her private oratory. She knelt before the altar, and after reciting the hymn 'Veni Creator Spiritus,' declared that, under divine guidance, she pledged her faith to Philip, and would marry no one else. This interview was for the time kept secret. When the commons offered to present their address at the close of the session (6 Dec.), she summoned them to Whitehall, and, denying their right to limit her choice of a husband, with much dignity declared her wish to secure by her marriage her people's happiness as well as her own. But immediately afterwards she directed her council to open the final negotiations with the imperial court for her union to Philip.

Early in January 1554 Counts Egmont and de Laing, with two others, landed in Kent, as special ambassadors from the emperor. Reports of the queen's scheme were already abroad, and popular feeling was strongly aroused. The people of Kent, mistaking Egmont for the bridegroom, nearly tore him to pieces on landing, and Courtenay, now created Earl of Devonshire, as he passed through London to meet him at Westminster, was pelted with snowballs (*Chron.* p. 34). The envoys on their arrival at Westminster were received in public audience by Mary (14 Jan.) She warned them that the realm was her first husband, and she would always be faithful to her coronation pledges. Gardiner had withdrawn his opposition in view of the queen's firmness, and the negotiations proceeded rapidly. The articles were communicated to the lord mayor and the city of London on 15 Jan. 1553–4. Mary and Philip were to bestow on each other the titular dignities of their several kingdoms. The dominions of each were to be governed separately, according to their ancient laws and privileges. None but natives of England were to hold office in the queen's court or government. But Philip was to aid Mary in the government of her kingdom. If the queen had a child, it was to succeed to her dominions, and to the whole inheritance which Philip derived from the dukes of Burgundy, namely, Holland and the rich Flemish provinces. Philip was not to engage England in his father's French wars, and the peace between English and French was to remain inviolate. If the queen died without children, her husband was to make no claim to the succession (*Parl. Hist.* iii. 304–5).

No sooner were the marriage articles published than three insurrections broke out, and gave practical warning to Mary of the error

she was about to commit. The French and Venetian ambassadors, who had protested against the whole scheme, secretly fanned the opposition and encouraged the sentiment that Mary was placing England in subjection to Spain, and that if she persisted in the marriage she must be forced from the throne.

The Duke of Suffolk agitated for the restoration of his daughter, Lady Jane Grey, who was still in prison; Sir Peter Carew rose in arms in Devonshire to set Elizabeth and Courtenay on the throne; but neither of these outbreaks proved serious. Suffolk's rising was quickly suppressed by Lord Huntingdon in a skirmish near Coventry. On 10 Feb. he was brought to the Tower. On 1 Feb. Mary learned that Carew had fled to France. More formidable was the rising in Kent of Sir Thomas Wyatt, a young catholic twenty-three years old. France, it was rumoured, was supporting him, and facts soon proved that all classes in the south-eastern counties sympathised with him. On 26 Jan. troops were hastily despatched from London, under the Duke of Norfolk, who carried a proclamation promising pardon to all who straightway laid down their arms (*Chron.* p. 38), but the campaign opened badly for the queen. Wyatt marched from Rochester to Deptford with fifteen thousand men, sent demands for the surrender of the persons of the queen and council, and was soon on his way to Southwark. Consternation spread through London, but the crisis gave the queen an opportunity of displaying her personal courage. Just before Wyatt reached Southwark, she rode to the Guildhall (1 Feb.), and addressed the citizens in a speech of remarkable power. 'I am come,' she began, 'in mine own person to tell you what you already see and know. I mean the traitorous and seditious assembling of the Kentish rebels against us and you.' 'They pretend,' she continued, 'to object to the marriage with the Prince of Spain,' but she was their queen, bound in concord to her people. As for her intended marriage, unless parliament approved it, she would abstain from it.

Doubtful as to the possibility of entering the city by way of Southwark, Wyatt soon retraced his steps, and crossed the river at Kingston, determined to reach London by way of Hyde Park Corner. Whitehall was thus near his line of march, and Mary was entreated to remove to Windsor, but she declined to leave a post of danger. On 7 Feb. Wyatt arrived at St. James's, within a short distance of the palace. A slight attack was made by a detachment of his troops on the back of it, as the main army passed on its way to the city. The queen, who spent most of her time during the crisis in prayer, is said to have witnessed the rebels' progress from the Gatehouse. But in the city Wyatt and his forces were easily defeated, and he was taken prisoner. As soon as the rebellion was suppressed, Mary agreed to make an example of the ringleaders, although a general pardon was proclaimed in Kent. Sixty persons were publicly hanged in London (Tytler, ii. 309, 346; *Chron.* p. 59). Lady Jane Grey and her husband were executed under their old sentence on 12 Feb., the Duke of Suffolk on 23 Feb., and Sir Thomas Wyatt, who pleaded guilty, on 11 April. On 12 Feb. Courtenay was again sent to the Tower, on suspicion of complicity in Carew's rising. Renard declared that Elizabeth had encouraged Wyatt, and in his confession Wyatt directly implicated her. She was accordingly arrested and sent to the Tower on 18 March. Gardiner argued that Mary's security could only be purchased by the execution of Elizabeth, but Mary hesitated to proceed to extremities, and listened in much perplexity to hot debates on the subject in her divided council (cf. Tytler, ii. 311, 365 sq., and esp. 422–8). In May Elizabeth was summoned to join Mary at Richmond, and was thence sent to Woodstock under the care of Sir Henry Bedingfield (19 May).

The rebellion spurred Mary into a more vigorous assertion of her religious policy. Protestantism she identified with lawlessness, and she declined to temporise with it further. All foreign congregations were ordered to quit the realm (*ib.* p. 312). Married clergy were to be expelled from their benefices or separated from their wives. On 21 March the council ordered country gentlemen to set up altars in their village churches within a fortnight on pain of a fine of 100*l.* (*Acts P. C.* 1552–4, p. 411, cf. p. 395). At the same time Mary was unwilling to take any action that should lack the appearance of legality, and a printed paper which suggested that she could restore the papal supremacy and the monasteries besides punishing her enemies by her own will was burnt by order of the council. In Rogation week she attended in state the churches of St. Giles's-in-the-Fields, St. Martin's-in-the-Fields, and Westminster Abbey, and was accompanied by four bishops wearing their mitres.

Peace being outwardly restored, the arrangements for the marriage continued. In March Egmont returned as proxy to espouse Mary, bearing a ring of betrothal from Philip and a ratification of the matrimonial treaty from his father. Meeting Egmont and the council in her private oratory, the queen declared that she had no strong desire to marry at all, nor had she chosen Philip on account

of his relationship to her. She was solely moved by regard for the honour of her crown and the tranquillity of her kingdom. Before Egmont left, she sent verbally affectionate commendations to Philip, but deferred writing until he wrote to her. Philip soon afterwards despatched Antonio More [q. v.] to England to paint her portrait.

It only remained for Mary to submit the marriage treaty to parliament, which met for the second time in her reign on 2 April, and sat till 5 May. Reference was at once made to the current objections to the marriage, but Gardiner argued that every security had been taken to render Spanish domination over England impossible. The members were satisfied, and formally accepted the marriage contract. But to prevent any confusion respecting Philip's position in England, they passed an act vesting the regal power in the queen as fully as it had ever been vested in a king. On 22 April Mary announced to Philip the confirmation of the contract by her parliament. It was her first letter to him, and was in French. Bills making heresy a penal offence were proposed by the government in the same session, but the lay peers opposed the measures and they were withdrawn.

Doubts were still entertained in the council respecting the prince's exact status in England, and Mary was anxious that all uncertain points should be so determined as to increase Philip's dignity. The imperial ambassador demanded precedence for him and his titles in documents of state. Mary and the council yielded. But when Renard suggested that Philip should be honoured with a ceremony of coronation Gardiner and the council firmly resisted. Mary pleaded in vain that the diadem of the queen-consorts of England might be formally placed on his head. In June she removed to Gardiner's palace, Farnham Castle, near Winchester, in anticipation of the wedding, which was fixed to take place at Winchester in the next month. In the interval she showed a feverish anxiety respecting the arrangements made for Philip's personal safety in England; but her attention was for a while diverted by her sister's affairs. She had allowed Elizabeth a copy of the Bible in English, and had given her permission to write to her. On 13 June Elizabeth forwarded a denial of all complicity with Wyatt. Mary replied in a letter to Bedingfield throwing doubts on Elizabeth's good faith. She emphasised her own clemency, and declined to be further molested by such colourable professions (25 June).

Philip embarked at Corunna for England on 13 July 1554, and landed at Southampton on Friday, 20 July, escorted by English, Dutch, and Spanish ships (cf. *Viaje de Felipe Segundo à Inglaterra*, ed. Gayangos, Sociedad de Bibliófilos Españoles, 1877, and *English Hist. Rev.* April 1892, pp. 253 sq.) The Earl of Arundel met him in a barge off the coast, and offered him the order of the Garter. On reaching the shore he accepted as a gift from the queen a Spanish gelding, richly caparisoned. His retinue included Ruy Gomez, Alva, Medina-Celi, the bishop of Cuença, and many other great noblemen of Spain (Tytler, ii. 433). He at once went to Holyrood church, and in the evening received a deputation of the council. Addressing them in Latin (he knew no English), he declared that he had come to live among them as an Englishman. He promised that his own attendants should while in England conform to English law, and finally showed an amiable desire to adopt native customs by drinking the healths of all present in a tankard of English ale. He remained at Southampton till Monday, when he travelled to Winchester, and straightway attended a special service in the cathedral. Earlier in the day the queen had left Farnham, and had, during a severe thunderstorm, made a public entry into the city on her way to the bishop's palace. The Winchester scholars offered her many copies of congratulatory Latin verse (cf. *MS. Royal*, 12 A. xx), in which the descent, both of herself and Philip, was traced to John of Gaunt. Other panegyrists, including Hadrianus Junius in his 'Philippeis' (London, 1554), dwelt effusively on the same genealogical fact. In the evening Philip privately paid the queen a visit. It was their first meeting. They conversed in Spanish (Fabyan, *Chron.* p. 140). Next day Philip proceeded in state on a second visit to Mary. On Wednesday, 25 July, the marriage was celebrated in the cathedral. Before the ceremony the emperor's envoy, Figueroa, announced that Charles had presented his son with the kingdom of Naples. Bishop Gardiner officiated. The falding-stool on which the queen knelt is still shown in the cathedral. At the wedding banquet, in accordance with Spanish etiquette, the king and queen were alone seated (Tytler, ii. 433). On its conclusion a herald proclaimed the titles of bride and bridegroom thus: 'Philip and Mary, by the grace of God King and Queen of England, France, Naples, Jerusalem, and Ireland, defenders of the faith, Princes of Spain and Sicily, Archdukes of Austria, Dukes of Milan, Burgundy, and Brabant, Counts of Hapsburg, Flanders, and Tyrol' (*Chron.* p. 142; Stow, p. 625). The morning after the marriage Philip and Mary went to Basinghouse, where the Marquis of

Winchester gave an elaborate entertainment. Within a week they left Winchester for Windsor Castle, and a long series of wedding festivities followed. On Sunday, 5 Aug., Philip was formally admitted to the order of the Garter. The following fortnight was spent at Richmond. On 28 Aug. they proceeded in state through the city. In the procession figured twenty carts, containing ninety-seven chests of bullion which had been brought over by Philip as a gift, and were valued at 50,000*l.* (*Chron.* p. 83). The festivities, which were continued at Whitehall, were interrupted by the deaths of the old Duke of Norfolk, for whom the queen ordered court mourning, and of Don Juan of Portugal, Philip's brother-in-law. Mary and her husband thereupon retired to Hampton Court.

Signs of Philip's unpopularity were making themselves apparent. His followers complained of insults offered them in the streets, and affrays between them and the Londoners were frequent. But his own conduct, largely regulated by Renard's advice, was discreet. His strict attendance to his religious observances and an almost ridiculous formality of manner were alone urged against him by courtiers. On 27 July orders had been issued that the proceedings in council should be reported in Latin or Spanish for his convenience—a proof of his interest in the domestic government—and a stamp was 'made in both their names for the stamping' of state documents. At an early date, too, he directed coins to be struck for his kingdom of Naples bearing the shields both of himself and Mary and a description of himself as king of England (Hawkins, *Medallic Illustrations*, 1885, i. 69). But beyond advising Mary to pardon Elizabeth, he is not known to have exerted any direct influence on English politics in the early days of his married life. Late in the autumn Elizabeth was summoned to Hampton Court. The queen invited her to confess her fault. Elizabeth flatly denied her guilt, but the interview terminated amicably, and the queen, placing a costly ring on Elizabeth's finger, formally forgave her. Their friendly relations were not again interrupted.

On 11 Nov. Mary and Philip proceeded on horseback from Whitehall to open parliament, to which the sheriffs had been admonished to return men of 'a wise, grave, and catholic sort' (Burnet). A sword of state was carried before each sovereign, and Mary, as was now habitual with her, was very richly attired. The session was to accomplish one of her dearest wishes. The first business was the reversal of Cardinal Pole's attainder. Two days later (14 Nov.) Pole, after his long absence abroad, arrived at Gravesend and was rowed to Westminster in a state barge, at the prow of which a large silver cross, the legatine emblem, was fixed, although he came, it was announced, not as legate but as a special ambassador from the pope. Mary received him with almost childish delight. 'The day I ascended the throne,' she said, 'I did not feel such joy.' A grand tournament was held in his honour on 25 Nov. Philip was one of the successful combatants, and the queen distributed the prizes. On 27 Nov., owing to her illness, the two houses of parliament were summoned to her presence chamber at Whitehall. Philip sat at Mary's left hand, under the canopy of the throne; Pole sat at some distance from her, on her right. The cardinal, after dwelling on Mary's early struggles and final victory, announced that he had come from the pope to grant England absolution for her past offences. But, in agreement with the recommendations of the queen's council, which she herself had reluctantly accepted, he added that the pope did not require the restitution of church lands. Next morning, after a conference of both houses, a petition from the parliament, praying for reconciliation with Rome, was handed to Mary, who delivered it to the cardinal in another public audience. Thereupon Pole's commission from the pope was read, and he formally granted the kingdom absolution and freedom from all religious censure. Subsequently the queen and the whole company proceeded to St. Stephen's Chapel. Pope Julius III had a medal struck in honour of the event, in which England was represented as a suppliant, with Philip and Mary standing on one side and Charles V and Pole on the other (Hawkins, i. 70).

But other grounds of rejoicing were reported. On the day that Pole absolved the realm, Gardiner, the chancellor, and nine other lords of the council addressed a letter to Bonner, bishop of London, announcing that the queen was 'conceaved and quicke of childe,' and directing the 'Te Deum' to be sung in all the churches of the London diocese. The letter was printed and published by John Cawood, the royal printer. A solemn service of thanksgiving took place in St. Paul's Cathedral (15 Nov.); the lord mayor and eleven bishops attended. Dr. Weston, dean of Westminster, composed a prayer to be said daily for the queen's safe deliverance, and other prayers expressed the hope that the offspring might be 'a male child, well favoured and witty.' A ballad 'imprinted . . . by Wyllyam Ryddaell' declared

How manie good people were longe in dispaire
That this letel England should lacke a righte heire,

and stated that all who showed hostility to the marriage were now reconciled by the joyful tidings (cf. *Parker MSS. Coll. Christ Cambr.* No. cvi. 630; *Gent. Mag.* 1841, ii. 597–8; TYTLER, ii. 455, 464). Christmas was accordingly celebrated with unusual splendour, and Elizabeth was among the queen's guests. Mary, whose expenses had recently been very large, and whose monetary resources were running low, showed some desire for retrenchment, and Sir Thomas Cawarden, the master of the revels, complained of her economy. But little falling off in the outward splendour of the court was apparent, and by borrowing freely of Flemish merchants, through her agent, Sir Thomas Gresham [q. v.], she was able to postpone disaster (cf. *For. Cal.* 18 Aug. 1555). On 9 Jan. 1555 she received with much magnificence the Princes of Savoy and Orange.

Meanwhile parliament passed acts confirming the restoration of the papal power. One most important statute repealed 'all statutes [nineteen in number], articles, and provisions against the see apostolic of Rome since the twentieth year of King Henry VIII.' Although property that had formerly belonged to the church was not to be restored, papal bulls, dispensations, and privileges not containing matter prejudicial to the royal authority or to the laws of the realm were to be universally recognised (1 & 2 Phil. & Mar. c. 8). Julius and his successor Paul IV, (elected 23 May 1555), actively enforced their newly won power, and forwarded numerous bulls, many of which dealt with the secular affairs of the country. By one Ireland was created a kingdom (DIXON).

At the same time the council successfully recommended to parliament the full revival of the old penal laws against heresy. The responsibility of first making the suggestion has not been clearly allotted. Gardiner and Bonner have both been credited with it on insufficient evidence. Nor can Philip be positively stated to have encouraged the scheme, much less to have initiated it. Cabrera, his official biographer, assumes that he urged it upon Mary, largely on the ground of the support he subsequently accorded to the Spanish inquisition. But Renard, whose counsel he was following at the time, distinctly declared against extreme measures in the treatment of English heretics (TYTLER). Mary had hitherto held similar views. By nature she disliked persecution; in suppressing the conspiracies against her she had never exerted all her legal powers of vengeance; she had received the Duchess of Suffolk, the mother of Lady Jane Grey, into her household. Heretics, she said in answer to an appeal from the council, should be punished without rashness; the learned who deceived the people undoubtedly deserved harsh treatment; but serious results might follow if the people believed that their leaders were condemned without just occasion (COLLIER, *Eccl. Hist.* ii. 371). On the other hand, she was aware that it was hopeless to expect the voluntary conversion of the protestant leaders. And she was easily persuaded that the removal by death of those whom she regarded as irreclaimable heretics was after all the only possible means of completing her great task. Consequently she consented to the re-enactment of the statute against lollardy which punished heresy at the stake, and to the restoration of the bishops' courts. Some necessary corollaries were accepted. 'Prophane and schismatical conventicles' abounded, and their directors were reported to pray for her death. Parliament now at her request made such action equivalent to treason, while to speak or preach openly against the title of king or queen and their issue was made punishable for the first offence by forfeiture of goods and imprisonment for life, and for the second as in a case of treason.

The great persecution which has given Mary her evil reputation was thus set on foot. Henceforth protestants only knew her (in the phrase of John Knox) as 'that wicked Jezebel of England.' On 16 Jan. she dissolved her third parliament, which had authorised the disastrous work. Two days later she proclaimed a political amnesty and released those who were imprisoned on account of their complicity with Wyatt. But the first martyr, Rogers, was burned at Smithfield on 4 Feb. 1555. At the same time Saunders, rector of All Hallows, suffered at Coventry, and a few days later Dr. Rowland Taylor at Hadleigh, and Bishop Hooper at Gloucester. All were offered their lives if they abjured protestantism. At the end of the week Alphonso de Castro, a Franciscan friar and Philip's confessor, denounced the burnings in a sermon at court. The queen was impressed by the declaration, and the council issued an order suspending further executions, but at the end of five weeks they were allowed to recommence. In April the justices of the peace were directed to search diligently for heretics, in May they were bidden to act more rigorously, and before the end of the year ninety persons had suffered. Of these only six were burnt at Smithfield.

On 4 April Mary removed to Hampton Court, where arrangements were made for

her confinement. On the 30th news reached London that the queen had been delivered of a prince. Bells were rung and bonfires blazed, but next day it was announced that the news was false. In May ambassadors were nominated to carry the tidings to foreign countries as soon as the child was born, and letters in French headed 'Hampton Court, 1555,' were written out and addressed to all the sovereigns of Europe, as well as to the doge of Venice, the queens-dowager of Bohemia and Hungary, announcing a child's birth; the word 'fil' was so written that it could be by a stroke of the pen converted into 'filz' or 'fille' (Tytler, ii. 468–9). But no child came, and gradually the rumour spread that the queen was mistaken as to her condition. Foxe asserts, probably falsely, that when one Isabel Malt, a woman dwelling in Horn Alley in Aldersgate Street, was delivered of a boy on 11 June 1555, Lord North and another lord came from the court, and offered to take the child away with a view to representing it as Mary's offspring. On 3 Aug. she left Hampton Court with the king for Oatlands (Machyn, p. 92; *Gent. Mag.* 1841, pt. ii. pp. 595–9). The theory that Mary's long retirement was a deceit may be rejected. Owing to a disorder which had troubled her since she reached womanhood, Mary at times presented some of the outward aspects of pregnancy, and she thus deluded herself and others. Even before her marriage her appearance had given rise to unfounded suspicions. In May 1554 Sussex examined persons resident near Diss, Norfolk, who had spread rumours that the queen was with child (*Cott. MS.* Jul. B. ii. fol. 182).

While Mary was in retirement Philip showed signs of dissatisfaction. He found the queen's temper as uncertain as her health, and his behaviour was (according to rumour) open to serious censure. He made ungentlemanly advances to Magdalen Dacre, one of the queen's attendants, and the affronted lady struck him a sharp blow with a stout staff. His political ambitions were, moreover, increasing; he had lately made vain efforts to obtain the honour of a ceremony of coronation, and he saw the hollowness of the hope which his father cherished of his securing the succession in case of his wife's death. His awkward attempts to personally conciliate the English people had failed. In 1555 there was published a popular tract, 'A Warninge for Englande, conteyning the horrible practises of the Kynge of Spayne in the Kingdom of Naples . . . whereby all Englishmen may understand the Plague that may light upon them, iff the Kyng of Spayn obtain the Dominion of England.' When Mary's delusion became apparent, he resolved, despite Renard's objections, to leave England (Froude, v. 500). He desired, he explained, to visit the other countries under his rule. His father, the emperor, had already ceded Milan to him, in addition to Naples, and was contemplating abdication in all his dominions. Mary viewed his plan with dismay, and he remained with her through August. On the 23rd they arrived at Westminster, and on the 26th the queen was carried in public procession in a litter through the streets to Tower Wharf, where she was joined by Elizabeth. The royal party thence proceeded by water to Greenwich. On the 29th Mary, in great distress, took leave of her husband; her health did not enable her to accompany him to Dover on his journey to Brussels (cf. Forneron, i. 67). Almost all the foreigners at court left for the continent at the same time.

Mary consoled herself in her loneliness by new efforts to complete the restoration of the catholic church. She resolved to make restitution of at least some of the property which her father had transferred from the church to the crown. Philip had deprecated such a course. Her ministers objected that her debts were too heavy and the exchequer too empty to justify it. The dignity of the crown must be supported. But her mind was made up. She set more, she said, by the salvation of her soul than by ten such crowns. She had sent earlier in the year a special embassy (Thirleby, bishop of Ely, Lord Montague, and Sir Edward Carne) to the Vatican, and Sir Edward Carne remained there as her permanent representative. Through him Paul IV urged Mary to press on the measure. On 21 Oct. parliament was summoned to give it effect. Gardiner was ill, and on 12 Nov. he died; his duties were delegated to the Marquis of Winchester, but Mary summoned the lords and commons to Whitehall and personally announced her intentions. The chief bill proposed that the tenths and first-fruits, the rectories, glebe lands, and tithes annexed to the crown since 1528, producing a yearly revenue of about sixty thousand pounds, were to be resigned by the crown, and placed at the disposal of Pole for the augmentation of small livings, the support of preachers, and the furnishing of exhibitions to scholars in the universities; but subject at the same time to all the pensions with which they had been previously encumbered. In the commons the bill encountered considerable opposition, but was carried by a majority of 193 to 126. In the lords it passed with only two dissentient voices. Mary's next step was to re-establish

three monasteries—the Grey Friars at Greenwich, the Carthusians at Sheen, and the Brigittines at Sion; while the dean and prebendaries of Westminster were ordered to retire on pensions to make way for twenty-eight Benedictine monks. The Knights of St. John were also restored, and Sir Thomas Tresham appointed their prior (cf. MACHYN, p. 159); and the Hospital of the Savoy was consecrated to charitable purposes, in accordance with the expressed desire of the late king (12 June 1556). Meanwhile parliament confirmed and amended older statutes for the relief of the poor which granted licenses to beggars, and a sort of poor law board was set up at Christ's Hospital to distribute charitable funds (2 Phil. and Mar. c. 5). On 9 Dec. 1555 Mary prorogued both houses at Whitehall (*ib.* p. 98), and two years elapsed before she met her parliament again.

Mary's health had slightly improved in September 1555, after an Irish physician had suggested a new mode of treatment; but no permanent cure was possible, and the exertion of attending the council soon proved beyond her strength. In great suffering the queen stayed at Greenwich, her favourite palace, at the end of the year. Philip's prolonged absence plunged her into a deep melancholy, and the French ambassador compared her condition to that of Dido, and suggested a similar catastrophe; but he admitted that adversity had long been her daily bread, and she had hitherto met it without flinching. The conspiracy of Sir Henry Dudley, which once more aimed at placing Elizabeth on the throne, and the secret endeavours of the French ambassador to excite feeling against her husband, greatly increased her anxieties. But in her weariness of heart she resisted the persuasion of those about her to identify Elizabeth with her enemies. She was conscious that she was losing her hold upon her subjects, and often spoke bitterly of their ingratitude. It was hinted that her position could only be improved if the pope could be induced to dissolve her marriage.

Philip was closely watching English politics. The council regularly forwarded to him minutes of its proceedings (in Latin), which he returned with elaborate comments (TYTLER, ii. 483). Long before his departure he suggested that Elizabeth should marry his friend the Prince of Savoy. At first Mary consented to the plan, provided that Elizabeth agreed to it, but Elizabeth refused consent, and Mary declined to force her unwillingly into a marriage. Philip now urged the scheme anew, and a quarrel between him and Mary was the result. She explained in one letter to Philip that 'the consent of this realm' was essential to any marriage scheme for Elizabeth. Philip replied that if parliament proved adverse he should lay the blame on his wife. Mary clearly saw that a marriage which took Elizabeth, her presumptive heir, from England, was impossible, and she finally wrote to Philip with much deference, begging him to delay consideration of the question till he returned to England. Philip's displeasure, she told him, was worse to her than death, and she had already tasted it too much. Philip remained unconvinced, and Mary in her vexation is said to have cut his portrait to pieces.

On another subject king and queen were also at variance. Mary had desired the appointment of Thirleby, bishop of Ely, as chancellor in succession to Gardiner. On Thirleby's rigid determination in dealing with heresy she could rely. But Philip urged her to choose a man of greater moderation, and suggested Lord Paget (MICHIEL). She declined to select a layman, as contrary to mediæval precedent. A compromise was effected, and Nicholas Heath, archbishop of York, became chancellor on 1 Jan. 1556. Henceforth, however, Mary depended almost wholly on the guidance of Pole, whose culture was greater than his statesmanship. On 22 March 1556 he became archbishop of Canterbury, and on the 28th publicly assumed office as papal legate. Mary's frequent visits to him at Lambeth were the chief source of satisfaction to her in her last years.

Most of 1556 was spent in retirement at Greenwich. She abandoned the customary royal progress in the summer; but on 21 July she went in state from St. James's Palace to Eltham, visiting Pole at Lambeth on the way (MACHYN, p. 110). From Eltham she passed to the palace at Croydon, which had been the dower residence of her mother, Catherine, but now belonged to Pole. She is said to have visited the neighbouring cottages, and given money to pay for the education of promising children (CLIFFORD, pp. 64–6), while at home she sought relief from her sorrows in embroidery work. On 19 Sept. she left Croydon for St. James's Palace (MACHYN, p. 114). Later in the year Elizabeth spent some weeks with her at Somerset House, and subsequently the queen visited her at Hatfield. On 22 Dec. Mary removed to Greenwich to spend Christmas, and paid another visit to Pole at Lambeth. She had not abandoned hope of Philip's return, and on 15 Feb. 1556–7 she wrote to the barons of the Cinque ports ordering them to hold ships in readiness to escort 'her dearest lord' (GREEN, *Letters*, iii. 311). A month later her long suspense on Philip's account was over. On 17 March

1557 Lord Robert Dudley brought her the welcome tidings that Philip was at Calais, and on the 20th he was with her at Greenwich. Next day king and queen attended in state a mass in the palace chapel, and orders were issued for the 'Te Deum' to be sung in every church in the country. On the 23rd a royal progress through the city followed, with the customary decorations and street mobs. By way of compliment to king and queen, the Earl of Sussex, lord deputy of Ireland, induced the Irish parliament at the same date to give the names of King's County and Queen's County to the districts of Leix and Offaly in Leinster, which had been seized by the crown in the winter of 1556–7 and converted into shires; while the chief town in each district was newly christened Philipstown and Maryborough respectively. Mary's reign left no other permanent mark on Irish history. On 20 March Mary was present at the reinterment of Edward the Confessor's body in Westminster Abbey.

It was not love for Mary that had brought Philip on his second visit to England. Since his departure his father had resigned to him his thrones in the Netherlands and in Spain, and he had renewed the old feud of his house with France. To draw England into his continental quarrel was his immediate purpose. Mary proved compliant, despite the protests of her more prudent ministers, who urged the poverty of the treasury. The outbreak in April of the rebellion of Thomas Stafford, who issued a proclamation designating himself protector of the realm, facilitated Philip's policy. The rebels, it was declared, were in the pay of France. As soon as they were captured, Mary in May issued a proclamation, complaining of ill-usage received by her at the hands of the French king. On 7 June war was declared, and ten days later the Earl of Pembroke left with eight thousand men to join Philip's army in the Low Countries. Philip was satisfied, and in July he prepared to journey to the scene of action. On 2 July he stood godfather to the son of the fourth Duke of Norfolk, afterwards Earl of Arundel [see Howard, Philip]. On the 3rd king and queen slept at Sittingbourne, and next day Philip left Dover for the Low Countries. The queen never saw him again. Philip and his friend the Prince of Savoy won, with his English allies, the battle of St. Quentin (10 Aug.) and Mary sent from Richmond on the 14th an affectionate letter of congratulation to Charles V. She signed herself, 'Vostre tres humble fille, seur, cousine et perpetuelle allyée' (*Documentos Inéditos*, iii. 537–8).

Pole, with characteristic caution, was not in favour of the war. He had in 1555 negotiated, with Mary's approval, the truce of Vaucelles between the emperor and the French king, and he had urged the pope, when a new breach between Spain and France was imminent, to offer his mediation. But his efforts were resented at Rome. The new pope, Paul IV, a Neapolitan, was no friend of Philip. Nor was he satisfied that Pole had exerted himself to the full in bringing the English people under the dominion of the papacy. Ignorant of the real situation, Paul fancied that a stronger hand than Pole's might effect more, and it might be practicable to reduce Philip's influence over Mary by appointing a new legate more entirely devoted to papal interests, and less under the queen's sway. William Peto, a Friar Observant of Salisbury, was accordingly made a cardinal, and entrusted with legatine authority in England. Pole was summoned to Rome (July 1557). The crisis was a difficult one for the queen, and with many misgivings she threw over the pope. She declared that the new legate would menace the liberties of her people, and ordered all the ports to be closed against him. Pole was directed to remain at his post. On 15 July 1557 Mary dined with him at Lambeth (Machyn, p. 143). In September the pope practically acknowledged his defeat.

Meanwhile the foreign outlook grew more threatening. The Scots had declared war in support of the French in the autumn of 1557, and in the winter the French were marching on Calais. The queen was spurred into unusual activity. Her financial position had become desperate, and she had resorted to many petty and impolitic economies. She had leased the Scilly Isles to a private person, and had sought to reduce the expenses of her foreign office by recalling her envoy, Peter des Vannes, from Venice, and by entrusting English interests there to the care of Philip's Spanish ambassador, Francisco de Vargas. Now, with equal unwisdom, she demanded forced loans under the privy seal (*Acts of the Privy Council*, 1556–8, pp. 277–304). On 2 Jan. she distributed an appeal to noblemen for reinforcements to be sent to the French coast (Green, iii. 318–19). Three days later Calais surrendered to the Duke of Guise. The arrival of the news plunged Mary into deep despair. Philip offered to aid in the town's recovery, and Mary begged her council to spare no effort to restore to her 'the chief jewel of our realm.' But her council pleaded the expense, and nothing was done. In March Philip sent Count de Feria to strengthen her resolution. 'The queen,' Feria wrote to his master, 'does all she can, her will is good and her heart stout, but

everything else is wrong' (*For. Cal.* 10 March 1558).

On 10 Dec. 1557 Mary had addressed a letter to the sheriffs of the counties, bidding them return to a new parliament representatives who were residents in the constituencies and 'men given to good order, Catholic, and discreet' (Green, iii. 315). On 20 Jan. she opened the parliament, after attending mass in Westminster Abbey (Machyn, p. 163). Hostility to the queen's policy at home and abroad found frequent expression during the debates, and after the grant of a subsidy the houses were dissolved (7 March). Easter was spent at Greenwich (Machyn, p. 168), and on 30 April, although her health had improved under the prevailing excitement, she made her will; once again she believed that she was with child. In May she expected another visit from Philip, but he did not come (Green, iii. 319).

A little later she was at Richmond, suffering from intermittent fever, and she soon removed to St. James's Palace in the hope of benefitting by a change of climate. On 17 June 1558 she urged anew the need of defending the realm against 'our ancient enemies, the French and Scots' (*ib.* pp. 320–321). In August she was suffering from low fever and dropsy; she was better in September, but was much distressed by the news of the death of Charles V, and in October the disorder returned while she was still at St. James's Palace. On 28 Oct. she recognised her danger and added a codicil to her will. A few days later Philip, who had been informed of her condition, sent once again the Count de Feria to her with a message and a ring. He recognised the futility of pressing his own claims to her crown, and had already desired her, on Mary Stuart's marriage with the dauphin (24 April 1558), to take steps for the recognition of Elizabeth as her successor. Mary's last days were chiefly occupied in securing the observance of Elizabeth's title. She sent her her jewels, with directions to pay her debts and to maintain the true religion. On 5 Nov. parliament met once more, and it considered a bill—the first of its kind—for restricting the liberty of the press; but the queen's illness suspended the proceedings. On 10 Nov. the latest heretics were burnt at Canterbury, nearly bringing the total number of the martyrs to three hundred, and on 12 Nov. a woman was set in the pillory for falsely circulating a report that the queen was dead (Machyn, p. 178). Pole lay on his deathbed at Lambeth at the same time, and hourly messages passed between him and Mary. On 16 Nov. she was composed and cheerful. Early next morning she received extreme unction, and desired that mass should be celebrated in her room. At the elevation of the host she raised her eyes, and as she bowed her head at the benediction, breathed her last (17 Nov.; cf. Clifford, pp. 71–2). Before noon Elizabeth was proclaimed queen. Pole died next day (18 Nov.)

Mary's death—at the age of forty-two years and nine months—was probably due to a malignant new growth, the sequel of a long-continued functional disorder of the ovary. Of the functional disorder—called by Mary and her sister 'her old guest'—the chief symptom was amenorrhœa (note kindly supplied by Dr. Norman Moore). Mental worry aggravated her ailments; for years she had rarely been free from headache and palpitations of the heart (*Venetian Cal.* 1553–4, p. 532). But Holinshed states that when Mrs. Rise, a lady-in-waiting, suggested Philip's absence as the sole cause of her sorrow in her last illness, the queen replied, 'Not only that, but when I am dead and opened you shall find Calais lying upon my heart' (*Chron.* iii. 1160; the story reached Holinshed through Mrs. Rise). Mary's body was embalmed, and on 10 Dec. she lay in state in the chapel of St. James's Palace. At her special request she was dressed as a member of a religious order, and not, as was customary, in robes of state. On the 13th the coffin was conveyed in public procession to Westminster Abbey, and on the 14th was buried on the north side of Henry VII's Chapel with full catholic rites. The sermon was preached by John White, bishop of Winchester, who proclaimed Mary as a king's daughter, a king's sister, and a king's wife, and eulogised her clemency and private virtues. A solemn requiem, in memory both of her and of Charles V, was sung by Philip's order in the cathedral of Brussels on the same day. No monument was erected to her memory, but James I ordered two small black tablets to be placed above her grave and that of Elizabeth bearing the inscription, 'Regno consortes et urna hic obdormimus Elizabetha et Maria sorores in spe resurrectionis.'

By her will, dated 30 April, Mary named Philip and Pole her chief executors. To the former she left a diamond given her by his father, and a diamond, collar of gold, and ruby set in a gold ring, which he had himself given her. To Pole she left 1,000*l.* She directed her mother's body to be brought from Peterborough and buried beside herself. To the religious houses of Sheen and Sion she left 500*l.* each and lands to the annual value of 100*l.*; to the Observant Friars of Greenwich 500*l.*, and to those at South-

ampton 200*l.*; to the convent of Black Friars at St. Bartholomew's, four hundred marks; to the nuns of Langley, 200*l.*; to the abbot and convent of Westminster, 200*l.*; for the relief of poor scholars at Oxford and Cambridge, 500*l.*; to the Savoy Hospital lands to the annual value of 500*l.*; for the foundation of a hospital for poor, old, and invalid soldiers land to the annual value of 400*l.*; and to her poor servants, 2,000*l.* In the codicil of 28 Oct. she desired her successor to carry out her bequests, and adjured Philip to maintain peace and amity with England. But neither request proved of any avail, and the provisions of her will were not carried out.

Soon after Mary's death Philip ceased to identify himself with England. In a vague hope that he might yet secure the succession, he at first made an offer to marry Elizabeth, by whom he had always been personally attracted; but he finally replied to her temporising reception of his advances by signing a peace with France, which secured her in the possession of Calais, and by marrying the French king's daughter Isabella (24 June 1559). At the end of the year he left the Netherlands for Spain, and remained there till his death. His third wife died in 1568, leaving him two daughters, and in 1570 he married his niece, Anne of Austria, by whom he was father of his successor, Philip III. Meanwhile his relations with England became openly hostile, and Elizabeth's enemies throughout Europe regarded him as their champion. The revolt of his subjects in the Netherlands excited the sympathy of Englishmen, whose fleets made repeated attacks on his possessions in South America. Philip intrigued with Mary Queen of Scots while Elizabeth's prisoner, and in 1588, after much delay, he formally embarked on war with England, sending forth the Spanish Armada with ruinous results to his prestige. In 1596 his former subjects sacked Cadiz. He died at the Escurial, which he had built in accordance with a vow made on the field of St. Quentin, in September 1598. His religious feeling, always strong, degenerated in his later years into the least attractive form of bigotry.

Mary inherited a high spirit and strong will from both parents, and the early attempts of the enemies of her mother to detach her from her faith only riveted her to it the more closely. Mary's devotion to the catholic religion—the religion of her mother—was the central feature of her life and character. Filial piety forbade, in her view, any wavering in her adherence to the pope, who had identified himself with her mother's cause. Similar sentiments underlay her regard for her cousin Charles V, on whose advice she relied in the chief crises of her life. Only half an Englishwoman, she did not recognise the imprudence of identifying herself with her Spanish kinsmen, and to her blindness in that regard must be attributed her marriage—the great error of her life. That step outraged the national sentiment, and thus gave a colouring of patriotism to the protestant resistance which rendered the success of her religious policy impossible. She never stooped to conciliate popular opinion, and rarely deviated from a course that she had once adopted; but her obvious reluctance to seriously entertain Philip's proposal to marry Elizabeth to Philibert of Savoy indicates that before her death she realised that the country would not tolerate another queen wedded to a foreign prince. A prayer-book said to be hers, now in MS. Sloane 1583, is stained with tears and much handling at the pages which contain the prayers for the unity of the holy catholic church and for the safe delivery of a woman in childbed (f. 15). The fact is an instructive commentary on Mary's last years.

In her domestic policy Mary showed much regard for legal form, although in her later financial measures she violated the spirit of it. She practically obtained parliamentary sanction for every step she took to effect the restoration of catholicism; she refused to support the Savoy marriage scheme on the ground that parliament was averse to it, and she bade her judges administer the laws without fear or favour. In January 1554, when she appointed Morgan chief justice of the common pleas, she addressed him thus: 'I charge you, sir, to minister the law and justice indifferently without respect of person; and notwithstanding the old error among you which will not admit any witness to speak or other matter be heard in favour of the adversary (the crown being party), it is my pleasure that whatever can be brought in favour of the subject may be admitted and heard. You are to sit there not as advocates for me, but as indifferent judges between me and my people' (*State Trials*, i. 72).

Although illness undoubtedly soured Mary's temper, and she was always capable of fits of passion, she treated her servants kindly, was gentle towards children, and was, in accordance with the dictates of her religion, very charitable to the poor. Her ladies-in-waiting were enthusiastic in their devotion to her (cf. Clifford, *Life of Jane Dormer*). Her zeal for education was no less conspicuous than in the case of her brother and sister. She left money in her will to poor students at Oxford and Cambridge, and during her reign she founded

grammar schools at Walsall, Clitheroe, and Leominster (all in 1554), and at Boston and Ripon (in 1555) (cf. *Report of Schools Inquiry Commission*, 1868, i. App. iv. 47). Fully sensible of the need of maintaining a dignified court, she spent much on pageantry and dress, and delighted in adorning herself with jewellery (*Cal.* Venetian, 1534–54, p. 533), while she encouraged foreign trade and was the first English sovereign to receive a Russian ambassador. She improved the music in the royal chapel, and was always devoted to the art. Roger Ascham [q. v.], despite his protestantism, she took into her service.

The ferocity with which Mary's personal character has been assailed by protestant writers must be ascribed to religious zeal. According to Foxe, Speed, Strype, and Rapin, she was cruel and vindictive, and delighted in the shedding of innocent blood, thus rendering 'her reign more bloody' than that of Diocletian or Richard III. Even Hume, Hallam, and Mr. Froude have largely accepted the verdict of their biassed predecessors. Camden, Fuller, and Godwin, with greater justice, admit that she was pious, merciful by nature, and munificent in charity. The policy of burning protestants, on which the adverse judgment mainly depends, was not lightly adopted. Mary had resolved to bring her people back to the old religion, and it was only when all other means seemed to be failing her that she had recourse to persecution, in the efficacy of which, as an ultimate resort, she had been educated to believe.

Mary had less dignity of bearing than Elizabeth (Puttenham, *Poesie*, p. 248), but she was a good horsewoman, and practised riding assiduously, on the recommendation of her physicians. She spoke with effect in public. The reports of her beauty in her early years are hardly confirmed by her portraits, which give her either a vacant or a sour-tempered expression; but there is abundant evidence that her contemporaries thought her appearance attractive. Her complexion was good, but one of Philip's attendants declared she had no eyebrows. In middle life illness told on her, and gave her an aspect of age which her years did not warrant. Michiel, the Venetian ambassador, wrote of her in 1557 thus: 'She is of low stature, but has no deformity in any part of her person. She is thin and delicate . . . Her features are well formed, and . . . her looks are of a grave and sedate cast. Her eyes are so piercing as to command not only respect but awe from those on whom she casts them; yet she is very near-sighted, being unable to read, or do anything else without placing her eyes quite close to the object. Her voice is deep-toned and rather masculine, so that when she speaks she is heard some distance off.'

Portraits of Mary are numerous. In her youth Holbein painted her several times. The best example is at Burghley House, and is engraved by Lodge. A sketch by Holbein at Windsor has been engraved by Bartolozzi. The portrait painted by Sir Antonio More and sent to Philip before marriage is in the Prado Gallery at Madrid. An engraving by Vasquez is very rare. A picture containing whole-length portraits of Mary and Philip, also by More, is at Woburn Abbey, and is dated 1558. She also figures in a group of family portraits, including her father, Catherine Parr, and her sister and brother—now at Hampton Court. Two contemporary prints by Hogenberg were published in 1555; one, bearing her motto, 'Veritas Temporis Filia,' displays a very malignant expression. The second is more pleasing.

[The Life by Miss Strickland gives a good deal of information, but its dates are confusing. It is at present the sole biography of any fulness. The Introduction by Sir Frederic Madden to the Privy Purse Expenses of the Princess Mary (1831) supplies much good material for her early years. But the chief sources, the Letters and Papers of Henry VIII (ed. Brewer and Gairdner), the Domestic State Papers (1547–58), and the three series (Foreign, Spanish, and Venetian) of the Calendars of State Papers, which give the despatches of the Imperial and Venetian ambassadors, with the prefaces of the editors, Father Stevenson, Rawdon Browne, and Major Martin A. S. Hume, largely supplement or supersede all that was written before their publication. The despatches of Michiel (the Venetian ambassador) from 1554 to 1557 have been published in the original Italian by Paul Friedmann, with a valuable preface in French (Venice, 1869). Michiel's despatches, like those of Badoaro, Venetian ambassador to Charles V, are also largely used in Rosso's very rare Historia delle cose occorse nel regno Inghilterra . . . dopo la morte di Odoardo VI, Venice, 1558 (Bodl. Libr.) Les Ambassades de Messieurs de Noailles en Angleterre, ed. Abbé de Vertot, Leyden, 1763, 5 vols., are invaluable for the French relations. Tytler's History of Edward VI and Queen Mary prints in English many of Renard's letters; others appear in the Papiers d'État de Cardinal Granvelle, published in Les Documents Inédits sur l'Histoire de France. Rawdon Browne's Four Years at the Court of Henry VIII, Brewer's Reign of Henry VIII, Friedmann's Anne Boleyn, and Froude's Divorce of Catherine of Aragon, all mainly based on the official correspondence of ambassadors, give many particulars of Mary's youth down to her mother's death. The Literary Remains of Edward VI (ed. Nichols for Roxburghe Club), the Chronicle

of Queen Jane and Queen Mary (Camden Soc.), the long report of Giacomo Soranzo, dated 18 Aug. 1554 (in Venetian Cal. 1534–54, pp. 532–64), and Tytler's History of Edward VI and Queen Mary are useful for the period before and immediately after her accession. Lingard's History supplies on the whole the best account of her reign; Froude's History is less judicial and supplies a very imperfect biography. Foxe, a biassed witness, supplies many documents, and Strype's Memorials and Ecclesiastical Annals are valuable on church matters; but the best account of the religious changes in the reign is in Dixon's Church History, vol. iv. Girolamo Pollini's Historia Ecclesiastica della Rivoluzion d'Inghilterra, Rome, 1594, is of doubtful value. Forneron's Histoire de Philippe II (4 vols.) is the latest biography of Mary's husband. It is fuller than Prescott, and corrects, often with too much bitterness, the elaborate eulogy of Cabrera. A useful bibliography, by Forneron, of the authorities for his reign is in Appendix A to vol. i. For other Spanish original authorities see the index (1891) to the 100 vols. of Documentos Inéditos para la Historia de España, ed. Ferdinand Navarette and others, 1842 sq. In vol. i. 561 sq. is the Viaje de Felipe II, which was re-edited by Señor Gayangos in 1877, with a full bibliography of the numerous works published in Europe in all languages on the subject of Philip's arrival in England; Major Martin A. S. Hume has given a summary of the chief Spanish tracts in Engl. Hist. Rev. vii. (1892) pp. 253 sq. Archdeacon Churton's Spanish Account of the Marian Persecution is in Brit. Mag. 1839–40. The Accession of Queen Mary, being the Contemporary Narrative of Antonio de Guaras, a Spanish Merchant, Resident in London, ed. R. Garnett, LL.D., 1892, is very useful. The published Acts of the Privy Council (ed. J. R. Dasent) reach the year 1558, but do not by any means cover all the subjects dealt with by the council. See also Mrs. Green's Letters of Illustrious Ladies; the Parliamentary History of England; the Chronicles of Hall, Fabyan, Holinshed, and Stow; Machyn's Diary; Wriothesley's Chronicle (Camden Society); Hawkins's Medallic Illustrations of the History of Great Britain, ed. Grueber and Franks, i. 69 sq.; Wiesener's Early Years of Elizabeth (transl. by Yonge); Clifford's Jane Dormer, Duchess of Feria, ed. Stevenson, 1887. Aubrey de Vere and Tennyson have both made Mary the heroine of a tragedy called after her. Philip II is a leading character in both Otway's and Schiller's Don Carlos.] S. L.

MARY II (1662–1694), queen of England, Scotland, and Ireland, eldest child of James, duke of York [q. v.], and his first duchess, Anne Hyde [q. v.], was born at St. James's Palace 30 April 1662. Her birth, by reason of her sex, 'pleased nobody' (Pepys, *Diary*, i. 442), and lost such significance as it possessed by the birth, fifteen months later, of her eldest brother. When she was two years of age, Pepys (*ib.* iii. 44) saw the Duke of York playing with her 'like an ordinary private father;' and he saw her again, when close upon six, 'a little child in hanging sleeves, dance most finely, so as almost to ravish one; her ears were so good' (*ib.* vi. 43). Her early days were partly spent in the house of her grandfather Clarendon at Twickenham; but she and the duke's other children were afterwards established at Richmond Palace, under the care of their governess, Lady Frances Villiers, whose daughters, together with Anne Trelawney and Sarah Jennings, were among the playfellows of the young princesses. The Duke of York was constrained to have his daughters brought up as protestants by the fear of their being taken away from him altogether (*Life of James II*, i. 503). A kind of general superintendence seems to have been exercised over their education by Morley, bishop of Winchester, who had enjoyed the chancellor Clarendon's confidence, and had considerable influence over the appointments in the Duke of York's household (Plumptre, *Life of Ken*, i. 128). The religious training of Mary and Anne was, however, mainly in the hands of Compton, bishop of London, who laid the foundation of Mary's sturdy protestant sentiment, and to whom she always remained warmly attached (Burnet, iii. 111–12). In the later years of her childhood Dr. Lake, afterwards archdeacon and prebendary of Exeter, and Dr. Doughty were among her chaplains (Lake, pp. 8, 24; cf. Krämer, p. 74). Her French tutor was Peter de Laine, who highly commends her abilities (Miss Strickland, x. 247); in drawing she was instructed by the dwarfs, Richard Gibson [q. v.] and his wife. Gibson afterwards accompanied her to Holland. From a French dancing-master (Pepys) she learnt an accomplishment which in 1688 she described as formerly 'one of her prettiest pleasures' (ap. Doebner, p. 5), and which in December 1674 she exhibited before the court, when she with much applause took the part of Calisto in Crowne's masque of that name. Dryden complimented the princesses in an epilogue; the masque was printed in 1675, and was dedicated to her.

The disposal of Mary's hand soon became an interesting political question. After the death of her youngest brother Edgar, duke of Cambridge (1671), she had once more become heiress-presumptive to the crown, and her father had no children by his second marriage till the birth of a daughter in 1675. It was obvious that the choice of a husband for her must prove either another link in the policy of subservience to France or a check

upon that policy. As early as 1672 the scheme of a marriage between William, then in his twenty-third year, and Mary seems to have been discussed in Holland and known in France (Krämer, p. 75 and note). After the termination of the Dutch war which began in that year, the plan was revived (1674), as yet, however, without being countenanced by the English court. For since 1673 French diplomacy had begun to flatter the Duke of York with hopes of the dauphin's hand for his eldest daughter; and as William was disliked by both the duke and Charles II, they declined to negotiate with him on the subject of a marriage, at all events till peace should have been concluded between the United Provinces and France (Dalrymple, i. 148, 158, 178 seqq.; and cf. *ib.* p. 159; Jones's *Secret History of Whitehall*). In 1675, however, the Dutch marriage scheme was taken up by Danby and his colleagues as part of their policy for pacifying parliament and public feeling (*Life of James II*, i. 500–502); and Charles II sanctioned the despatch of a special mission to Holland. The Prince of Orange, however, in his turn gave a cold reception to the overtures of the English envoys, who promised him the hand of the Princess Mary if he would agree to the general peace for which conferences were then opening; nor was it till the autumn of 1677 that, taking the negotiation into his own hands, he paid a visit to the English court. Though Mary was still so young—she had only in this year been confirmed by Bishop Compton—her father, who had at first refused his consent, yielded to the king's command (*ib.* i. 503; Macpherson, *Original Papers*, i. 82). William probably thought there was no time to be lost; for in addition to the French designs there seems to have been talk of a Swedish suit (Pufendorf ap. Klopp, ii. 75). The peace of Nimeguen was still unsigned; and both in Holland and in England, where William was personally unpopular, it was feared that he might betray the interests of the alliance against France, without gaining the hand of the English princess. Barillon was assured by the Duke of York that no resolution concerning her marriage should be taken without the advice of Louis XIV, and the Austrian ambassador was perplexed by an inquiry whether the young king Charles II of Spain might be regarded as a possible suitor. But on 18 Oct. William, with the consent of the king, asked the duke for his daughter's hand, and on the 21st the duke, after excusing himself as best he could to Barillon, signified his approval of the match, which was announced by Charles to a privy council held on the following day as a proof of his care for 'religion' (*Life of James II*, i. 509). The publication of the announcement, though generally well received in England and celebrated by bonfires, seems to have aroused some suspicions that William had been caught in the toils of the royal policy; but it was not till after the marriage articles had been promptly drawn up by Danby within three days that the prince entered into negotiations concerning the peace. The only hindrance to the speedy conclusion of the marriage was the delay caused by the ordering of the wedding dresses at Paris, a step which gave so much offence in the city that it was resolved to order no public festivities.

On the afternoon of 21 Oct. Mary was at St. James's Palace informed by her father of his assent to the match, 'whereupon she wept all that afternoon and the following day' (Lake, p. 5). Divers complimentary audiences followed (*ib.* pp. 5, 24); and on 4 Nov. the wedding was solemnised by Bishop Compton in the bride's apartments. Waller composed the epithalamium (*Works*, ed. R. Bell, 1854, p. 200); the jocosity was supplied by King Charles; and there seems to have been no lack of loyal demonstrations in London (*ib.* p. 6). But the news of the engagement had excited great wrath in Louis XIV, who stopped the pension which he was paying to Charles II (Dalrymple, i. 181 seqq.)

On the day after the wedding William, through Bentinck, presented his bride with a *morgengabe* of jewels, valued at 40,000*l.* (Lake). But the bitter experiences of her married life were not long in beginning. On 7 Nov. the Duchess of York gave birth to a son, and though he only survived for ten days, it was not an event likely to put William in good humour. About the same time the Princess Anne was laid up with small-pox, and Mary could not be induced by her husband to leave the infected palace of St. James's, where she sought comfort from her chaplain, Dr. Lake (*Diary*, p. 9). Contrary winds delayed the departure of the prince and princess, and in the interval William, who was absorbed in the peace negotiations, took little notice of his bride. There was a discrepancy of twelve years between their ages, he was in feeble health and taciturn, and the prospect of leaving England seemed full of wretchedness to her in her solitude.

On the morning of 19 Nov. the prince and princess took boat from Whitehall, in the company of the entire royal family, but unfavourable weather obliged them to make a *détour* by Canterbury, where they remained from 23 to 26 Nov. On the 28th they at last set sail from Margate (Lake, pp. 9–12; cf.

Plumptre, i. 137 *n.*) After a tempestuous journey they arrived at Ter-Heyde, whence they immediately repaired to Honslardyke, the favourite country seat of the Princes of Orange (Lake, p. 12). Their formal entry at the Hague was delayed till 14 Dec.

Mary was accompanied to Holland by two of the daughters of Lady Frances Villiers, Elizabeth and Anne, and by her favourite, Anne Trelawney, afterwards dismissed from her service by William. Another of her maids of honour was Jane Wroth, whom Zulestein first seduced and then married. Surrounded by these giddy girls, and at times, as appears from her correspondence, herself not disinclined to take part in their merriment, Mary appears from the first to have maintained perfect sobriety of conduct in her new home. Dr. Hooper (derisively called 'Papa' or 'Pater' Hooper, subsequently bishop of Bath and Wells), who succeeded Dr. Lloyd (afterwards bishop of Worcester) as one of her chaplains, left a detailed account of her way of life, in which he avers that during the eighteen months of his attendance upon her he never saw her do, or heard her say, a thing that he could have wished she would not. The solitary rumour to her discredit which reached the anxious ears of Dr. Lake in England was that she had resumed a habit, from which he had formerly advised her to desist, of sometimes playing cards on Sundays. He was hardly less perturbed, however, on learning that she occasionally worshipped at the English nonconformist church maintained by the States-General at the Hague (Lake, *Diary*, pp. 22, 26; cf. Plumptre, i. 146).

Her usual residence was the well-known 'House in the Wood,' near the Hague. In the capital itself, where her uncle Clarendon resided for a short time as English ambassador, she only took up her residence on state occasions. The palace at the Loo, near Apeldoorn, of which she laid the foundation-stone, was not erected till 1680. The loneliness of the earlier years of her married life is illustrated by the statement that she felt at liberty to fit up her chapel in her dining-room, as her husband never dined with her (*ib.* i. 141). Doubtless her character was only gradually forming, and she had not as yet found in religion a panacea for her troubles. The Prince of Orange, though he received her stepmother and sister with much courtesy on their visit to the Hague in the autumn of 1678, continued to show his wife the utmost coldness. The marriage remained childless, Mary's expectations having been disappointed early in 1678, and again in 1679; in the latter year the Dutch climate subjected her to an attack of the ague, and she was sent, under the care of the younger Dr. Drelincourt, to Aix-la-Chapelle (*Clarendon Correspondence*, i. 42; cf. Krämer, p. 109). Her ailment may have contributed to William's indifference, to which he gave publicity by establishing Elizabeth Villiers as his mistress. The prince was preoccupied by politics, for which Mary confessed she had no taste. By no fault of her own, moreover, she was much pinched for money; of her marriage portion of 40,000*l.* only half seems to have been paid to her, and her father neither made her an allowance nor gave her the customary presents of jewellery (Burnet, iii. 133). Thus her whole annual income amounted to less than 4,000*l.*, a tithe of the sum afterwards allowed by James II to the Princess Anne (Krämer, pp. 107–8; *Clarendon Correspondence*, i. 20; cf. Macaulay, ii. 408. In 1686 an annual income of 25,000*l.* seems to have been settled upon Mary by the States-General in return for a loan from William III; see *Ellis Correspondence*, i. 188).

The Duke of York early in 1679 paid a visit to his daughter at the Hague, and after a sojourn in Aix-la-Chapelle she received visits from Monmouth (27 Sept.) and from the Duke and Duchess of York with Princess Anne (6 Oct.) It was Mary's last meeting with her father. With her stepmother she seems to have been on terms of playful familiarity (the duchess addressed her as her 'dear Lemon;' see Miss Strickland, x. 298). Princess Anne was on this occasion accompanied by Lady Churchill, between whom and Mary it is possible that the seeds of an enduring antipathy were now sown (*ib.* p. 301).

In March and April 1680 Mary suffered from a severe illness, and was at one time thought unlikely to recover (H. Sidney, ii. 3). Ken, who was now her chaplain, and who, notwithstanding her latitudinarian tendencies, took a warm interest in her, was so much grieved by her husband's unkindness to her that he resolved at any risk to remonstrate with him on the subject. Both Ken and Sir Gabriel Sylvius would have liked her to pay a visit to England (*ib.* pp. 19–20, 26–7, 53; cf. Plumptre, i. 125, 146, 150). D'Avaux, too, who was French ambassador at the Hague about 1682–4, has left a minute account of the dreary way in which she ordinarily spent her days (Miss Strickland, x. 323–6). But in the midst of these trials the noblest elements in her nature were beginning to assert themselves; and by her cheerful submissiveness, the product of a natural sweetness of disposition and of a sense of duty matured by the habit of

devotional exercises and by the religious influences around her, she was gaining the hearts of the Dutch people. During a visit paid by her with the prince to Amsterdam in February 1681 the enthusiasm excited by her seems to have been extreme (Sir L. Jenkins to Savile, in *Savile Correspondence*, ed. W. D. Cooper, Camd. Soc., 1857). The popularity which she thus acquired she never lost, and William afterwards freely confessed that it exceeded his own (Macaulay, iv. 6). In return she conceived a lasting affection for the Dutch (Dalrymple, iii. 123; Countess Bentinck, pp. 119 et al.; and see *ib.* p. 141). She acquired the Dutch language, at all events sufficiently well to be able to write a letter in it (Dalrymple, iii. 87).

The relations between Mary and her father remained apparently unaltered before his accession to the throne, though the marriage in 1683 of her sister Anne to Prince George of Denmark, a state then in alliance with France, was widely looked upon as a counterstroke to the Dutch match (Klopp, ii. 416 seqq.) Even in 1684 the Duke of York, when asking Mary to remonstrate with the prince for his civilities to Monmouth and other 'mortal enemies' of her father, acknowledges her own abstention from politics (Dalrymple, ii. 1, 70). When, however, Monmouth came to the Hague in January 1685, Mary, sure of her husband's approval, made no secret of the pleasure she took in their visitor's company on the ice and elsewhere (see the well-known description, founded by Macaulay, i. 527, on Birch's *Extracts*; cf. Miss Strickland, x. 327). On James II's accession, which he notified to Mary in very kind terms, Monmouth had to be speedily dismissed. The tension between the two courts created by his fatal expedition was further increased by the indiscretion of Skelton, James's ambassador at the Hague. Dr. Covell, Ken's successor as chaplain to the princess, informed Skelton that the prince's infidelities were breaking her heart (*Clarendon Correspondence*, i. 163–6). Macaulay's conjecture (ii. 172-3), that William was already at this date jealous of his wife's position with regard to the English succession, while her political ignorance prevented her from penetrating to the cause of his dissatisfaction, rests on the narrative of Burnet, who, according to his own statement, heroically solved the difficulty. Having arrived in Holland in the summer of 1686, Burnet, though virtually a fugitive, was at once received by the prince and princess, and after gaining her confidence by making known to her a design for the assassination of her husband, was allowed to discuss with her the general situation. The result was that in his presence she promised the prince that he should always bear rule, only exacting a promise of affection in return (*Own Time*, iii. 131 seqq.) Dartmouth's view (*ib.* p. 139 note), that before he would engage in the attempt upon England the prince had instructed Burnet to obtain this promise from the princess, has only too much probability. Macaulay (ii. 179) has persuaded himself that henceforth 'entire confidence and friendship' prevailed between William and Mary; but it must be noted that Elizabeth Villiers's ascendency over the prince continued throughout the life of his wife, who herself alludes to the connection (Doebner, p. 42). As for Burnet, when in 1687 James II had twice written to Mary to insist on his being forbidden her court, the demand was obeyed; nor did she see him again till a few days before William sailed for England (*Own Time*, iii. 173). To the specious representations of her father's new envoy, D'Albeville, Mary is said by Burnet (*ib.* pp. 177–8) to have replied with so much fairness that he described her as in these matters more intractable than her husband. Unmoved by the written or spoken eloquence of her father's emissary, Penn, she consistently supported all the remonstrances addressed by William to James through D'Albeville and Dykvelt on the Declaration of Indulgence (1687) (*ib.* p. 173; cf. Macaulay, ii. 232; Mazure, ii. 199). Hitherto James had shown Mary scant tenderness; he had rejected her intercession on behalf of Bishop Compton when arraigned before the court of high commission (Macaulay, ii. 408), and had turned a deaf ear to her solicitation that he should use his influence with Louis XIV to prevent the seizure of the principality of Orange—a refusal which seems to have rankled deeply in her mind (Mazure, iii. 165). On 4 Nov. 1687, taking advantage of a question put by Mary to D'Albeville, James addressed to her an elaborate letter on the grounds of his conversion to Rome, which the ambassador delivered to her at Christmas, with a message requesting her free comments. She in reply argued the whole question with ability and candour, ending with a fervent declaration of her conviction as to the truth of the protestant faith, and of her resolution to adhere to it (both letters are printed by Countess Bentinck, pp. 4–17). James retorted by recommending his daughter to read certain controversial books, and to discuss the subject in detail with Father Morgan, an English jesuit then at the Hague. On 17 Feb. 1688 she answered that while taking the former she declined the latter advice (*ib.* pp. 18–24);

'Nobody,' she wrote, 'has ever been railed into conviction.' Furthermore, she sent an account of the whole transaction to Anne and Compton and (through her chaplain, Dr. Stanley) to Sancroft. A few months later, after again taking the sacrament, she read the papers left behind her by her mother on her conversion [see HYDE, ANNE], and informed her father of the fact (*ib.* pp. 57–64; *Clarendon Correspondence*, ii. 484 seqq.; cf. BURNET, iii. 195–204).

In the transactions which followed the Princess of Orange completely identified herself with her husband. Pensionary Fagel's letter, printed early in 1688, was intended as a kind of joint manifesto by William and Mary on the English question (MACAULAY, ii. 261–2; cf. BURNET, iii. 215–17). She was much agitated by the attempted recall of the English regiments from Holland, and wrote on the subject to James, who thereupon angrily broke off his attempts for her conversion (*Memoirs* ap. COUNTESS BENTINCK, p. 65; cf. DALRYMPLE, ii. bk. v. p. 10). At Honslardyke, whither she had accompanied William after the discovery of a plot against his life (*Memoirs*, u.s., p. 72), they heard of the imprisonment of the seven bishops (8 June)—a proceeding which specially shocked Mary—and of the birth of the Prince of Wales (10 June), at which neither the ladies designated by Mary to represent her nor the ambassador of the States-General had been present (KLOPP, iii. 41).

Mary's autobiographical memoirs make it clear that she viewed this event with no feeling of personal disappointment (u.s. p. 73; cf. BURNET, iii. 260); but it is noticeable that not long before the birth she had felt herself, as she describes it, awaking from a kind of fool's paradise, and coming to perceive how much it behoved her for the sake of the protestant religion to wish that she might attain to the crown (*Memoirs*, u.s., p. 62). It is also clear that though on the arrival of the news the prince and the princess sent Zulestein to England with their congratulations, while she ordered that the Prince of Wales should be prayed for in her chapel, she at least cherished suspicions from the first (*ib.* p. 74). She engaged in an active correspondence on the subject with Anne (MISS STRICKLAND, x. 364–5; cf. *Account of Conduct*, pp. 23–4). Anne's excessive vehemence at first failed to convince Mary; when, however, the spuriousness of the birth was with increasing persistency asserted in England, and much dissatisfaction was there expressed with the offering of prayers at the Hague, William and Mary absented themselves from D'Albeville's *fête* in honour of the birth, and ordered the prayers to cease. They were only resumed (against Mary's wish) when the indignation of James threatened an immediate rupture, and were once more stopped by her orders, so soon as William had started on his expedition (*Memoirs* ap. COUNTESS BENTINCK, pp. 61–76; BURNET, ii. 259–60 and note; *Life of James II*, p. 161; MISS STRICKLAND, x. 364–5; KLOPP, iii. 41, 55 seqq.; DALRYMPLE, vol. ii.; ELLIS, *Original Letters*, 1st ser. iii. 348–9). Mary's conduct on this occasion was never forgiven by her father, but she was sincerely convinced that fraud had been practised, and thenceforth regarded her father's dethronement by her husband as inevitable (*Memoirs*, u.s., pp. 75–6).

As the time for William's expedition to England drew near, he and Mary were kept informed of James's secret proceedings by Lord and Lady Sunderland, of whom the latter appears to have corresponded with Mary. A former chamberlain of the princess, a Genevan named Verace, who had resigned his office under rather suspicious circumstances, and had been superseded by a nobleman much disliked by James, Lord Coote, nearly succeeded in bringing these communications to the knowledge of the king through Skelton; but the revelation was averted by Sunderland (cf. as to Verace, *Memoirs* ap. COUNTESS BENTINCK, pp. 65 seqq.) During William's absence at Minden Mary remained at the Loo, able to give more time to devotion, and, according to her wont in the great crises of her life, 'opening her heart to nobody' (*ib.* pp. 77–8). In September her father was still professing to her his hope that she was ignorant of her husband's designs; but though she was well aware of them, she had not altogether abandoned the hope of a different solution. As late as the beginning of October she suggested to D'Albeville, according to the Danish minister at the Hague, that James should break off his alliance with Louis XIV, and place a large military and naval force at the disposal of the States-General for the purpose of offensive operations against France. The project, which D'Albeville circulated with a light heart, was of course strangled in the birth (see MAZURE, iii. 201–3; cf. KLOPP, iv. 147). Burnet, who saw the princess at the Hague a day or two before the sailing of the expedition, describes her as very solemn and serious. She was, he says, praying for the divine blessing on the enterprise, and declared she would spare no efforts to prevent 'any disjointing between her interests and those of her consort' (*Own Time*, iii. 311). About the same time Wil-

liam himself spoke to her, very tenderly as she says, on the subject of her marrying again should he fall; and she answered him with effusive affection, 'If she lost him she should not care for an angel' (*Memoirs* ap. Countess Bentinck, p. 81).

For a month after William's departure Mary remained in absolute retirement, only emerging to attend the public prayers in addition to those held in the palace. The extraordinary sympathy of which she found herself the object inspired her with fears that the devil (as to whose personality she had a strong conviction) was tempting her with vanity. At last she received, though not from William himself, information of his landing, and began to hold receptions, but declined to play cards. Her pleasure when tidings arrived from his own hand was disturbed by the news of a fresh design against his life. On 30 Dec. she heard of her father's flight, receiving at the same time William's orders to hold herself in readiness for departure (*ib.* pp. 89–92). Before leaving, however, she had to entertain at the Hague the Elector Frederick III of Brandenburg and his wife, her kinswoman, Sophia Charlotte. Then she returned to her previous solitary ways, distracted by reports, deprived of all political counsel, and dependent for comfort upon her pious thoughts and her bible. In these days she resorted to what became a favourite habit with her—the composition of prayers and meditations—and indited a special prayer on behalf of the convention which was discussing her future at Westminster (*Memoirs* ap. Doebner, pp. 4–7, 12, 13). Although there can be little doubt that William purposely delayed her arrival in England, lest she should be in one way or another 'set above him' (see Sheffield, Duke of Buckinghamshire, *Some Account of the Revolution*, *Works*, 1723, ii. 97–8; cf. Dalrymple, ii. 283; Macaulay, ii. 636, innocently attributes the delay to the perversity of the weather), yet Mary, even at a distance, seconded her husband's wishes. In opposition to the Williamites, headed by Halifax, another party desired to raise Mary to the throne as sole sovereign, and its leader, Danby, wrote to her in this sense. In reply she indignantly repudiated any attempt to raise her above her husband, to whom she transmitted the correspondence. It was, as Macaulay conjectures, after receiving it that William—whose views had, however, been already made known through Bentinck—openly refused to reign by his wife's courtesy. Burnet at the same time officiously proclaimed Mary's previous assurances to him on the subject. Thus it was settled that William and Mary should become king- and queen-regnant; that he should administer the government in both their names; and that the crown should descend in the first instance to the heirs of her body. The section of the church party which had advocated her being made queen in her own right accepted the situation. For herself, she afterwards confessed, she would have preferred her husband to become regent under her father (Burnet, iii. 391 seqq.; Dalrymple, ii. 284; Macaulay, ii. 633 seqq.; *Memoirs* ap. Doebner, p. 11).

On 1 Feb. 1689 Admiral Herbert (afterwards Lord Torrington) arrived with a yacht to fetch Mary home. On 10 Feb. she set sail. In the Thames she had foul weather; but in the afternoon of the 12th she landed at Whitehall Stairs. She describes her pleasure in seeing her husband and her sister again, and the conflict between filial and conjugal duty which still oppressed her. She adds that after this meeting she 'was guilty of a great sin. I let myself go on too much, and the devil immediately took his advantage; the world filled my mind, and left but little room for good thoughts' (*ib.* pp. 10–11). After the offer of the crown she seems to have exhibited a mirthfulness which it is difficult to reconcile with her account of her real feeling. Her behaviour was certainly deficient in tact, though the narrative of the Duchess of Marlborough may be as exaggerated as her conclusion that Mary 'wanted bowels,' and Evelyn's that she 'took nothing to heart' (*Account of Conduct*, p. 25; cf. *Vindication of Account*, p. 19; cf. Burnet, iii. 406–7, and Dartmouth's note; Evelyn, *Diary*, ii. 69; Macaulay, ii. 652–4).

On 13 Feb. (Ash Wednesday), Mary, seated in state by her husband's side in the presence of the two houses in the banqueting-house at Whitehall, assented to the Declaration of Rights, and William in his and her name accepted the crown of England tendered by Halifax (Macaulay, ii. 654; cf. *Life of James II*, p. 308). Both sovereigns were hereupon instantly proclaimed (Dalrymple, i. 309). Their coronation took place on 11 April in Westminster Abbey, Compton, bishop of London, in the place of the absent primate, performing the ceremony, in most, though not all, points of which Mary as queen-regnant was placed on an equality with the king. Burnet, recently appointed bishop of Salisbury (cf. *Own Time*, iv. 3), preached the sermon. Among the queen's train-bearers was her cousin, Lady Henrietta Hyde, Rochester's daughter, though Mary had at first resented the conduct of both her uncles as to the succession (*Clarendon Correspondence*,

ii. 263–4; see MACAULAY, iii. 117–20). Miss Strickland (xi. 18–28) states that on the morning of the coronation Mary received from her father the news of his landing in Kinsale, and used the heartless language attributed to her in 'Life of James II,' ii. 329; but anecdote and date are alike apocryphal. Much comment was aroused by the device of a chariot on the reverse of the coronation medal (MACAULAY, iii. 120), and the comparison of Mary to Tullia became a *crambe repetita* of the Jacobite wits (MISS STRICKLAND, xi. 45–7). In April followed the proclamation of William and Mary in Scotland, with the settlement of the Claim of Rights, and on 12 May they took the oath of office at Whitehall, in the presence of the Scottish commissioners and all the Scotsmen of distinction then in London (MACAULAY, iii. 287–93). Finally, by the new parliament which met in March 1690, and passed the Bill of Rights, they were recognised as rightful and lawful sovereigns.

Of the new ministry, Danby, now lord president, was a statesman whom she had good reason to trust; to Shrewsbury, who received most of the king's confidence, it was rumoured that she was personally attached; and the terrible 'Jack' Howe (i.e. John Grubham Howe) [q. v.], her vice-chamberlain, who at one time is said to have fancied her to be in love with himself, told Burnet that had she survived the king she would certainly have married Shrewsbury (*Own Time*, v. 453; DARTMOUTH's note). The great office of groom of the stole to the queen was bestowed upon the Countess of Derby, the sister of the Duke of Ormonde; according to the Duchess of Marlborough (*Account of Conduct*, p. 30) Lady Fitzharding was at the commencement of Mary's reign pre-eminent in her favour.

The queen had no wish to interfere in public business, and accordingly few persons cared to pay court to her, so that she found herself very much neglected except in the way of censure (*Memoirs* ap. DOEBNER, p. 14; cf. BURNET, iv. 3). But William largely depended on her to make up for his own want of popularity. It is even said that about December 1689 he was with difficulty prevented from executing a design which he had kept secret from Mary of retiring to Holland, and leaving her in England to bear the brunt of the conflict (*ib.* iv. 71: cf. MACAULAY, iii. 530; but see KLOPP, v. 87). On account of his state of health the court had very soon moved from Whitehall to Hampton Court, where among the odd novelties introduced was Mary's collection of Chinese porcelain, and where she indulged her tastes for gardening and architecture. But the distance from London proving too great, the king and queen for some weeks from October 1689 resided at Holland House in Kensington, which they at one time thought of purchasing, and finally on 23 Dec. settled in the mansion which they had bought from the Earl of Nottingham in the same suburb, and which henceforth became known as Kensington Palace.

In the midst of misrepresentation and scandal Mary strove to put as pleasant as possible a face upon things, but she was painfully affected by the moral laxity which on her arrival she found generally prevalent in England. Nor did she confine herself to private musings on the subject. By her desire, when things seemed going ill in Scotland and Ireland, a public fast was proclaimed (cf. N. LUTTRELL, *Brief Historical Relation*, &c. i. 542), and, in accordance with her puritanising tendency, she abolished the singing of prayers in the Chapel Royal at Whitehall, and introduced Sunday afternoon sermons there (*Memoirs* ap. DOEBNER, pp. 12 et al.) These innovations gave great offence to the Princess Anne, who took her cue from the high church party. Notwithstanding Mary's dislike of Lady Marlborough, she had for some time after her arrival maintained friendly relations with Anne. The queen showed great interest in the birth (24 July) and infant troubles of the Duke of Gloucester, and in the birth of Anne's next child, who was christened Mary (*ib.* p. 15; COUNTESS BENTINCK, p. 123), but a coolness had set in between the sisters before the latter event. The Duchess of Marlborough (*Account of Conduct*, pp. 27–8) attributes its origin to Anne's disappointment at being refused some additional apartments at Whitehall and Richmond Palace. Mary says that in the latter part of 1689 she discovered that Anne was secretly 'making parties to get a revenue settled upon her,' and that both at the commencement and in the course of the transaction which ensued she had occasion to speak reproachfully to her sister, who only asked pardon of her and the king in order to compass her end (*Memoirs* ap. DOEBNER, pp. 17–27; cf. *Account of Conduct*, pp. 29–38; DALRYMPLE, II. iii. 108 sq., iv. 155 sq.; MACAULAY, iii. 559–66). Though Anne obtained her parliamentary settlement of 50,000*l.* a year, the sore rankled, while further umbrage was given to Anne by William's rude treatment of Prince George in Ireland (1690), and by Mary's refusal, of course under orders, to allow him to serve at sea during the king's absence in Holland (1691) [see ANNE, 1665–1714; and GEORGE OF DENMARK].

Before William started for Ireland, in June

1690, an act of parliament had been passed empowering Mary during his absence to exercise the government in his name as well as in her own. William had, according to Burnet (iv. 87), repeatedly said to Shrewsbury that, though he could not hit on the right way of pleasing England, the queen would. As she had, with her usual modesty, told him that the real responsibility must after all lie with the privy council (*Memoirs*, ap. Doebner, pp. 22–3), he was at special pains to furnish her with a suitable confidential committee of that body on which she might rely. To the loyalty of its nine members, who together with Carmarthen (Danby) included Russell as chief naval and in the ultimate selection Marlborough as chief military adviser, William made an earnest appeal, but her letters to him show that she entertained no high esteem for most of them (Macaulay, iii. 593, 598; Burnet, iv. 83; *Clarendon Correspondence*, ii. 316; Klopp, v. 101–2). She had recently recovered from an illness, but she promised Carmarthen 'not to be govern'd by her own or others' fears, but to follow the advise of those she believed had most courage and judgment' (*Memoirs* ap. Doebner, p. 31). From her 'Memoirs,' and from her daily outpourings to her husband in the pathetic series of letters, it is abundantly clear that her piety and her affection for her husband enabled her to do her duty. Almost the first occasion on which she felt constrained to speak in her council was to approve of a warrant issuing for the arrest of her uncle Clarendon, who was involved in a plot against William. The French fleet, under Tourville, had entered the Channel, and an insurrection was daily expected. Furthermore, the conduct of Torrington, who was in command of the English fleet, gave rise to the gravest suspicion, but the queen followed the advice of the majority of her council, and, while sending him orders to fight, agreed that Russell and Monmouth should go down to the coast to supervise his proceedings. They were too late to prevent his losing the battle of Beachy Head (30 June), and the queen, who had moreover just received the news of the disastrous battle of Fleurus, shared the sense of humiliation which filled the nation (Dalrymple, iii. 83–5). Shrewsbury's chivalrous offer of his services may have contributed to encourage her at this crisis (Macaulay, iii. 613; Dalrymple, iii. 88–9), and after being distressed beyond measure by the news of William being wounded (*ib.* pp. 89–92), she was on 7 July rewarded by the news of his decisive victory of the Boyne, with which the fear of invasion virtually ended (*ib.* p. 500; cf. Macaulay, iii. 165). In the letter in which she confessed to William the 'confusion of thought' into which she had been plunged, she begged him for his and her sake to see that no hurt should come to the person of her vanquished father, and characteristically added an entreaty that he would provide without delay for the church in Ireland, which everybody agreed was 'the worst in Christendom' (Dalrymple, iii. 92–6). Torrington, who had hoped for an audience from her, was straightway ordered to the Tower (Klopp, v. 135). The king, after raising the siege of Limerick, returned to Hampton Court 10 Sept. (Dalrymple, iii. 126–9), and she had the satisfaction of finding him 'very much pleased with her behaviour' (*Memoirs* ap. Doebner), while both houses of parliament, when they met in October, voted her thanks for the prudence of her government (Macaulay, iii. 716). She at once relinquished all participation in public business (*Memoirs* ap. Doebner, p. 34).

During the king's absence in Holland, from 6 Jan. to 10 April 1691, she dissembled her anxiety, played every night at comet or basset, and allowed dancing at court on the occasion of her sister's birthday (*ib.* p. 36). But, with the sole exception of Henry Sidney, who had succeeded Shrewsbury as secretary of state, she was surrounded by enemies or cold friends. On the night before the king's return she was alarmed by a serious fire at Whitehall, from which she is said to have made her escape with difficulty (Miss Strickland, xi. 189–90; Macaulay, iv. 334). In the middle of April 1691 the sees of the deprived eight nonjuring bishops were at length filled. Since their deprivation the queen had, through Burnet, Rochester, and Trevor, endeavoured to obtain a lenient treatment for these prelates (Burnet, iv. 128), more especially for Ken and Frampton; and to her seems to belong the saying, attributed by Macaulay to William, that however much they wished to be martyrs, care should be taken to disappoint them (Plumptre, u.s., ii. 69–70; cf. Doebner, p. 41). In some of the many admirable appointments now and soon afterwards made, especially in the elevation to the primacy of Tillotson, for whom, as more moderate, her faithful Compton was, to his bitter chagrin, passed over, the influence of the queen seems distinctly traceable (cf. Burnet, iv. 137; Macaulay, iv. 34 seqq.; C. J. Abbey, *The English Church and its Bishops*, 1700–1800 (1887), i. 94). Tillotson henceforth became the regular adviser as to church preferments of Mary, to whom William delegated such matters, but notwithstanding the moderation and conscientious-

ness of both queen and primate, they were unable to check the increase of factiousness among the clergy (Burnet, iv. 211).

After William's departure to the continent, on 1 May 1691, Mary was thoroughly alarmed by the intrigues which had for their object the supplanting of the king and herself by Anne, and of which the moving spirit was Marlborough. The emptiness of the exchequer, which seriously affected the progress of the war in Ireland, weighed upon her, as did the necessity of assenting to sentences of death when she could not, as in Preston's case, approve of their commutation (*Memoirs* ap. Doebner, pp. 40–1). It was about this date that she burnt most of her meditations, putting her journals into a bag tied by her side, to be in readiness if necessary for the same fate. About the same time she removed to Whitehall, where she fancied herself in more security than out of town (*ib.* pp. 38–9). To her apprehensions for the king's safety were added regrets for the death of Lady Dorset, whose place in her household was filled by the Countess of Nottingham. On the return of William (19 Oct.), this time without laurels, the court went back to Kensington, where, 9 Nov., a fire again caused Mary much inconvenience (*ib.* p. 43).

Early in 1692 it became impossible for the king and queen any longer to ignore Marlborough's complicity in the conspiracy against them, and after an explanation between the queen and the princess he was deprived of his appointments on 10 Jan. Three weeks later, on Anne's venturing to bring the duchess to court, Mary wrote to her sister a decisive letter (printed in *Account of Conduct*, pp. 43–47, where an utterly perverted account is given of the transaction). Hereupon Anne, who refused to part from her favourite, removed to Sion House, and the rupture between the sisters was manifest. Although in April the queen visited Anne on the premature birth of another child, in October, when Anne had returned to town, Mary passed her without notice in the park, nor do they seem to have ever met again. It is highly probable that the intrigues now carried on by Anne with her father were known to Mary (Klopp, vi. 55 seqq.) By a curious irony of fate Mary, who deeply regretted the alienation from her sister (see *Memoirs* ap. Doebner, p. 43, and cf. her letters to the Duchess Sophia, *ib.* pp. 93, 97), incurred the reproach of cruelty, while Anne received the pity due to injured innocence; nor can it be doubted that the queen's popularity was diminished by the transaction (see, however, Klopp, vi. 32). Rochester, who in the dispute had judiciously taken the queen's side, was not long afterwards sworn of the privy council.

During William's absence on the campaign of 1692 (5 March to 18 Oct.) the burden of the administration once more fell on Mary's shoulders. She was again resident at Whitehall, where in April she was seriously ill ('it was the first time in 12 year I had missed going to Church on the Lord's day,' *Memoirs* ap. Doebner, p. 47). On her recovery she was beset by fears of a French invasion, as well as of conspiracies, directed in part against her own person, which, much against her wont, she appears to have sought to counteract by gaining information through double-dealers with her father's court (Ralph ap. Dalrymple, i. 564). In April a private letter from her father reached her through one of the ladies ostentatiously invited to be present at the birth of a royal infant at St. Germains (Klopp, vi. 53–4). Though King William had promised to return, in the event of the actual landing of an invading force (*Memoirs* ap. Doebner, p. 48), Mary felt obliged to hold back several regiments destined for Flanders (Klopp, vi. 56). In May James was at La Hogue, after issuing a declaration which, as self-condemnatory, Mary had the courage to allow to be circulated in England (Dalrymple, iii. 239; Macaulay, iv. 230). Fears were rife of treason on the part of many officers of the navy, and the queen showed great spirit in addressing to the admiral, Russell, a letter expressive of her confidence in the loyalty of the service (*ib.* pp. 234–5; Dalrymple, u.s.; *Life of James II*, ii. 490). 'God alone,' she exclaims (*Memoirs* ap. Doebner, p. 49), 'delivered us,' by the winds which contributed to the decisive victory of La Hogue (19 May). Though she sanctioned a large gratuity to the sailors, opened St. Thomas's and St. Bartholomew's Hospitals to the wounded from the fleet, and declared her design of establishing a permanent hospital for disabled seamen at Greenwich (Macaulay, iv. 243), Mary delayed a public thanksgiving for the victory, in order to await the news from Flanders. When it came it was disappointing. Namur had fallen, and the defeat of Steinkirk soon followed; a projected naval attempt upon the French coast likewise came to grief, and Mary's troubles were brought to a height by the discovery in Flanders of Grandvaal's design against William's life, in which she found her father to be involved (*Memoirs* ap. Doebner, pp. 51–4; cf. Burnet, iv. 170–4; Macaulay, iv. 285–6). It is therefore not surprising that the queen and her advisers should have attached credence to Young's revelations of a pretended plot, in conse-

quence of which Marlborough was for some weeks lodged in the Tower.

During William's sojourn in England in the winter of 1692–3 she took great comfort from his unaccustomed kindness. He approved the orders she had during his absence given to the magistrates all over England for enforcing the law against vice and immorality, including what to her was specially abominable, the desecration of the Sunday (Burnet, iv. 181–2). She had also issued on 13 Sept. 1692 a much-censured proclamation, offering 40*l.* a head for the apprehension and conviction of any burglar or highwayman (Miss Strickland, xi. 256–8). She could now hardly repress her indignation at the treachery and disloyalty surrounding the throne, and her dislike of the necessity to which William found himself reduced of courting the tories (*Memoirs* ap. Doebner, pp. 58–9). After he had again quitted England (24 March 1693), and she had to resume the regency, everything seemed to go wrong, nor had she when he came back (29 Oct.) the satisfaction of finding him approve her administration (*ib.*) Yet whether or not she acted judiciously in getting rid of Lord Bellamont, she was responsible neither for the loss of the Smyrna fleet, which caused an alarm she sought to allay by the prompt appointment of a committee of the council on the grievances of the Turkey merchants (Macaulay, iv. 416, 469), nor for William's defeat at Landen. The anarchy in the council which she had been unable to stay obliged him after all to fall back on the whigs, out of whom he gradually formed a more solid ministry. Things began to improve, and, as she says, every one was resolving to try one year more at least (*Memoirs* ap. Doebner, p. 61).

During William's absence on the campaign of 1694 (6 May–9 Nov.), the queen's popularity in the city was proved by the ready response to her courageous request for a loan of 300,000*l.* (Klopp, vi. 217; see *Shrewsbury Correspondence*, pp. 69 seqq.; Klopp, vi. 340–341). The death of Tillotson (22 Nov.) greatly grieved her. Burnet (iv. 243) says that for many days she spoke of the archbishop 'in the tenderest manner, and not without tears;' she pressed the king and Shrewsbury to name Stillingfleet as his successor, but Tenison was preferred as less 'high' in 'his notions and temper.'

Soon afterwards the queen was herself taken ill. Already in the previous spring she had described herself as increasingly subject to the infirmities accompanying age—but she was only thirty-two—or the troubles and anxieties which every returning summer brought to her (ap. Countess Bentinck, p. 146). On 20 Dec. she felt unwell, but the indisposition seemed unimportant, and on the 22nd she felt stronger, though by way of precaution she put her papers in order. It must have been on this occasion that she wrote to her husband a letter dwelling on his conjugal infidelities, and exhorting him to mend his ways, which she afterwards gave to Tenison to be transmitted after her death (Plumptre, ii. 79 note). On the 23rd an eruption ensued, which the nurse and Dr. John Radcliffe [q. v.] thought to be measles. By Christmas day the king and court were much alarmed; deep emotion was manifested at the services in the Chapel Royal, and already political speculations were rife on the consequences of her death. In the evening the physicians agreed that she was suffering from a virulent attack of small-pox. On 26 Dec. Tenison was commissioned to inform her of her danger, when she expressed her perfect submission to the divine will. The king's grief, which he freely imparted to Burnet, was most vehement; sympathetic crowds blocked all the approaches to Kensington Palace. The Princess Anne's request to be allowed to visit her sister was by medical advice declined by the king. On 27 Dec. Mary, who had been almost continuously in prayer, received the sacrament, and bade an affectionate farewell to the king. Half an hour later, at one a.m. on 28 Dec., she died (Klopp, vii. 6–10; *Lexington Papers*, pp. 31–6; Burnet, iv. 245–8; cf. Macaulay, iv. 350–2). The queen's body, after being opened and embalmed, was removed from Kensington to Whitehall on the night of 29 Dec. The king, who had at first wished her funeral to be private, deferred it, and it was ultimately celebrated on 5 March with great pomp in Westminster Abbey, where Queen Mary rests in Henry VII's Chapel. Tenison preached the funeral sermon, an answer to which, reproaching the primate for not having exhorted the queen to a deathbed repentance on her father's account, is thought to have been written by Ken (Plumptre, ii. 86–94; as to the replies which followed, see *State Papers during the Reign of William III*, 1706, ii. 522 seqq.) Both houses of parliament, which contrary to usage had not been dissolved, attended the service (Macaulay, iv. 534–5). Public funeral solemnities were also held in the United Provinces; at Utrecht Grævius preached before the Provincial Estates. Other notable sermons were delivered in England by Burnet, Sherlock, Wake, and many other divines; and the queen was mourned in verse by Prior, Swift, Congreve, the Duke of Devonshire, and Lord Cutts, who had already in 1687 dedicated his

poems to Mary, in the 'Lacrymæ Cantabrigienses,' edited by Thomas Brown, as well as in 'Clarendon Correspondence,' ii. 450 note. The city council was anxious to erect her statue with William's in front of the Royal Exchange; but he preferred to honour her memory by carrying out her scheme of Greenwich Hospital. James II put on no mourning, and forbade the wearing of it by his court (*Life of James II*, ii. 525–7), and Pope Innocent XII took occasion to deliver an edifying discourse on the fifth commandment (*Letters of James, Earl of Perth*, ed. W. Jerdan, Camden Soc., 1845, p. 57). The hopes of the Jacobites were largely raised by her death.

It was Mary's fate in life, as she herself avers, to be misinterpreted. Placed under the fiercest light of publicity, in the most painful possible dilemma—between her father and her husband—she chose distinctly and definitely, and thereby drew upon herself the rancorous misjudgment of half a world. But both James and others who were without his excuse grossly erred in supposing that Mary either made or adhered to her choice with a light heart. Her solicitude for her father is unmistakably shown in numerous passages of her private memoirs (ap. Doebner, pp. 81–2). William warned Carmarthen that the queen never forgave disrespectful words concerning her father. Halifax lost credit with her for inopportune jests on the subject (Burnet, iv. 241 note), and Titus Oates's pension was suspended because he had dared to offend in the same sense (Klopp, v. 123). Nottingham, who enjoyed much of her intimacy, was even convinced that if she had survived her husband she would have restored her father, but though this passes probability she never seems to have cut herself loose from him till after she discovered his cognisance of Grandvaal's design upon William's life.

Her affection for William thus became the only human anchorage of her life. She was childless, brotherless, and, after the quarrel which Anne had forced upon her, sisterless. To her husband she was absolutely loyal. Though in fact fully equal to the responsibilities thrust upon her, and wanting neither in application nor in firmness and courage, she regarded herself as unfit for politics, and felt assured that it was not through them she would find a place in history (*ib.* ii. 92). Year after year she cheerfully relinquished the conduct of affairs when relieved of it by the king's return, only to resume it on his departure with renewed misgivings. In an age and belonging to a family prolific of strong-minded women, she was not one of them. Buckinghamshire (*Works*, ii. 74) truly calls her 'the most complying wife in the world,' and Macaulay hardly goes beyond the mark in asserting that her husband's 'empire over her heart was divided only with her God.'

Profoundly convinced that William's was a providential mission, to further his political ends was for her a religious duty. Brought up in a spirit of militant protestantism, she had accustomed herself in Holland to a fervent, pietistic way of looking at the experiences of life. She was a great bible-reader (cf. *Memoirs* ap. Doebner, p. 25; cf. C. J. Abbey, i. 125), and never swerved from her own standard of orthodoxy, of which she was capable of giving a very clear account. But she was wholly devoid of theological arrogance, and her 'Meditations' and 'Prayers,' as well as her 'Memoirs,' which were manifestly intended for no eye but her own, breathe a spirit of simple piety. It was inevitable that, though an affectionate daughter of the church of England, and extremely regular in all practices of devotion, she should attract little sympathy from the high church party. She would gladly have reconciled parties in the church, and the church itself with the presbyterians. She even shared William's tolerant feelings towards the Roman catholics. Thus her warm interest in ecclesiastical affairs, and more especially in the matter of preferments, though altogether single-minded (cf. *ib.* pp. 104 seqq.), met with a return anything but grateful from the embittered clerical spirit of her age. Her endowment of the William and Mary College in Virginia for the training of missionaries (Burnet, *Own Time*, iv. 215–16), and her interest in Thomas Brav [q. v.], the founder of the Society for Promoting Christian Knowledge (Abbey, i. 83), attest her religious interests; while, according to Burnet (*Memorial*, pp. 106 seqq.), she had formed a design for the augmentation of poor livings at home, and entertained a strong objection to pluralities and non-residence. Her efforts on behalf of public morality were not ill-timed. Her public and private charities were alike numerous and unostentatious, her special protection was extended to the French protestant refugees, both in England and in the Low Countries (*ib.* pp. 143 seqq.)

The charm of her character lay in her moral qualities. She was amiable, cheerful, and equable in temper, and gifted with both intelligence and reasonableness of mind. Genuinely modest in a shameless age, and hating scandal, she was not wanting in vivacity (Burnet, *Memorial*, p. 87). Her letters contain some sprightly turns of phrase, and her memoirs some good sketches of character. She was, moreover, unlike her sister, fond of conversation. Indeed, the Duchess of

Marlborough (*Account of Conduct*, p. 25) pretends that she soon grew weary of anybody who would not talk a great deal. At court a saying circulated according to which the queen talked as much as the king thought and the princess ate (Klopp, iv. 397). Miss Strickland insinuates that in the last respect both of Anne Hyde's daughters resembled their mother. The defects of Mary's education had, more especially in the quiet Dutch days during Hooper's chaplaincy, been supplemented by reading, and she never gave up the habit. She was well-informed, not only in controversial divinity, but in history, and took up the study of English constitutional history as late as 1691 (*Memoirs* ap. Doebner, p. 44). According to Burnet (*Memorial*, p. 80) she was very exact in geography, and had a taste for other sciences. She wrote with ease and fluency in both French and English, and could put together a letter in Dutch (ap. Dalrymple, iii. 87). Her weak eyesight, however, at times obliged her to resort to female handiwork in her desire to avoid idleness (Burnet, *Own Time*, iii. 134; *Memorial*, pp. 81–2). At Hampton Court many evidences of her horticultural taste are still extant, and three catalogues of her botanical collections are in the British Museum (*Sloane MSS.* 2928, 2370–1, 3343; see Law, *Hampton Court*, iii. 30–42).

A large number of portraits remain from the successive periods of Mary's short life. In youth an elegant dancer, and slight in figure, she afterwards grew more, but never excessively, full in person, and was always a good walker (ap. Doebner, pp. 102–3).

The earliest portrait of her is probably Necksher's, taken at about two years of age. Wissing's was painted in duplicate between 1685 and 1687. There is another Dutch portrait, belonging to Lord Braybrooke, of 1688. The latest is Vandervaast's, of 1692.

[Genuine materials for a personal biography of Mary II are to be found in her letters to William III, covering the period from 19 June to 8 Sept. 1690, and printed in Dalrymple, iii. 68–129; in the Lettres et Mémoires de Marie Reine d'Angleterre, &c., published by Countess Bentinck at the Hague in 1880, and comprising a fragment of Mary's Memoirs (in French) from the beginning to the end of 1688, together with a series of Meditations by her, dating from 1690 and 1691, and a short series of letters written by her to Baroness de Wassenaer-Obdam and others at various times in the six years of her reign; and in the Memoirs and Letters of Mary, Queen of England, ed. by Dr. R. Doebner, Leipzig, 1886. The last-named volume carries on her summary autobiographical narrative (in English) from the beginning of 1689 to the close of 1693, and contains in addition a series of letters from the queen to the Electress Sophia, dating from 1689 to 1694. These materials have been largely used by Krämer in his Maria II Stuart (Utrecht, 1890), the best extant biography of Queen Mary. Miss Strickland's life of her in vols. x. and xi. of the Lives of the Queens of England, 1847, which is full of interesting details as to the queen's earlier years, afterwards degenerates into spiteful gossip. For Mary's early years and marriage see Diary of Dr. Edward Lake, ed. by G. P. Elliott for the Camden Society, Camden Misc. vol. i. (1847). For her life in Holland see the extracts from Hooper's MS. in Trevor's Life and Times of William III, 1836, reproduced by Miss Strickland; and H. Sidney's Diary and Correspondence from 1679, ed. R. W. Blencowe, 2 vols. 1843. Burnet's Hist. of his own Time (here cited in the Oxford edit. 1833) is a first-hand authority from 1686 to the queen's death. His Essay on the Memory of the late Queen (here cited as Memorial in the original edition) first appeared in 1695. See also Clarendon Correspondence, ed. S. W. Singer, 2 vols. 1828; Clarke's Life of James II, 2 vols. 1816; Evelyn's Diary and Correspondence, ed. Bray and Wheatley, 4 vols. 1879; Shrewsbury Papers, ed. Coxe, 1821; and as to the relations between Mary and Anne [Hooke's] Account of the Conduct of the Dowager Duchess of Marlborough, 1742. See also Dalrymple's Memoirs of Great Britain and Ireland, 3 vols. 1790 edit.; Klopp's Der Fall des Hauses Stuart, especially vols. ii–vii. (1875–9); Macaulay's Hist. of England, especially vols. ii–iv. (here cited in the 1st edit.); F. A. Mazure's Histoire de la Révolution de 1688 en Angleterre, 4 vols. Brussels, 1843; Plumptre's Life of Ken, 2 vols. 1888; C. J. Abbey's The English Church and its Bishops, 1700–1800, 2 vols. 1887. For a bibliography of the political as distinguished from the personal history of Mary's life, see under William III.] A. W. W.

MARY of Modena (1658–1718), queen of James II of England, was born at Modena 5 Oct. 1658. Her additional baptismal names were Beatrice Anne Margaret Isabel; the name of Eleanor, by which she was familiarly known in her youth, and which reappears in her official burial certificate, was not among them (La Marquise Campana di Cavelli, *Les Derniers Stuarts*, i. 51 *n.*; Introduction, p. 83 and note). She was the only daughter of Alfonso IV of Modena, of the house of Este, who succeeded as duke a few days after her birth. On the death of Alfonso (July 1662), the government of the duchy was, on behalf of Francis II, his sister's junior by two years, carried on by the widowed Duchess Laura, a descendant of the Roman house of Martinozzi, and cousin of Mazarin (Leo, *Geschichte der italien. Staaten*, 1832, v. 656; cf. Campana di Cavelli, i. 33 note). She brought up her children both religiously and strictly (cf.

Lord Peterborough's character of her ap. Campana di Cavelli, i. 87). Mary Beatrice's uncle, Rinaldo, afterwards cardinal, and finally Duke of Modena, was associated with the Duchess Laura in the guardianship of her children (Miss Strickland, ix. 5).

When in the summer of 1672 it became known that the negotiations for a marriage between the widowed James, duke of York, and the Archduchess Claudia Felicitas had broken down, the Duchess Laura prompted Colbert de Croissy, the French ambassador in London, to suggest her daughter's name. Immediately afterwards he was directed by Louis XIV to put forward as still more suitable that of the Princess Eleanor of Modena, Mary Beatrice's aunt, whose years just doubled her own. The negotiation proceeded slowly, nor was it till July 1673 that the Earl of Peterborough was sent as ambassador extraordinary to Modena, with instructions to ask the hand of Mary Beatrice. On the understanding that the king of France would insure a dowry of at least four hundred thousand crowns on the part of the bride, Charles II undertook to offer on behalf of his brother a jointure of 15,000*l.* per annum. The king of France himself wrote repeatedly to the duchess-dowager, urging the speedy conclusion of the match, in view of the meeting of parliament, besides sending the Marquis of Dangeau to second Peterborough's efforts, but delays supervened on both sides (Campana di Cavelli, i. 40–5). Mary had been 'so innocently bred' that before Peterborough's advent she had never heard either of England or of the Duke of York; and the hope of her heart had been to enter the nunnery of the Visitation recently set up by her mother in close vicinity to the ducal palace. The duchess had to call in the aid of her confessor, the jesuit father Garimberti; and in the end Pope Clement X himself addressed a brief, dated 19 Sept., to the youthful princess, pointing out to her that the proposed marriage would in her case be the more meritorious sacrifice (*ib.* pp. 66–7). Thus Mary Beatrice might through life not unnaturally regard herself as consecrated to the work of the conversion of England, and Louis XIV as the unselfish benefactor who had enabled her to co-operate in the task. Although in a subsequent brief addressed to the duchess-dowager the requisite dispensations were deferred till Mary Beatrice's exercise of her religion in England should have been satisfactorily safeguarded, the marriage treaty (which settled a dowry of three hundred thousand crowns upon the princess) was signed, and the marriage ceremony gone through at Modena on the very day (30 Sept.) on which the mandate issued. This haste, which was much blamed at Rome (*ib.* pp. 122–3), can only be explained by the eagerness for the marriage of both the English court and its French ally; the papal benediction was not accorded till nearly six months later (*ib.* pp. 152–3). The solemnity itself, in which Peterborough acted as proxy for the Duke of York, was performed in the ducal chapel by the court chaplain in ordinary, and not (as is said by Miss Strickland, ix. 41) by 'a poor English priest;' and the usual rejoicings ensued in the town (Campana di Cavelli, i. 1–92; Supplement to the anonymous *Life of James II*, 3rd edit. 1705, pp. 11–41, based on Halstead's *Succinct Genealogies*; Clarke, *Life of James II*, pp. 484–5: Klopp, i. 353–6).

Though the journey of Mary Beatrice, on which she was accompanied by her mother (much to Peterborough's regret), and for part of the way by her brother and a large half of his court, was professedly performed by her *incognita*, Louis XIV had given orders that every honour should be paid to her in his dominions, and she accordingly met with a warm reception both at Lyons and at Paris. Here she lodged in the arsenal and was visited by everybody (Madame de Sévigné, iii. 262–4); at Versailles, where the king himself did the honours, she was detained by indisposition (*ib.* p. 276; see Campana di Cavelli, i. 95 seqq.) On 21 Nov. she landed at Dover, where she was met by the Duke of York, and where the marriage was after a fashion performed over again by Lord Crewe, bishop of Oxford, acting under no authority but an order under the king's signet (C. J. Abbey, *The English Church and its Bishops*, 1887, i. 165). Charles with his court welcomed her in her passage up the Thames. Long afterwards, at Chaillot, Mary Beatrice confessed that her first feelings towards her husband could only be expressed by tears. The affection which she afterwards cherished for him was of later growth (Campana di Cavelli, i. 132 note).

Meanwhile parliament had, it was said at Shaftesbury's instigation, passed an address, calling upon the king to declare the proxy marriage void (30 Oct.), and had been adjourned in consequence. Though he declared that he was personally delighted with his sister-in-law, Charles II delayed the execution of the article in the marriage treaty which secured to her a public chapel, a private one being fitted up instead (Clarke, *Life of James II*, i. 486–7). In point of fact he does not appear to have publicly acknowledged the marriage till September 1674 (Reresby, *Memoirs*, ed. Cartwright,

p. 92). Some months before this she had been established in St. James's Palace, and her mother had returned to Italy at the close of 1673. In 1675 an allowance of 5,000*l.* a year was granted her by the king (Campana di Cavelli, i. 156).

Mary was welcomed by the court poets, Dryden and Waller. To Cambridge she paid an early visit with the duke, and the youthful Lansdowne eulogised her in verse. At court she found general favour, except with the queen (*ib.* i. 158); on the other hand, she grew much attached to her step-daughters Mary and Anne (*ib.* pp. 154, 202). But among the public at large, which viewed the Duke of York's second marriage as a crowning proof of his subservience to France, Mary Beatrice shared her husband's unpopularity (*ib.* i. 144 seqq.; Lingard, *History of England*, 6th ed. 1855, ix. 139). At all events, from about 1676 onwards she was regarded as a valuable ally by the French government; and Louis XIV, though looking coldly on her wish to engage his assistance in obtaining a cardinal's hat for her uncle Rinaldo—an object on which she had set her heart (*ib.* i. 157–9, 170, 184) —testified to his regard for her by valuable gifts (*ib.* p. 185).

Mary Beatrice's eldest child, a daughter, christened Catherine Laura, was born 16 Jan. 1675, but died on 3 Oct. following. A second daughter, Isabel, born 28 Aug. 1676, survived till 2 March 1680. Her eldest son, Charles, duke of Cambridge, born 7 Nov. 1677, whose birth was reported by Barillon to have excited no joy among the population of London, and to have taken away much of that called forth by the Orange marriage (Campana di Cavelli, i. 203), was carried off by the small-pox 12 Dec. of the same year (see Mary Beatrice's letter, *ib.* pp. 205–6; cf. Lake, *Diary*, Camd. Soc., pp. 7, 14). He was followed by a third daughter, Elizabeth, born 1678, and a fourth, Charlotte Margaret, born 15 Aug. and died 6 Oct. 1682 (W. A. Lindsay, *Pedigree of the House of Stewart*).

In 1678 the Duchess of York, who had had the satisfaction of inducing the English government to use its influence in favour of Modena, then in conflict with Mantua (Campana di Cavelli, i. 215–17), paid an *incognita* visit with the Princess Anne to the Princess of Orange in Holland (*ib.* i. 231; Miss Strickland, ix. 80–2). With her return began serious troubles. Her secretary, Edward Coleman (*d.* 1678) [q. v.], was fatally involved in the discoveries connected with the 'Popish Plot' charges, but the letters from the duchess to the pope that were seized were very harmless (Clarke, *Life of James II*, i. 523; Campana di Cavelli, i. 235, 347). She accompanied the duke on his withdrawal into the Low Countries in March 1679, visiting Brussels and her step-daughter at the Hague, and writing home in June: 'i have no hops yett of going to my dear England again' (*ib.* i. 276). In July the Duchess Laura, and in August the Princesses Anne and Isabel, were with her at Brussels. In October the duke took her home to England, and in November she proceeded with him to Scotland (*ib.* p. 309). They were recalled in January 1680, and landed at Deptford before the end of February (cf. Terriesi's despatch, *ib.* pp. 316–18, as to their 'triumphant entry'). Yet she seems after their return to have suffered much from depression, which gossip attributed to her husband's liaison with Catherine Sedley. Her position was not improved by another visit from her mother, whose unpopularity in England transferred itself to her (H. Sidney, *Diary*, ed. Blencowe, 8 July 1680, ii. 12). In September she visited Newmarket and Cambridge (Miss Strickland, ix. 111).

In October 1680 the duchess embarked with her husband for a longer sojourn in Scotland, and she aided him in holding his court at Edinburgh. Among the evil signs of the times were the charges of plotting the death of the king, brought in 1681 by Fitzharris against her husband, her mother, and the late Modenese envoy Montecucoli, the head of a family devotedly attached to her (Campana di Cavelli, i. 354, 384; cf. Clarke, *Life of James II*, i. 168; Miss Strickland, ix. 129–30). In January 1682 she had a serious fall from her horse.

On their return to London from Scotland (6 June 1682), the duke and duchess met with a warm welcome; but they were still exposed to suspicion, and on the birth in August of the Princess Charlotte Margaret, it was rumoured that the substitution of a male child had been entertained (Gregorio Leti ap. Miss Strickland, ix. 149). In December all the London tradesmen whose shops bore the arms of the Duke of York had been insulted by the mob, and the Duchess of Modena seems to have feared for her life (Campana di Cavelli, i. 398, 414–15). For the rest, the death of the infant princess had, according to Barillon, been a cause of great grief to the duke, inasmuch as it left him without hope of having children who would live (*ib.* pp. 394, 399, 407, 415). In both November 1683 and May 1684 Mary was seriously ill, but she was able in October 1684 to accompany the duke on an excursion to Salisbury, and to assist at a review on Putney Heath (*ib.* pp. 416 seqq.) She was at this time much

occupied by the affairs of her family at Modena, which was so divided on the subject of the marriage of her brother the duke that the duchess-dowager withdrew to Rome; and it seems to have been in connection with the same transactions that she unfortunately took under her protection the Abbé Rizzini on his falling into disfavour at Versailles (*ib.* pp. 421 seqq.) Through her the dying Charles II obtained the ministrations of a catholic priest (*ib.* ii. 8; cf. Klopp, ii. 447).

On the accession of James II to the throne, his queen became inevitably identified with the aggressive faction among the English catholics. She assured the papal nuncio at Brussels (30 March) that a revolution had begun in England (Campana di Cavelli, ii. 28). But it was some time before she had any insight into the actual situation of affairs; and she continued on perfectly good terms with the Prince of Orange and his wife, always a favourite with her (Klopp, iii. 74, 155). A letter in Mary's hand, dated 'Whitehall, 13 March 1685,' is addressed 'To my sonne, the Prince of Orange' (Morrison, *Autograph Letters*).

Her health was at this time precarious. In March and April 1685 the Tuscan minister, Terriesi, and others reported a visible decline in her strength, and already new marriage schemes for the king were suggested (*ib.* iii. 40; Campana di Cavelli, ii. 29, 35); but she was able to bear her part in the coronation ceremony of St. George's day, when her devout demeanour was contrasted with the apathetic bearing of her consort (Bishop Patrick ap. Plumptre, *Life of Ken*, i. 208; Campana di Cavelli, ii. 53 seqq.; and see *ib.* p. 62, the coronation medal with the absurd legend 'O dea certe'). In all probability the gossips rightly connected the queen's indisposition with the king's continued amour with Catherine Sedley, whom early in 1686 he created Countess of Dorchester. The announcement not long afterwards of James's intention to break with his mistress was reported to have restored the queen to health (Thun ap. Klopp, iii. 173 note; cf. Campana di Cavelli, ii. 88 seqq.); but it proved difficult to shake off the new countess. The combined influence of Mary Beatrice and Father Petre prevailed, however, to relegate her to Ireland. Thence the countess managed to incense the queen against the Rochester-Clarendon interest, and thus helped to bring about its downfall. Mary, however, had little liking for Clarendon's successor, Tyrconnel, and it was maliciously reported that he had bribed her into supporting him by the gift of a precious string of pearls (Macaulay, iii. 156–7, ii. 69–72; Klopp, ii. 159; *Clarendon Correspondence*, i. 577, ii. 117 note et al.; Burnet, iii. 120–1; Campana di Cavelli, ii. 117). The queen was also (September 1685) said to have been vexed by the favours shown by the king to his illegitimate sons by Arabella Churchill; and it is clear that her health remained uncertain as late as the spring of 1686 (*ib.* ii. 78, 106).

Although her influence upon the king's policy, determined as it was by religious motives, increased, her chief interest in Castelmaine's mission to Rome (February 1686) was doubtless the renewed demand of a cardinal's hat for her uncle (*ib.* ii. 64, 76, 91). This was at last reluctantly granted (*ib.* ii. 110 seqq., 120 seqq.; cf. Clarke, *Life of James II*, ii. 75–8). In February 1687 she is described by an observer on the other side (Kaunitz ap. Klopp, iii. 307–8) as leaving the king no peace till he had yielded to her persuasions in the French interest. In the following July she lost her mother, who was said shortly before her death to have addressed special orisons to the Virgin of Loretto for the birth of a son to Mary Beatrice.

In August she proceeded to Bath (which Terriesi ap. Campana di Cavelli, ii. 140, 146, calls the Baths of Bristol) to drink the waters; the hopes of the king, who accompanied her (Plumptre, *Life of Ken*, i. 275 seqq.), were already set on the birth of an heir, and he turned aside from his western progress to offer prayers to St. Winifred at her holy well in Wales (Macaulay, ii. 309–10; Clarke, *Life of James II*, ii. 129; and for Burnet's additional fiction, *Own Time*, iii. 246 *n.*) Before the end of October the news of the queen's pregnancy began to spread through London (Macaulay, ii. 308; Klopp, iii. 394–6); and while exciting enthusiasm among the catholics, was, by the great body of the public, received with a mixture of incredulity and dislike, which very soon passed into a readiness to believe the worst scandals.

At such a time prudence might have prevented division of feeling among the catholics; and in one important matter the counsels of Mary Beatrice seem to have been on the side of prudence. Ardently attached to the jesuits (cf. her letter ap. Campana di Cavelli, ii. 492 seqq.; Klopp, iii. 155), she nevertheless sought to resist the recognition of the overbearing influence of their vice-provincial, Father Petre, by his admission into the privy council (Burnet, iii. 102 *n.*; Klopp, iii. 396). Though failing in this, she was able to prevent the complete success of his and Sunderland's ambitious intrigues (*ib.* iii. 397; cf. Clarke, *Life of James II*, ii. 131–2). It would seem as if in other matters,

too, such as the restoration of the forfeited charter of the city of London, her voice was raised in favour of a conciliatory policy (Klopp, iv. 165). On the other hand, she can have been no stranger to the transfer from Cardinal Howard to Cardinal d'Este of the protectorship of English catholics, and the consequent irritation of the powerful conservative section of the body (Ellis, *Original Letters*, 3rd ser. iv. 313–15).

On 19 Jan. 1688 a public thanksgiving had been celebrated for the queen's condition, but according to Clarendon amidst general coldness (*Diary*, ii. 156; cf. Campana di Cavelli, ii. 165). Her serious indisposition in May, due to the false news of her brother's death (*ib.* p. 182), caused some anxiety (*ib.* pp. 165, 192). After a temporary subsidence (Klopp, iv. 39), the popular belief that her pregnancy was feigned grew more obstinate (cf. Burnet's discreditable account, *Own Time*, iii. 245 seqq., which was refuted by Swift, *ib.* p. 257 *n.*; cf. Clarke, *Life of James II*, ii. 192; Scott, *Works of Dryden*, ed. Saintsbury, x. 289). Unfortunately the arrangements connected with the birth itself were in part such as to strengthen suspicion.

The Prince of Wales, James Francis Edward Stuart [q. v.], was born on the morning of 10 June (O.S.) at St. James's Palace, whither the queen had leisurely betaken herself from Whitehall on the previous evening. Of the fact there can be no question. The news, celebrated by official rejoicings at home and abroad, and by the pens of loyal poets great and small, was coldly received by the public. Burnet not only touches sceptically on the rapidity of the queen's recovery—she first reappeared in public on 5 July (Campana di Cavelli, ii. 239)—but suggests that the illness of the infant prince at Richmond in August was likewise a figment (see, however, *ib.* ii. 246 seqq.; Ellis, *Original Letters*, 2nd ser. iv. 119; Clarke, *Life of James II*, ii. 161–2). On their return to London from Windsor at the end of September, the king and queen found doubts of the genuineness of the birth generally rampant; and the attitude of the Princess Anne seems to have convinced the queen of the necessity of the proceedings taken by the king to clear up the subject (*Clarendon Correspondence*, ii. 198; Clarke, *Life of James II*, ii. 197; Dalrymple, who omits the correspondence of the Princess of Orange and Mary Beatrice, which furnishes strong internal evidence of the queen's veracity; see Ellis, *Original Letters*, 1st ser. iii. 348 *n.*; *Clarendon Correspondence*, ii. 190 *n.*; Miss Strickland, x. 3 seqq.)

Meanwhile the dangers of the situation were thickening. Early in November the queen implored the pope to protect the Prince of Wales (Campana di Cavelli, ii. 319); ten days later the nuncio reports that she had given her husband all the money in her hands to aid him in his defence (*ib.* p. 328). In a postscript to a letter in which she informed her uncle that Innocent XI had consented to James II acting as mediator in his differences with France, she stated that now their own affairs had overwhelmed them, the king had gone to Salisbury, the Prince of Wales had been sent to Portsmouth (*ib.*) At first there had been some thought of her following the infant thither (*ib.* p. 291; Klopp, iv. 176), but she was left alone in a 'mutinous and discontented city' (Clarke, *Life of James II*, ii. 220–1); and calumny was so busy against her, absurdly charging her even with maltreatment of the Princess Anne, that some loyal protestants as well as catholics were prepared to risk their lives to protect her. One morning she found, thrust into one of her gloves, a pamphlet on the spuriousness of the Prince of Wales (Macaulay, ii. 517; Campana di Cavelli, ii. 341).

The most fatal act of Mary Beatrice's life was her flight to France with the Prince of Wales, which drew after it that of the king. According to Burnet, who, by the way, entirely misstates the facts of the flight, she was suddenly determined to it by the fear that she would be impeached by the next parliament. On the contrary, it is specially attested that she preserved her presence of mind (*ib.* ii. 368–369). According to James himself (Clarke, ii. 245), the project was so far from being advised or pressed by her, that she only reluctantly assented to it. It is not impossible that a knowledge of the design of seizing the prince imputed to the managers of the revolution might have suggested the desperate remedy of his removal by his mother (*Clarendon Correspondence*, ii. 336). But this could have been equally well accomplished, and an irrevocable political blunder avoided, had the queen fled to Flanders instead of to France (Campana di Cavelli, ii. 424–5). It is therefore sufficiently clear, and was in fact confessed to Rizzini by James II at Gravesend, that both he and the queen fell with their eyes open into the net spread before them by Louis XIV, whose purpose it was to furnish James with a legitimate subterfuge against being compelled by English opinion to join the League of Augsburg (*ib.* ii. 443), as well as to assure his own position in the event of the success of the revolution, by constituting himself the actual protector of the legitimate claimants to the English throne. The flight had been

eagerly recommended by Rizzini, who had been purchased by Louis XIV (Klopp, iv. 269), and whose advice the king and queen preferred to that of Dartmouth and Terriesi (*ib.* pp. 251–3). The flaw in Louis's calculation was the uncertainty whether James would adhere to the understanding that he would quickly follow the queen, without which she could not have been induced to fly (Clarke, *Life of James II*, ii. 252). It is even doubtful whether she felt quite sure that he would follow her instead of recalling her to him (Campana di Cavelli, ii. 416). In any case James before long justified the calculations of his ally.

On the stormy night of 9–10 Dec. the queen and prince, who had been fetched from Portsmouth, accompanied only by two nurses, Lauzun, Louis XIV's agent, and the Italian Riva (by his own account the real manager of the enterprise), left Whitehall and crossed the river at Horseferry; thence they pursued their journey in a coach-and-six, lent by Terriesi, to Gravesend, while the queen's esquire, Leybourn, and St. Victor, a gentleman of Avignon, rode by the side. At Gravesend they were joined by Lord and Lady Powis, Madame Davia-Montecuculi, Lady Strickland, the queen's sub-governess, her faithful bedchamber-woman, Pellegrina Turini, who had been the confidante of an earlier scheme of flight, and others, and they entered a yacht officered by three Irish captains. A favourable wind blew it out to sea (*ib.* ii. 381–413; see also Clarke, *Life of James II*, ii. 246; Dalrymple, ii. 212; Dangeau, i. 253 seqq.; Madame de Sévigné, viii. 351–5; Madame de La Fayette, pp. 192–5; Klopp, iv. 267–80; Macaulay, ii. 544–5).

After a woful crossing the queen landed safely at Calais on 11 Dec. (Miss Strickland, ix. 262). In England she had actually been reported to have landed at Ostend (Ellis, *Original Letters*, 2nd ser. iv. 177). Her first act was to attend mass at the Capuchin convent. From Calais she wrote the letter, preserved in the British Museum, to Louis XIV signed 'the Queen of England,' and appealing, with a rhetorical phraseology hardly her own, to his protection on behalf of her son. Every attention was shown to her by the governor, the Duc de Charost, notwithstanding her wish to avoid publicity; and the Bishop of Beauvais was equally courteous (Madame de La Fayette, pp. 195 seqq.) When her husband failed to join her as she had hoped at Calais (Clarke, *Life of James II*, ii. 247), she went on to Boulogne. Here she was entertained with magnificent hospitality by the governor, the Duc d'Aumont; but James's continued delay filled her with despair; she wrote letters (one of which was intercepted, Dalrymple, ii. 225) entreating him to follow her (Burnet, iii. 363; Madame de Sévigné, viii. 359; Campana di Cavelli, ii. 428–9), and when at last informed of his arrest at Feversham, formed a design of rejoining him in England (Dangeau, i. 256). No sooner, however, had Louis XIV become aware of this project, through D'Aumont and Lauzun, than the latter was instructed to use every endeavour to induce her to proceed on her journey inland. The roads were put under repair, and a splendid equipage and retinue despatched for her use; while Beringhen, the king's master of the horse, received orders, in the event of the queen being required by James II to return to England, to conduct her to Vincennes, where preparations were made for her reception (Campana di Cavelli, ii. 450–454, 413). Soon, however, St. Germains was substituted, and hither the queen pursued her journey, receiving at Beaumont the news of her husband's landing at Ambleteuse. On 28 Dec. Louis XIV met her at Chatou, within a league of St. Germains, accompanied by his court in one hundred carriages-and-six (Mme. de Sévigné, viii. 309; cf. Mme. de La Fayette, pp. 205 seqq.), and accompanied her to the palace assigned by his munificence to her and her husband, whom he brought to her on the following day (Dangeau, i. 261–7).

Mary Beatrice bore herself in her new position with a consistent dignity which called forth warm and frequent praises from Louis, whose courtesies to her set the tongues of the gossips wagging, and were said to have aroused the jealousy of Madame de Maintenon, whom the queen was most anxious to please (Mme. de La Fayette, p. 253; cf. Dangeau, i. passim). In marked contrast to her husband, she made a most favourable impression upon the society of the French court at large (Mme. de Sévigné, viii. 444). In the political designs and efforts of the exiled king she at first took an active part. Restless, and eager for a speedy restoration (*ib.* p. 448), she for a time cherished the delusion that the throne which had been lost in a religious cause might be regained by a religious war. Not only did she apply to Louis for aid towards an invasion of England (Klopp, iv. 464), but she built hopes upon the goodwill of Innocent XI, whom she desired to reconcile with the French king (Campana di Cavelli, ii. 510–12, 564–565). She even called for a league of all catholic princes in support of the sacred cause, and complained passionately to the general of the jesuits of the indifference of some among them (*ib.* pp. 492–4). She shared the

hopes founded on the election of Pope Alexander VIII (October 1689) by many of the Jacobites, including Melfort, in whom she placed great trust, and whose special mission to Rome was partly brought about by her (Klopp, v. 8–9, 125). But before very long she began to recognise the grave difficulties in her way, and to seek satisfaction in a simple life at St. Germains (*ib.* iv. 402; Campana di Cavelli, ii. 513), and, above all, in the religious consolations to which she had been accustomed from her youth. As time went on, the nunnery of the Visitation (her favourite order) at Chaillot, close to Paris, became her chosen refuge during the absences of her husband and at other seasons of trouble; a suite of apartments was fitted up for her there by Louis's orders, and everything belonging to or concerning her was preserved in it for the better part of a century (*ib.* i. 57 seqq.)

In James's Irish expedition of 1689, on which she had seen him start with the deepest anguish (Mme. de Sévigné, viii. 500), she took anxious interest, helping to bring about the despatch of Lauzun in 1690, at the head of a French army in his support (Klopp, v. 170–1), and striving to persuade Louis to allow of the transportation of the Irish forces into England (Clarke, *Life of James II*, ii. 386). She carried on an active correspondence with the Jacobites in England, some of which was betrayed (Macaulay, iii. 390); exulted in Beachy Head (Klopp, v. 134), and consoled herself for the Boyne by her husband's return to France (Clarke, ii. 406). To the Scottish Jacobites of 'the Club' she transmitted or promised large sums (*ib.* pp. 426, 432; cf. Macaulay, iii. 696).

The courtesies of Louis XIV continued, and in November 1690 Mary Beatrice knelt at church between the two kings (Dangeau, i. 354, 358–9). In 1692, when the great invasion scheme which ended at La Hogue was preparing, she was once more looking forward to the birth of a child (*ib.* i. 394–6), and by way of bringing home to his subjects the falsity of the calumnies to which they had formerly lent ear, James invited 'his privy council' and a number of English peeresses to be present on the occasion (Clarke, ii. 474–475). When, a week after the king's return from La Hogue, a princess, afterwards named, in honour of her godfather, Louisa Mary, was born on 28 June, none of the invited were present, and Madame Meyercron, the wife of the Danish ambassador, was asked to attend, 'as a person on whose testimony the people of England might reasonably rely' (*ib.* pp. 496–7).

In September 1694 Mary lost her brother, and her uncle, the Cardinal d'Este, became Duke Rinaldo of Modena (Dangeau, i. 445). It was about this time that funds ran very low at St. Germains, and the queen is said to have proposed the sale of all her jewels (Miss Strickland, ix. 349). In 1696 she took part in an attempt to dissipate the rumours as to the connection of both kings with the assassination plot against William III (Klopp, vii. 198). Before the close of this year, when the desire of Louis to make peace had become irresistible, it fell to her to assure him, through Madame de Maintenon, that her husband and herself were prepared to submit to the inevitable (*ib.* p. 324). In the subsequent Ryswick negotiations (1697), one of the French demands was the payment of the jointure of 50,000*l.* a year settled upon her by act of parliament after her marriage. Though the national account with the Stuarts was now, so to speak, being made up, William III naturally inclined to insist in return on the withdrawal of the exiled family from France. Finally, the treaty omitted both points, and though the English plenipotentiaries were authorised to promise the satisfaction of Mary Beatrice's lawful claims, it was afterwards pretended that the promise was conditional, and it may at all events be surmised that it was not intended to be carried out so long as King James remained where he was (see *Lexington Papers*, p. 301 and note; Grimblot ap. Klopp, viii. 110; Macaulay, iv. 795 seqq., v. 92; cf. Burnet, iv. 380 note). Whether or not, as stated in the 'Review of the Account of the Duchess,' Mary Beatrice declined to sign a receipt for her jointure while her husband was alive (cf. Burnet, iv. 511), none of it was paid to her till the last year of the reign of Anne, when on her offering to file a bill in chancery for her arrears, the first quarter of an annual sum computed at 47,000*l.* was actually remitted through the agency of Gaultier (Dangeau, iii. 301–3; Miss Strickland, x. 177). She is said to have left her otherwise undiminished arrears, together with other property settled upon her at her marriage, to the king of France, in whose name they are stated to have been afterwards demanded from the British crown by the regent Orléans. After Ryswick James and his queen remained at St. Germains, and in receipt, as before, of a monthly pension of fifty thousand crowns (Dangeau, ii. 90–7, 180).

Not even the death of James II, preceded as it was by the promise of Louis XIV to recognise his son, which Macaulay (v. 289), perhaps rightly, connects with Madame de Maintenon's visit of sympathy to Mary Beatrice,

made any practical change in her position. On the evening of the day of James's death (6 Sept. 1701) she withdrew to Chaillot; four days afterwards she and her son received the visit of their protector (Dangeau, ii. 284-287). Her affliction was profound (Clarke, ii. 590–1, 601–2); her regard for her husband had become such that she is said to have expected his canonisation (Plumptre, *Life of Ken*, ii. 118). She obeyed his injunction by conveying his dying admonitions to the Princess Anne (Clarke, ii. 602). The attempt made in parliament to attaint her, as having assumed the 'regency' for her son, was allowed to drop (Burnet, iv. 548–9).

The remainder of her days she spent in retirement at St. Germains, and when possible at Chaillot, only appearing at the French court when the interests of her son seemed to demand it (Dangeau, iv. 370–1, 388–90, 393–4, iii. 2 et al.) Her health was shaken in 1693 (Miss Strickland, ix. 343), and again in 1703 (Dangeau, ii. 370), and in 1705 (Miss Strickland, x. 38–9, on this occasion speaks of cancer). On 18 Aug. 1712 she lost her daughter, Louisa Mary, who had become her chosen friend and consoler (see her letter to the Abbess of Chaillot ap. Miss Strickland, x. 105; cf. Burnet, vi. 120 and note). Her condition after this caused anxiety, and in February 1714 she sent farewell messages through Berwick to Louis XIV and Madame de Maintenon, who had shown the utmost solicitude concerning her (Dangeau, iii. 285–286). But she was fated to survive Louis himself for nearly three years. The breakdown of the enterprise of 1715 was communicated to her by Lauzun (Miss Strickland, x. 201 seqq.) After the Chevalier had taken up his residence at Avignon she remained unmolested at St. Germains, where, after a brief illness, she died on 7 May 1718, 'as the saint,' says St.-Simon, 'which she had always been in life.' Her written farewell to the Chaillot sisters is extant (*ib.* x. 227); the report that she died in discord with her son was baseless, as was another that she left all her property—she had little or nothing to leave—to the regent Orléans (*ib.* p. 231). Out of the annuity of one hundred thousand francs paid to her—not always punctually—by the French crown, she had in a large measure supported the English colony around her, to which her loss was irreparable (*ib.* p. 338; Dangeau, iv. 56–7). By the regent's orders her funeral was solemnised at Chaillot on 27 June at the public cost. With the suppression of the convent vanished all traces of her remains (St.-Simon, ed. 1863, x. 41; Campana di Cavelli, Introduction, i. 83–8).

St.-Simon, in his noble tribute to the memory of Mary Beatrice, speaks of her as both quick-witted and proud; and Madame de Sévigné, who likewise credits her with intelligence, quotes the saying of Louis XIV that she presided over her court like a queen in both mind and body (viii. 401, 413). In England she had always been personally unpopular, especially among the great ladies, who disliked her as an Italian and a *dévote* (Melani ap. Campana di Cavelli, iii. 470–1). The charge of Italian vindictiveness brought against her in later life was under the circumstances absurd (Stepney ap. Klopp, viii. 564). She was entirely possessed by religious enthusiasm; her interest in certain religious orders, above all that of the Visitation, of which she had hoped to become a member, and also those of the Ursulines and Carmelites, was unflagging (Campana di Cavelli, i. 174, 405, ii. 96–7, 104, 158, 195). The 'miraculous' conversion of Middleton filled her with ecstasy (Miss Strickland, ix. 427–8); but there seems no satisfactory proof that she was so bigoted as to subject protestant adherents of the Stuart cause to vexatious treatment (see Burnet, iv. 125 note). Out of her religious enthusiasm gradually grew the feeling of devoted attachment to her husband, which is said to have led her to declare that she would rather see her son in his grave than seated on the throne by a bargain to his father's disadvantage (the story cited from Berwick's *Memoirs* by Klopp, vi. 245–6, is possibly only incorrect in date; see Macaulay, iv. 797). She had a warm affection for the members of her own family. Her accomplishments were considerable; she wrote in Italian, French, and English (her spelling in the last not being worse than that of her English-born contemporaries), and was familiar with Latin. Doubtless her favourite reading was in devotional books (Campana di Cavelli, ii. 96–7), and she had a familiar knowledge of the Bible (*ib.* i. 63). But though strictly brought up she was in her younger days fond of the chase (*ib.* ii. 75) and a bold rider (Miss Strickland, ix. 128). Madame de Sévigné describes her, on the occasion of her arrival at St. Germains in 1689, as thin, with fine dark eyes, a pale complexion, a large mouth with fine teeth, a good figure, very self-possessed and pleasing.

Portraits of her painted by Lely belong to Lord Spencer and Lord Aberdeen. Two anonymous portraits are respectively in the possession of the Earl of Denbigh and P. J. C. Howard, esq., of Corby (*Stuart Exhibition Catalogue*, pp. 46–7, 48, 50, 57). Kneller, Anne Killigrew, Rigaud (?), Guer-

cino's nephew and pupil, Benedetto Gennari, whom she much patronised, and others also painted her. The likeness in the National Portrait Gallery is by William Wissing.

[Miss Strickland's elaborate and enthusiastic Life of Mary Beatrice of Modena fills vol. ix. and part of vol. x. of her Lives of the Queens of England, ed. 1846. It is based on extensive researches among original documents, of which the most interesting is an authentic record of the queen's sayings and doings kept by the nuns of Chaillot, together with a long series of letters from her to Sister Frances Angelica Priolo, to the abbess, and to other nuns of the convent. For the period reaching up to 1690, however, the most complete storehouse of information concerning Mary Beatrice is the Marquise Campana di Cavelli's monumental Les derniers Stuarts à St. Germain-en-Laye, 2 vols. Paris, 1871, where all the original documents concerning her and hers belonging to this period are printed in full from the Modena, Florence, Vienna, and other archives. Prefixed to vol. i. is an engraving of Kneller's portrait of Mary as 'Duchess of York.' Thirteen of her letters, unprinted elsewhere, are catalogued (and one partially facsimiled) among Mr. Alfred Morrison's Autograph Letters, 1890, iv. 163–8. The titles of the other works referred to are given in the bibliography to art. JAMES II OF ENGLAND. Dangeau's Journal is in the present article cited from the edition of Madame de Genlis, 4 vols. 1817.] A. W. W.

MARY QUEEN OF SCOTS (1542–1587), third child and only daughter of James V of Scotland [q. v.] and Mary of Guise [q. v.], was born in Linlithgow Palace on 7 or 8 Dec. 1542. The 7th is the date in the register of Lothian (CHALMERS, i. 2) and that given by Leslie (*De Origine*, &c., p. 459); for the 8th there is the authority of the 'Diurnal of Occurrents' (p. 25), Knox (*Works*, i. 91), and Mary herself (LABANOFF, vi. 68). To the king, overwhelmed by the rout of Solway, the birth of a daughter seemed only a portent of calamity. 'It [the dynasty] came,' he exclaimed, 'from a woman, and it will end with a woman' (KNOX, i. 91). By his death on 14 Dec. 1542 the infant princess became queen. Negotiations for a treaty of marriage between her and Prince Edward of England were frustrated by Cardinal Beaton, who on 23 July 1543 removed her and her mother to Stirling Castle (cf. MARY OF GUISE). After she had been crowned there by Beaton on 9 Sept., she was entrusted to the care of Lords Erskine and Livingstone. Shortly after Pinkie Cleugh, 10 Sept. 1547, she was sent for security to the priory of Inchmahome, on an island in the Lake of Menteith (Discharge of Lords Erskine and Livingstone in SIR WILLIAM FRASER'S *Red Book of Menteith*, ii. 331–3), and on the last day of February 1547–8 (note in KNOX, *Works*, i. 219) she was transferred to Dumbarton Castle, the stronghold most accessible to France. On 7 July 1548 the estates not only ratified an agreement for her marriage to the dauphin of France (Francis II), but decided that she should immediately be sent thither. She accordingly on 7 Aug. set sail in one of the royal galleys of France, and, disembarking on the 13th at Brest, arrived at St. Germains on 11 Oct. (DE RUBLE, *La Première Jeunesse*, 1891, p. 19). Lady Fleming was assigned her as governess, and she was accompanied by her companions, the 'Four Marys'—young maidens of the houses of Livingstone, Fleming, Seton, and Beaton.

Mary was educated with the royal children of France, her studies being directed by Margaret, sister of Henry II, one of the most accomplished and learned ladies of her time. That she acquired a fair knowledge of Latin is attested by exercises written in 1554 (published by the Warton Club, 1855), and she had some acquaintance with Greek and Italian, but was not taught English or Scots, it being the first care of her guardians that France should be paramount in her affections. She had a preference for poetry, in which she was instructed by Ronsard, but her own verses lack distinction. Although she early displayed exceptional intelligence and discretion, her chief endowment was the unique charm of her personality, which won for her affection even more than it attracted admiration. Writing in 1553, the Cardinal of Lorraine affirmed that among daughters of noble or commoner he had never seen her equal in the kingdom (LABANOFF, i. 9). Her beauty, supposed to be unrivalled in her time, owed its enchantment rather to brilliancy of complexion and grace of manner than to finely formed features. Possessing a sweet and rich voice she sang well, accompanying herself gracefully on the lute (BRANTÔME). Her skill in elocution evoked the admiration of the French court when in 1554 she delivered a Latin oration in praise of learned ladies (FOUQUELIN in Dedication of *Retoric Françoise*; BRANTÔME).

Perhaps insufficient allowance has been made for careless exaggeration in Brantôme's portraiture of the French court in the time of Mary; but one of her devoted advocates has affirmed that her mother, after her visit to her in 1550, 'arranged for her removal to a healthier moral atmosphere' (STEVENSON, *Mary Stuart, First Eighteen Years of her Life*, p. 91). No such arrangement was carried out. She was neither separated from the

royal children of France nor withdrawn from the court. She mingled more and more freely in its cultured and epicurean society; but the Guises, especially Antoinette de Bourbon and the Cardinal of Lorraine, had frequent access to her, and took charge both of her political and religious instruction. Lady Fleming, who had become a mistress of the French king, was in 1551 succeeded as governess by Madame Paroys, with whose strict training of Mary 'in the old faith' the cardinal expressed entire satisfaction (23 Feb. 1552–1553, Labanoff, i. 16). Nor, although Mary became estranged from her governess (*ib.* pp. 29, 35, 41), did this affect her religious partialities. Her lot from the beginning involved strange incongruities. She was at once the cynosure of the gay court of France and the hope of catholicism. Though cradled in luxury she yet learned to cherish an exacting and strenuous ambition. No daughter of any royal house possessed prospects so brilliant, but they were qualified by a betrothal to a prince whose weak and sickly habit inspired pity rather than affection; and the marriage was prefaced by an agreement by which she not only forswore herself, but betrayed her royal trust. While the public marriage contract of 19 April 1558 contained special guarantees for the independence of Scotland, Mary had already, on the 4th, signed three separate deeds which made these guarantees a dead letter. By the first, Scotland in the event of her death without issue was made over in free gift to the crown of France; by the second, Scotland and its revenues were at once assigned to Henry II until he had reimbursed himself of the money spent in its defence; and by the third, any agreement which the estates might induce her to make contrary to the two previous deeds was renounced by anticipation (Fénelon, i. 425–9; Labanoff, i. 50–5).

The marriage was performed in the church of Notre-Dame on 24 April, and, as insuring the ascendency of France in Scotland and possibly in Britain and all its isles, was celebrated with fêtes of unusual splendour (see *Cérémonies* in Teulet, i. 302–11; *Discours du Grande et Magnifique Triumphe*, &c., Rouen, 1558, and Roxburghe Club, 1818; Venetian ambassador's letter, *Calendar Venetian State Papers*, 1557–8, entry 1216). In November the Scottish crown matrimonial was voted to the dauphin (*Acta Parl. Scot.* ii. 506–7).

Meanwhile, on the death of Queen Mary of England, 17 Nov. 1558, Mary Stuart, on the more than plausible grounds of Elizabeth's illegitimacy, laid claim to the English throne as great-granddaughter of Henry VII. In England Elizabeth was declared queen without opposition, but the dauphin and Mary assumed the titles of king and queen of England, Scotland, and Ireland, and continued to use them on succeeding to the French throne at the death of Henry II, 10 July 1559. The Edinburgh treaty of July 1560 between England and Scotland bound Mary and her husband to abandon their claims to the English throne, but they refused to ratify it. Possibly, as some suppose, Mary thus provoked the settled distrust, if not enmity, of Elizabeth. Elizabeth wished to fetter a dangerous rival, and Mary aimed at rousing catholic sensibility, and even to compass Elizabeth's excommunication. But the death of the French king on 5 Dec. 1560 blasted these hopes. All that tenderness and affection could achieve to heal her consort's maladies and prolong his life had been guaranteed by Mary's devotion. For a time Mary was prostrated in despair. 'She will not receive any consolation,' wrote the Venetian ambassador, 'but, brooding over her disasters with constant tears and passionate and doleful lamentations, she universally inspires great pity' (*Cal. Venetian State Papers*, 1558–80, entry 215). Not only had she ceased to be queen of France; her place of power was now held by the hostile Catherine de Medici. She was virtually excluded from the court, and she felt already that France was no longer her home (Sir James Melville, *Memoirs*, pp. 86–8; *Cal. State Papers*, For. Ser. 1560–1, entry 832; Chéruel, *Marie Stuart et Catherine de Medicis*, p. 17). Of Scotland she was scarce sovereign even in name; her mother had died 10 Jan. 1560 as the reins of government were slipping from her hands. Heresy was there triumphant, and the catholic religion proscribed. Already the Scottish estates had been negotiating for the barter of the crown to her rival Elizabeth by a marriage between Elizabeth and James Hamilton, third earl of Arran [q. v.]

The Arran negotiations proved, however, the turning-point in Mary's fortunes. Two days after the death of Francis, Elizabeth replied that 'she was not disposed presently to marry' (Her Majesty's Answer in Keith, i. 9–10, and *Cal. State Papers*, For. Ser. 1560–1561, entry 786). The news of Francis's death and of Elizabeth's rejection of Arran reached Scotland almost simultaneously, and produced a strong reaction in Mary's favour. Already William Maitland of Lethington [q. v.] saw that the nobility would 'begin to make court to the Scottish queen more than they were wont' (*ib.* entry 875). Nor was

she slow to utilise the providential opportunity. In January 1560 she despatched certain Scotsmen with more than three hundred letters to nobles, barons, and others of influence, couched in most affectionate terms, and proposing to consign recent troubles and disputes to oblivion (*ib.* entry 889; Labanoff, i. 85–8). She also desired a deputation to be sent from the estates to inform her of the measures they had taken for the tranquillity of the kingdom (*ib.* i. 80–4). She intimated her intention to return as soon as she had completed arrangements in France; but according to Throckmorton she 'wished it to be at the request and suit of her subjects' (*Cal. State Papers*, For. Ser. 1560–1, entry 832). Her endeavours were entirely successful. The protestant Lord James Stewart was sent to 'know her mind,' and Maitland greatly feared that 'many simple men' would be 'brought abed with fair words' (6 Feb. *ib.* entry 967); but both Lord James and Maitland saw that the experiment of her return must be tried. Their endeavours were concentrated on rendering it as innocuous as possible—to themselves as well as to protestantism. Meantime the catholics of the north had despatched John Leslie [q. v.], afterwards bishop of Ross, and others to propose to Mary to land at Aberdeen (Leslie, *De Origine*, &c., p. 575), where a force of twenty thousand men under Huntly [see Gordon, George, fourth Earl of Huntly] would be in readiness to conduct her in triumph to her throne. On 15 April Leslie had an interview with her at Vitry; but although he himself was cordially welcomed, his futile and embarrassing proposals were at once rejected. She could not afford to defy, at present, both Elizabeth and Lord James. The latter, on the day following, was therefore received with affectionate and sisterly greetings. An endeavour was even made to win him over to catholicism by the offer of great rewards and dignities (Thockmorton, 1 May, *Cal. State Papers*, For. Ser. 1561–2, entry 158; with which compare letter of 31 March, *ib.* entry 77); but at last she professed to be convinced of the wisdom of not interfering with the religious *status quo* in Scotland, only stipulating for her own personal freedom in the exercise of her religion.

But as yet Mary had not finally decided to entrust her fortunes to Scotland. Her thoughts were then chiefly occupied with the problem of a second marriage. Hardly had her husband breathed his last before the Guises were in search of an alliance that would restore their ascendency. They had the choice of many suitors, including Arran and also Darnley, but only two persons, and these not suitors, were deemed eligible. The first choice, Charles IX, brother of the late king, was promptly negatived by Catherine de Medici. Thereupon the Cardinal of Lorraine approached, in December 1560, the Spanish ambassador with a proposal for Don Carlos (Chantonnay to Philip, quoted by Mignet, and also by De Ruble, p. 109), but, partly through the intervention of Catherine de Medici, negotiations were indefinitely suspended (see especially Philippson, *Marie Stuart*, i. 274–9). It was only after their failure that Mary resigned herself to the perilous venture of returning to her kingdom.

In accordance with the promise of Maitland (6 Feb. 1560–1, *Cal. State Papers*, For. Ser. 1560–1, entry 967), Lord James unreservedly informed Throckmorton, Elizabeth's envoy, of the tenor of his interview with Mary (*ib.* entries 133, 151, 158). It is unnecessary to suppose, as some have done, that he intended to prejudice Mary in the eyes of Elizabeth. Doubtless he wished Elizabeth to realise the dangers of the crisis, but his aim probably was to convince her of the necessity of conciliating both Mary and the Scottish nation. The estates in May 1561 gave an evasive answer to the proposal of M. Noailles for a renewal of the league with France, and rejected the request to restore their patrimonies to the deposed catholic bishops; but Lord James, on 10 June, sent to Mary a long and conciliatory letter (Addit. MS. Brit. Mus. 32091, f. 189, printed in App. to Philippson, *Marie Stuart*). The only special precaution taken in view of her return was an enactment by the council for the 'destruction of all places and monuments of idolatry' (Knox, ii. 167).

To Elizabeth, Mary's return was in itself unwelcome, and while the treaty of Edinburgh remained unsigned, it was deemed an act of open defiance. But in this soreness of Elizabeth Mary saw her advantage. She explained that when she assumed the style and title of England she 'was under the commandment of King Henry and her husband,' and affirmed that since her husband's death she had not used them (Throckmorton, 26 July, *Cal. State Papers*, For. Ser. 1561–2, entry 336). She also cogently pleaded that it was 'very hard being so nigh the blood of England to be made a stranger to it' (*ib.*) Yet she did not decline to sign the treaty; she would consult the estates after her arrival in Scotland. Her attitude won the sympathy of the Scots. To a somewhat menacing letter of Elizabeth (Knox, ii. 175–8) the council replied in evasive terms

(*ib.* p. 178). The truth was, they had no wish that Mary should sign the treaty. The nomination by Henry VIII of the Lady Frances and her issue as next in succession to Elizabeth was an act of hostility to Scotland. The proposed Arran marriage would have solved the difficulty, but Elizabeth's rejection of it left the Scots no option but to recall Mary; and with her as sovereign, goodwill between the two kingdoms would be impossible till the insult to the Scottish dynasty was withdrawn. On 6 Aug. Lord James therefore wrote to Elizabeth suggesting that while Elizabeth's full rights should be recognised, Mary should be designated heir-presumptive (*Cal. State Papers*, For. Ser. 1561–2, entry 384). The dangers that might be obviated by this arrangement were also dexterously indicated by Maitland in two remarkable letters of 9 (*ib.* p. 238) and 10 Aug. (Keith, iii. 211–16). He feared that Mary's coming could not 'fail to raise wonderful tragedies,' unless some method 'might be compassed that the queen's majesty and her highness might be dear friends as they were *tender cousins*.' Meantime Mary's excuses and promises only hardened the determination of Elizabeth to withhold the passport (Throckmorton corresp. in Keith, ii. 26–54; *Cal. State Papers*, For. Ser. 1561–2, entries 108, 110, 124, 155, 158, 180, 208, and 214). She had even some thoughts of intercepting her on the voyage, but—apparently influenced by a letter of Mary (8 Aug., cf. *ib.* entry 404), by the representations of Mary's ambassador, St. Colme (*Mémoire* in Labanoff, i. 99–102), by the advice of Throckmorton (11 Aug., *Cal. State Papers*, For. Ser. entry 395), and by the suggestions of Lord James and Maitland—she recoiled from the half-formed intention. On 16 Aug. she informed Mary that learning she intended to follow the advice of her council on the treaty she was 'content to suspend her conceipt of all unkindness' (printed in Robertson, *Hist. of Scotland*, 5th ed. ii. 327–9).

Mary had left France before Elizabeth's letter was penned. On 21 July she had expressed to Throckmorton the hope that she might not be driven on Elizabeth's inhospitable shores; but if she were, then might Elizabeth, she said, 'do her pleasure and make sacrifice of me.' 'Peradventure,' she added, in words whose foreboding pathos the future more than justified, 'that casualty might be better for me than to live' (Keith, ii. 51). To defeat any projects for her capture, she, however, while naming 26 Aug. to the Scottish authorities as the date of her probable arrival, set sail from Calais on the 15th. Brantôme records her passionate grief at bidding farewell to France. It was intensified by her cheerless prospects. She had resolved to take up the task at which her mother had failed, and only trouble and danger seemed in store for her. On the voyage she was accompanied by three of her uncles, and one hundred other gentlemen and attendants, including the Sieur de Brantôme, Castelnau, Chastelard, and her confessor. On account of a dense fog—foreshadowing, according to Knox, the 'sorrow, dolour, darkness, and all impietie' incident to her coming (*Works*, ii. 269)—the galleys lay all night of the 18th at anchor some distance from the shore, but it cleared off sufficiently to permit them to enter the harbour of Leith in the morning. No preparations had been made for her arrival at Holyrood, and she did not journey thither till the evening. 'Fires of joy were set forth all night' (*ib.* p. 270), and a 'company of the most honest' serenaded her with violins and the dismal chanting of Reformation melodies (*ib.*; Brantôme).

Mary had frankly told Throckmorton that though 'she meant to constrain none of her subjects' in religion, she wished they were all as she was (23 June 1561, Keith, ii. 33). Accordingly, on her first Sunday in Scotland mass was said in her private chapel, a vow of Lord Lindsay and others that 'the idolater priest should die the death' being frustrated by Lord James Stewart. This connivance at 'idolatry' provoked a violent outburst from Knox, who declared that 'one mass was more fearful to him than ten thousand armed enemies' (*Works*, ii. 276). Mary called him into her presence and plied him with arguments, upbraidings, threats, and tears, but only to convince him of her 'proud mind,' 'crafty wit,' and 'indurate heart' (*ib.* p. 286; Knox to Cecil, 31 Oct.; Haynes, p. 372; *Cal. Hatfield MSS.* pt. i. p. 262). Her passion had unwittingly betrayed her; but probably as yet she did not adequately understand the situation. The proclamation of 25 Aug., forbidding on pain of death any 'alteration or innovation in the state of religion' (Knox, ii. 272), was a mere provisionary arrangement till the meeting of parliament. Shortly after her arrival she had informed the pope of her determination to restore catholicism (letter of the pope, 3 Dec., in the Bibl. Barb. Rome, quoted in Philippson, *Marie Stuart*, ii. 33, 37), and her first purpose probably was to secure general toleration for catholics. But after Maitland's return in October from his mission to England, her attitude towards protestantism became almost deprecatory. The administration of affairs was left in the hands of Maitland and Lord James, and

on 25 Oct. Maitland wrote that Elizabeth 'would be able to do much with her in religion' (*Cal. State Papers*, For. Ser. 1561–2, entry 632). But if Maitland, in common with others, was beguiled by the 'enchantment whereof men are bewitched' (Knox, ii. 276), both Mary and Elizabeth were already entangled in Maitland's diplomatic toils.

Perhaps alone of those concerned in the succession negotiations, Mary had no interest except a personal one in the scheme for 'uniting the isles in friendship.' Originally her patriotism was limited to France, but even this patriotism was now dead. If in politics she cherished any interests beyond personal ones, they were those of catholicism. But she entered into Maitland's projects with fervour, and put forth every artifice to win Elizabeth's recognition. Some have supposed that she blundered in not acknowledging Elizabeth's original rights; but this might have hampered her final purpose, and, at any rate until her own interest in the crown of England had been 'put in good order' (Mary, 5 Jan. 1561–2, *Cal. State Papers*, For. Ser. entry 784), it would have been folly to recognise Elizabeth's title. She did not adopt the attitude of a suppliant. Elizabeth's gain, Maitland said, was 'assured and present,' Mary's only 'in possibility and altogether uncertain' (*ib.* p. 536; Haynes, p. 397).

The indiscretion of Lady Catherine Grey, who was now a prisoner in the Tower, removed one of the chief obstacles to Mary's recognition, and the efforts of the Guises to contract a friendly alliance with Elizabeth also for a time told strongly in Mary's favour. While loth to comply with Mary's demands Elizabeth really desired a reconciliation, and proposed an interview in England in July 1562. Mary had all but gained her purpose when the massacre of French protestants by the Guises at Vassy on 1 May suddenly darkened her prospects. Nevertheless Maitland on the 25th left for England to make final arrangements (*Diurnal of Occurrents*, p. 72). The hope was held out that Elizabeth might be 'the instrument to convert Mary to Christ and the knowledge of His true word' (Randolph, 26 May, *Cal. State Papers*, For. Ser. 1562, entry 34), and Mary, lamenting with tears the 'unadvised enterprise' of her uncles, intimated that even for their friendship she would not sacrifice that of Elizabeth. Notwithstanding the French troubles Elizabeth wished the conference to take place, but in deference to the council it was postponed till August or September (articles, *ib.* entry 312), and soon afterwards, on account of the resumption of hostilities in France, till the following summer (Instructions in Keith, ii. 145–57). This last postponement drove 'Mary into such a passion that she kept her bed' a whole day (Sidney, 25 July, *Cal. State Papers*, For. Ser. 1562, entry 360). To Elizabeth she expressed her great regret that the opportunity for 'a tender and familiar acquaintance' should be thus frustrated (Keith, ii. 152; Labanoff, i. 147–8).

In Scotland the excitement attending Mary's arrival gradually gave place to a tranquil calm, only slightly disturbed by the contumacious harangues of Knox, the vague rumours of catholic intrigues, and the discovery, 26 March 1562, of a mad scheme of Arran, possibly countenanced by Bothwell [see Hepburn, James, fourth Earl of Bothwell], for carrying off the queen to Dumbarton Castle. Mary won the high esteem of her council by her geniality and her sound discretion, but political cares seemed to sit lightly upon her. Like her father she loved to mingle in the daily life of her people, and nothing delighted her more than an unceremonious visit to the house of a plain burgher. She entered with zest into the outdoor sports of her nobles, especially hawking and 'shooting at the butts,' and infected their staid and sombre manners with something of the 'joyousitie' of France. Knox grimly remarked that while in the presence of her council 'she kept herself very grave;' as soon as ever 'her French fillocks, fiddlers, and others of that band gat the house alone, then might be seen skipping not very comely for honest women' (ii. 294). But her leisure was not all consumed in amusements. She did not neglect her literary studies, and Randolph notes in April 1562 that 'she readeth daily after her dinner, instructed by a learned man, Mr. George Buchanan, somewhat of Livy' (*Cal. State Papers*, For. Ser. 1561–2, entry 985). By her natural grace and frank amiability she disarmed the hostility of all except extremists, and even they were constrained to be content so long as Lord James Stewart remained at the head of affairs. Of the favour in which she held him she gave practical proof by creating him Earl of Mar, and afterwards by the grant of the earldom of Moray, then held by Huntly informally under the crown. This led to the expedition to the north of Scotland in the autumn of 1562, followed by Huntly's rebellion, defeat, and death. Mary's motives for consenting to the expedition have been variously interpreted. That she was privy to a scheme for the capture of Huntly is improbable, for it would have been then strangely impolitic. Nor, although the ambitious indiscretions of the Gordons, Huntly's kinsmen, were distasteful to her, is it likely

that she desired their ruin. But apparently she felt that it could not be avoided, and, while possibly she aimed to bind Huntly to her by ties of self-interest, she was no doubt well aware that the result of the expedition would favourably impress both the protestants and Elizabeth. If the whole business was odious to her, she managed admirably to mask her feelings. 'In all these garboils,' wrote Randolph, 'I never saw her merrier.' Her only regret was that 'she was not a man, to know what life it was to lie all night in the fields, or to walk on the causeway with a jack and knapschulle, a Glasgow buckler, and a broadsword' (*ib.* 1562, entry 648).

The news of the Huntly expedition increased Elizabeth's cordiality. In a letter of special kindliness she excused to Mary her procedure in France on the ground 'that we must guard our own homes when those of our neighbours are on fire' (Froude, cab. edit. vi. 612). Mary's pleasure at the receipt of the letter is recorded by Randolph. She 'trusted next year to travel as far south as she had done north' (2 Nov., *Cal. State Papers*, For. Ser. 1562, entry 967). But almost immediately her hopes were again rudely shaken. The rumour reached her that when Elizabeth in October was at the point of death only a single voice had been raised in her favour as Elizabeth's successor (Randolph, 18 Nov., Keith, ii. 177). She therefore now resolved to have done with uncertainties. The war between England and France, which might involve the loss of her dowry, was made the excuse for claiming a more secure interest in the succession than that guaranteed merely by Elizabeth's love (Maitland, 14 Nov., *ib.* p. 184). She gave Elizabeth to understand that she preferred her friendship even to that of the Guises (Randolph, 3 Dec., in *Illustrations of the Reign of Mary*, p. 109); but finally, in February, she despatched Maitland to state her claims in the face of the English parliament, and if they were not admitted, to solemnly protest that she would seek the remedies provided for those 'who are enormously and excessively hurt' (Labanoff, i. 161–9; Keith, ii. 188–92).

Shortly after Maitland's departure the execution on 21 Feb. 1562–3 of the poet Chastelard for concealing himself in Mary's bedroom gave rise to various rumours. The statements of Knox (ii. 367–9) and of Randolph (15 Feb., *Cal. State Papers*, For. Ser. 1563, entry 313) merely repeat current gossip, but Mary seems to have manifested imprudent partiality for Chastelard's society. Maitland took upon him to affirm that Chastelard had been employed by the Huguenots to compromise Mary's honour (De Quadra, 28 March, *Cal. State Papers*, Span. Ser. 1558–67, p. 314), and Madame de Guise informed the Venetian ambassador that Chastelard had made a confession to that effect (1 May, *Venetian State Papers*, 1558–80, entry 324; cf. Teulet, v. 2; and Kervyn de Lettenhove, *Relations Politiques*, iii. 308).

Up to this time the question of Mary's marriage had remained in abeyance. Several suitors, including Arran and Eric IV of Sweden, had been rejected, and Mary seemed content to await events. In the negotiations with Elizabeth the question had been ignored, probably because all parties felt that it was crucial. To Mary, who had set her heart on marrying Philip II's son, Don Carlos, it was the key of the position, her recognition as heir-presumptive being a mere aid to a grand scheme of sovereignty, embracing Scotland, Spain, and England. Elizabeth's chief concern was lest her own sovereignty should be endangered by Mary's marriage or the acknowledgment of her title. The Scots had no interest in the protection of Elizabeth's sovereignty; their chief aim was to obtain such an alliance as would make Mary's title to the succession secure, for, as Maitland stated to De Quadra, to be nominated successor 'would be of no use unless she had the power to enforce her title' (Froude, vii. 50–51; *Cal. State Papers*, Spanish Ser. 1558–67, p. 308). It was the insecurity of the succession, especially as made manifest at the time of Elizabeth's illness, that, with other reasons, reconciled Maitland, and probably Moray, to the marriage with Don Carlos. While in London, Maitland in March 1563 secretly entered into negotiations for this purpose with De Quadra (cf. *ib.* pp. 305–15; Froude, vii. 50–5; Gachard, *Philippe II et Don Carlos*, 2nd edit. pp. 160–2, 180–92; Philippson, *Histoire de Marie Stuart*, vol. ii. chaps. iii. and iv. of bk. ii.)

Mary's negotiations with Elizabeth and her dubious policy in Scotland had rendered the catholic authorities uneasy, but she now addressed a letter to the Cardinal of Lorraine, expressing her determination to re-establish the old faith at the peril of her life (30 Jan. 1562–3, Labanoff, i. 175–6), and another to the pope in similar terms (31 Jan. *ib.* p. 177), and by letters patent secretly appointed the cardinal to represent her at the council of Trent (18 March, *ib.* pp. 179–80). It thus happened that while Maitland was assuring Mary, on the word of De Quadra, that Philip was 'not a sworn soldato del papa,' but a 'wise, politic prince,' who governed (as Mary was expected to do) the divers nations under his rule 'according to their own humour' (Addit. MS. 32091,

printed in PHILIPPSON's *Marie Stuart et la Ligue Catholique Universelle*, pp. 37–40), Mary was endeavouring to further the marriage by entering into arrangements with Philip and others for the restoration of catholicism. Maitland had suspicions of this, but it was not by him, or Elizabeth, or the Scots, that the project was to be wrecked. Elizabeth's warning, that a marriage to a foreign catholic prince would dissolve the concord between the two nations, both Maitland and Mary were prepared to brave (De Quadra, 26 June, in *Cal. State Papers*, Spanish Ser. 1558–67, p. 338, and *Documents Inéd.* lxxxvii. 529; Randolph's Memorial, 20 Aug., *Cal. State Papers*, For. Ser. 1563, entry 1162, and in KEITH, ii. 205–10). Nor did the violent diatribes of Knox, although they occasioned an outburst of passionate anger from Mary (KNOX, ii. 387–9), do much to endanger the scheme. Mary's hopes were dashed by her own relatives. The Guises, as well as Catherine de Medici, feared that the proposed alliance would prejudice the interests of France. They were hostile even to a Scottish and English alliance, and a project for the fusion of these two countries with Spain was regarded with positive consternation. To prevent both possibilities the Cardinal of Lorraine pressed Mary to accept the Archduke Charles of Austria, and succeeded in giving such prominence to the suit as to delay and embarrass the negotiations with Philip. Catherine de Medici, to foil Mary's purpose, made also a dubious offer to her of the hand of Charles IX. By the unscrupulous representations of the cardinal the pope was won over to favour the Austrian marriage, but Mary was proof against the pretences of Catherine and the persuasions of both cardinal and pope. Though unable to move Mary's resolution, the cardinal shook that of Philip. Philip was anxious not to imperil his immediate relations with France. That the ruin of such great hopes was effected chiefly by her uncle intensified the bitterness of Mary's disappointment. She was observed to be at times 'in great melancholie,' and to 'weep when there was little appearance of occasion' (Randolph, 31 Dec., *Cal. State Papers*, For. Ser. 1563, entry 1481).

Elizabeth's first suggestion of her lover, Lord Robert Dudley, as a husband to the queen of Scots was made to Maitland in March 1563 (De Quadra, 28 March, *Cal. State Papers*, Spanish Ser. 1558-67, p. 313), but he jestingly replied that Elizabeth had better first marry him herself. When Elizabeth discovered that Mary favoured a foreign suitor—supposed to be the Archduke Charles—she authorised Randolph to vaguely suggest 'some nobleman of good birth within this our realm' (20 Aug., KEITH, ii. 200, and *Cal. State Papers*, For. Ser. 1563, entry 1162). On mooting the matter to Mary, Randolph 'could not perceive what her mind' was (30 Dec., *ib.* entry 1559), but she professed a preference to remain a widow—at one time from regard to her late husband, at another because 'no such man as she looks for looks this way' (20 Feb. 1563–4, *ib.* 1564-5, entry 181; 8 March *ib.* entry 220). Before the summer of 1564 she had begun to think of the probable necessity of resigning herself to an English marriage. When at last Randolph definitely named Dudley, she expressed some incredulity and dissatisfaction (Randolph, 30 March, *ib.* entry 282). Elizabeth, Maitland and Moray asserted, intended nothing by the proposal but 'drift of time.' Drift of time was what Mary desired, and she utilised it for the furtherance of a match with Lord Darnley [see STEWART, HENRY], son of Lady Margaret Douglas [q. v.], next lineal heir after Mary to the English throne, by Matthew Stewart, earl of Lennox [q. v.], who disputed with the Hamiltons the succession after Mary to the Scottish throne. By such a marriage Mary would greatly strengthen her claims as heir-presumptive to Elizabeth. The chief objection to Darnley—that although professedly a protestant, he represented Elizabeth's enemies, the English catholics—was to Mary a prime recommendation, for she intended to mount the English throne by catholic aid and as a catholic queen. While in this she had to count on the opposition of Maitland and Moray, she was, in marrying Darnley, acting against the wishes of the Cardinal of Lorraine, who styled him 'ung gentil hutaudeau' (a handsome fribble) (De Foix, 23 May 1565, TEULET, ii. 199), and the Cardinal of Guise and Madame de Guise were in a 'marvellous agony' when they learned her intention (Smith to Leicester in FROUDE, vii. 245); even the pope and Philip preferred the Austrian marriage. The enterprise owed its inception to herself alone, encouraged only by the English catholics.

The theory of the Darnley love match (CAMDEN, ROBERTSON, BURTON, &c.) is sufficiently refuted by Mary herself (*Mémoire* in LABANOFF, i. 297). On purely political grounds Darnley was her next choice after Don Carlos. She had practically decided on the marriage when she began negotiations for the recall of Lennox, who returned to Scotland in September 1564. After his arrival she despatched Sir James Melville to obtain leave of absence for Darnley, who was in England (MELVILLE, *Memoirs*, p. 120). The superseding on 4 Dec. of Raulet—whose French predilections were

now inconvenient—by Rizzio as foreign secretary should also be noted. Presumably that Dudley might have 'honours and preferments conformable' to a suitor of Mary, Elizabeth in September created him Earl of Leicester, but if she really desired the success of his suit, it was folly to give consent to Darnley's visit. Mary's intention was almost self-evident. Still to the last she kept up the appearance of being guided by Elizabeth. On 5 Feb. 1564–5 Randolph—about the time Darnley set out for Scotland—found her at St. Andrews, merrily pretending to live with 'her little troup' as a 'plain bourgeois wife,' and protesting that he should not 'spoil their pastime with his grave matters:' but when he did mention Leicester, she replied, with a placid irony which was lost on Randolph, that one whom 'the queen his mistress did so well like' 'ought not to mislike her' (*Cal. State Papers*, For. Ser. 1564–5, entry 961).

Mary first saw Darnley at Wemyss Castle in Fife on Saturday, 18 Feb. 1564–5 (Randolph, 19 Feb., *ib.* entry 995). On the 26th he went to hear Knox preach, and in the evening, at the request of Moray, danced a galliard with the queen (Randolph, 27 Feb., *ib.* entry 1008). According to Sir James Melville, Mary was agreeably impressed with Darnley 'as the best proportioned lang man she had seen' (*Memoirs*, p. 134); but she also stated to Melville that at first she took his proposals 'in evil part.' Probably she did not wish the engagement fixed, or at least published prematurely. Darnley's egregious vanity and obstinate self-will may have also caused her some misgivings. But she gave an indication of her purpose in her firmer attitude towards catholicism, and the expression of a desire to have 'all men live as they list' (Randolph, 20 March, in Keith, ii. 268–75). About the beginning of April Darnley while with Mary at Stirling fell ill of the measles. She spent most of her time in his sick room, and according to foreign rumour was on his recovery secretly married to him by a priest introduced into the castle by Rizzio (*Mémoire* in Labanoff, vii. 66; De Foix, 26 April, on the supposed authority of a letter of Randolph, Teulet, ii. 193; De Silva, 26 April, on the authority of Lady Lennox, *Cal. State Papers*, Spanish Ser. 1558–67, p. 424; De Silva, 5 May, *ib.* p. 429). The rumour, though accepted by some historians as true, is insufficiently authenticated. What Randolph reported was that Mary treated Darnley as her affianced husband (15 April, *Cal. State Papers*, For. Ser. 1564–5, entry 1099). On 1 May the English privy council resolved to warn Mary that the contemplated marriage would be dangerous to the weal of both countries (*Illustrations of the Reign of Mary*, pp. 115–17), but she expressed ingenuous, and to some extent justifiable, surprise at their objections (Throckmorton, 21 May, *Cal. State Papers*, For. Ser. 1564–5, entry 1187).

Although Darnley's fatal facility in arousing jealousy and hate proved from the beginning a serious drawback, Mary did not neglect any possible means of reconciling the nobles to the marriage. She even made an attempt to induce Moray to commit himself before the result of Maitland's latest mission to England was known (Randolph, 8 May 1565, *ib.* entry 1151). James Hamilton, duke of Chatelherault [q. v.], and Archibald Campbell, fifth earl of Argyll, from hereditary jealousies, were unfavourably disposed, but all the principal lords were invited to sign a band in favour of the marriage (*ib.*), and special precautions were taken to secure the support of Darnley's kinsman Morton, while Lindsay and Ruthven were also devoted to him by 'bond of blood.' The protestant party was thus divided. Moreover, when it was necessary to take action against Moray, George Gordon, fifth earl of Huntly [q. v.], was liberated from prison and Bothwell recalled to Scotland. To the articles of the kirk, requiring among other things the abolition of the mass in the 'queen's own person' (Knox, ii. 484–6), she did not finally reply till after the marriage, but on 12 July she made a proclamation disowning all intention to molest any of her subjects in the 'quiet using of their religion and conscience' (*Reg. P. C. Scotl.* i. 338). This did not reconcile the kirk authorities, but it allayed the fears of the more moderate, while the catholics might infer that they at least would not be further molested. Her intentions may be judged from her letter to the pope in October 1564, expressing her determination to root out heresy in Scotland (Labanoff, ii. 7; De Alava, 4 June, Teulet, v. 11; Duke d'Alba, 29 June, *ib.* v. 12; the king of Spain to De Silva, 6 June, *Cal. State Papers*, Span. Ser. 1558–67; Pius IV, 25 Sept., Philippson, ii. 384; Mary to Philip, 14 July, Labanoff, vii. 339).

On 14 June Mary sent Hay to Elizabeth with a proposal to refer the points of difference between them to a commission (Keith, ii. 293–6; Labanoff, i. 266–71), but as this assumed Elizabeth's agreement to the marriage on certain conditions, the only reply was a request that Mary would give effect to the recall of Lennox and Darnley. A scheme of Moray to kidnap Darnley on 3 July and send him to England was frustrated, and shortly afterwards Moray and the other lords

withdrew to Stirling, whence on 15 July they sent a request for Elizabeth's help against the queen (Keith, ii. 329–30). Their action only hastened the accomplishment of Mary's purpose. On 29 July, between five and six in the morning, she was married to Darnley in the chapel of Holyrood, a dispensation having arrived from the pope on the 22nd (Knox, ii. 295; Randolph, 31 July, in Wright's *Queen Elizabeth*, i. 202–3). Elizabeth, still preferring words to actions, had on 30 July despatched Throckmorton with further protests and warnings (*Cal. State Papers*, For. Ser. 1564–5, entry 1332), but Mary haughtily replied that Darnley was now joined with her in marriage, and requested her not to meddle with matters within the realm of Scotland (12 Aug. *ib.* entry 1381, 13 Aug. *ib.* entry 1382). This open defiance stayed Elizabeth's interference. The lords whom Elizabeth had lured into rebellion were left to their fate. On 25 Aug. Mary took the field, at the head of five thousand men, and marched by Stirling to Glasgow. Moray avoided her, and doubled back to Edinburgh, but his hope that the citizens would join him proved vain, and as the queen, in the face of a raging storm, immediately followed in his track, he retreated westwards into Argyll. Before setting out Mary had declared that she would rather lose her crown than not be avenged on him (Randolph 27 Aug. *ib.* entry 1417), and now, while accepting the offer of the French ambassador to act as a mediator with Elizabeth, she refused it as regards the rebels, affirming that she would rather lose all than treat with her subjects (1 Oct., Labanoff, i. 288). In hope of Elizabeth's aid Moray ultimately marched south to Dumfries, but on the appearance of Mary on 10 Oct., at the head of eighteen thousand men, he took refuge in England.

Mary had an all-sufficient reason for proceeding to extremities against her brother: she intended to restore catholicism. On 21 Jan. she informed the pope of her resolve to take advantage of the favourable moment when her enemies were in exile or in her power to effect her purpose of restoring catholicism (*ib.* vii. 8–10). Possibly she was hastened in her resolve by the arrival of ambassadors to obtain her adherence to the catholic league (Randolph, 7 Feb., *ib.* p. 77), but it scarcely required confirmation or incitement. After the arrival of the ambassadors the lords in her train were required to attend mass (*ib.*), and she now made no secret of her intention to confiscate the lands of the banished lords at the ensuing parliament in March (Bedford, 8 Feb., *ib.* p. 80, 21 Feb., *ib.* p. 118). Her purpose was, however, almost immediately wrecked, partly by its conjunction with her scheme for securing absolute sovereignty, and partly by the treachery of Darnley.

Mary's resolve to attain independence of the nobles adequately explains in itself the sudden elevation of the Italian, Rizzio. The theory that he was a papal agent, except in so far as he was appointed to be so by Mary, has no evidence to support it; and the theory that he was Mary's lover, while it rests chiefly on the hints of Moray and the assertions of Darnley, is not necessary to explain either Rizzio's elevation or his murder (Froude, vii. 328, and *Cal. State Papers*, For. Ser. 1564–5, entry 1417; Teulet, ii. 243, 267; Tytler, iii. 215; *Cal. State Papers*, For. Ser. 1566–8, entries 118, 171, 229; Ruthven's narrative in App. to Keith, *History*, and elsewhere). That Mary was bent on absolutism is attested by herself (*Mémoire sur la Noblesse*, in Labanoff, vii. 297–9), and doubtless Darnley would have been made privy to her purpose and invited to aid in it but for his fatal incapacity. The original ground of quarrel between them was her refusal to him of the crown matrimonial (Randolph, 24 Jan., in *Illustrations*, p. 152, and Keith, ii. 405), and her previous toleration of his weaknesses was now, both by the jars between them and by his vices, turned into contempt and hatred (Randolph, 13 Feb., in Tytler; Drury, 16 Feb., Keith, iii. 403). It is improbable that Rizzio would have long escaped the vengeance of the nobles even had he not aroused the jealousy of Darnley, and Darnley's jealousy, fanned, if not suggested, by the nobles, gave a semblance of legality to the plot against the Italian, the crown matrimonial being guaranteed to Darnley on condition that he would 'establish religion as it was at the queen's home-coming' (Randolph, 25 Feb., *Cal. State Papers*, For. Ser. 1566–8, entry 134; cf. Douglas, James, fourth Earl of Morton).

During the turbulent scene on the evening of 9 March, when the crowd of angry nobles dragged Rizzio shrieking from her supper-room, Mary's high courage never wavered. In answer to her expostulations Darnley, on returning to the room, reproached her indelicately in Ruthven's presence, but after mildly defending herself, she at last told him that she would never rest till she gave him as sorrowful a heart as she had then. As she was seven months gone with child, her strength now began to fail her, and she burst into tears; but when she learnt that Rizzio was really slain, 'And is it so?' she exclaimed; 'then farewell tears! we must now think on revenge' (Bedford and Ran-

dolph, 27 March, in App. to Robertson, *History*; Ruthven, *Narrative*). During the night she was confined to her room, and strictly guarded. On the following evening Moray and the other lords arrived from England, and when Moray entered her presence she threw herself into his arms, exclaiming that if he had been with her he would not have seen her so uncourteously handled. But she was equally complaisant to Darnley, and on the following day she took him by one hand, and the earl by the other, and walked with them in her upper chamber for the space of one hour (Ruthven, *Narrative*). If, as she asserted, it was the intention of the lords to ward her in Stirling Castle till she had 'established their religion and given the king the crown matrimonial' (Labanoff, i. 347), they had no opportunity of intimating their final decision. Nor, although they accepted her offer to subscribe a band for their protection, was the band, which had been sent to her, ever signed. By early morning she and Darnley—after a midnight ride of twenty-five miles—had reached in safety the stronghold of Dunbar. More in despair than in hope the lords sent a messenger for the band, but no answer was vouchsafed to him. On the 15th she requested Elizabeth to let her plainly understand whether she intended to help the conspirators or not (*ib.* i. 336). Meanwhile, by the aid of Bothwell and Huntly, she was soon at the head of a powerful force, with which on the 18th she entered Edinburgh. Moray's former experience made him hesitate to risk a second rebellion, and no attempt was made to oppose her. Nor did she now take further action against him and the other rebel lords; and Morton and others directly concerned in the murder had already fled to England before a notice was issued on the 19th summoning them to answer for their share in it (Randolph, 21 March, *Cal. State Papers*, For. Ser. 1566-8, entry 205; *Reg. P. C. Scotl.* i. 437).

Apparently Mary did not at first gauge the full extent of Darnley's treachery, supposing him to have been chiefly the unwilling tool of Morton and others. When she learned the true character of the bargain between Darnley and the lords, she treated him with open scorn (*Cal. State Papers*, For. Ser. 1566–8, entries 252, 297, 298, 305, 362, 414, 417, 624, 885; Sir James Melville, p. 153; Knox, ii. 527, 533–5). Already there was talk of a divorce (Randolph, 25 April, *Cal. State Papers*, For. Ser. 1566–1568, entry 305), and although a nominal reconciliation took place previous to her accouchement on 19 June (Randolph, 1 June, *ib.* entry 461), it did not survive her recovery (Sir James Melville, p. 153). From this time matters went from bad to worse. In September Darnley told De Croc that he had a mind to go beyond sea (Keith, ii. 449); on 24 Oct. Maitland wrote to Beaton that it was 'ane heartbreak for her [Mary] to think that he [Darnley] should be her husband' (Laing, ii. 72), and on 2 Dec. De Croc wrote to Beaton that 'Darnley's bad deportment is incurable, nor can there be any good expected from him' (Tytler, iii. 232). As Mary's estrangement from Darnley increased, her favour towards Bothwell became more marked, and she also showed more cordiality to the protestant lords. She had been fully reconciled to Moray and Argyll before her accouchement, Maitland was restored to favour in September, and in December an amnesty was granted to Morton and Lindsay. Shortly before this the conference was held at Craigmillar to devise a method by which she might be rid of Darnley without prejudice to the young prince. Darnley was in Stirling at the time of the young prince's baptism in December, but declined to attend the ceremony, and shortly afterwards left for Glasgow. After writing to Beaton a letter of strong complaint against her husband, 20 Jan. 1566–7 (Labanoff, i. 395–9), Mary, either the same day (*Diurnal of Occurrents*, p. 105) or the next (Diary handed in to Cecil), set out to visit him at Glasgow, where he was now convalescent from a severe illness. She had brought a litter with her to convey him, as she said, to Craigmillar (Crawford, *Declaration*), and after spending some days with him, persuaded him to accompany her to Edinburgh, which they reached on the 31st. Some distance from the city Bothwell met them with a cavalcade, and conveyed them to a house in Kirk-o'-Field (rented for the occasion from Robert Balfour), where Mary had been in the habit of spending the night; she left it about eleven o'clock on the night of 9 Feb. in the company of Bothwell for Holyrood Palace. Early the next morning the house was blown up and Darnley murdered.

Her motives in consenting to the murder have been variously interpreted. Some have supposed that both the murder and the subsequent marriage are sufficiently explained by her need of Bothwell's help to retain her sovereignty. That she was bound to him—as to her former husbands—chiefly by political ties, and throughout was actuated by considerations which, however various, were all more or less prudential, has even been put forth as a vindication. This was practically her own official explanation (Instructions, Labanoff, ii. 31–50). But the view

most consistent with the facts is that she at last broke down in her attempt to play the cold ambitious rôle to which her relatives had trained her. The mingled motives of revenge and love seem alone sufficient to explain her fatuity. As some excuse—even apart from the peculiarities of that lawless age—it may be pleaded that Darnley was universally contemned, and, though never put upon his trial, had been guilty both of murder and treason. It may be, also, that her feelings towards Bothwell were originally partly those of gratitude; but in any case, her constancy to him amidst universal obloquy must be ascribed rather to devotion than fear.

On 11 Feb. Mary expressed to Beaton her conviction that the assassins aimed at her own life as well as Darnley's, and her determination to exercise the utmost rigour against them (*ib.* ii. 4). Yet when the proclamation on the 12th of a reward of 2,000*l.* for their discovery led to the exhibition of placards on the Tolbooth declaring that he had been murdered by Bothwell and others with the queen's own consent (*Cal. State Papers*, For. Ser. 1566–8, entry 977, printed in Buchanan's *Detection*), the information caused her more embarrassment than indignation. The author was desired to appear and avow the same, and in answer promised to do so on the following Sunday if a pledge were given that a bona-fide inquiry would be made, but his proposals were ignored. Without honour or ceremony befitting his rank Darnley was privately buried during the night of 14 Feb. (*Diurnal of Occurrents*, p. 109; Knox, ii. 550; Buchanan; Instructions for Lord Grey, *Cal. State Papers*, For. Ser. 1566–8, entry 1129); and on the 16th Mary left for Seton, in company with Bothwell, Huntly, Argyll, and others concerned in the murder. Bishop Leslie states that the queen, not on the ground of health, but because Darnley was only a king by courtesy, did not observe the usual period of close seclusion customary during morning (*Defence of Queen Mary's Honour*). So far from aiding Lennox to bring the murderers to trial, she co-operated with Bothwell and others in insuring that the trial should be a fiasco (Keith, ii. 525–9; Labanoff, ii. 10–13, 17–19). Elizabeth, Beaton, the queen-mother, and the king of France all warned her that she was compromising her reputation. Before the trial Bothwell was rendered doubly secure by obtaining the command of Edinburgh and Blackness Castles and the superiority of Leith. It was already the general belief that he intended to marry the queen (Sir James Melville, p. 175), and with this view measures were being taken for his divorce from Catherine Gordon (Drury, 29 March, *Cal. State Papers*, For. Ser. 1566–8, entry 1053, 30 March, *ib.* 1054). The popular opinion as to Bothwell's acquittal on 12 April was shown in the caricature representing him as a hare pursued by hounds, which Mary as a crowned mermaid lashed away from him. On the 19th Mary was carried off to Dunbar; on 3 May Bothwell was divorced by the civil court, and on the 8th by the catholic court, reconstituted by Mary on the 24th of the previous December [cf. Hepburn, James, fourth Earl of Bothwell]. On the evidence of the Casket letters the kidnapping was done at Mary's instigation, and this is corroborated by Kirkcaldy (26 April, *ib.* entry 1131), Drury (27 April, *ib.* entry 1139), and Melville (*Memoirs*, p. 177). Probably she wished to supply a plausible explanation of her precipitate marriage within less than three months of Darnley's death. On 27 April the lords who had met at Stirling sent her a letter offering a rescue if she had been carried off unwillingly (quoted by Froude, viii. 144, from manuscript in possession of Mr. Richard Almack; Drury, 2 May, *Cal. State Papers*, For. Ser. 1566–8, entry 1161); but to this she replied that it was true she had been evil and strangely handled, but since so well used she had no cause to complain (5 May, *ib.* entry 1173). On 6 May she entered Edinburgh, Bothwell leading her horse by the bridle (*Diurnal*, p. 111). The purpose of marriage was proclaimed on the 8th, and it took place on the 15th. In the contract her consent to the marriage was attributed to the advice of the 'maist part of her nobilitie' (Labanoff, ii. 25), the reference being to the bond signed in Ainslie's tavern. She was married after the protestant fashion, and not only outwardly conformed to Bothwell's religion, but consented to the prohibition of catholic services throughout Scotland (*Reg. P. C. Scotl.* i. 513). De Croc (18 May, Teulet, ii. 297), Drury (20 May, *Cal. State Papers*, For. Ser. 1566–8, entry 1226), and Sir James Melville (*Memoirs*, p. 182) state that soon after the marriage serious quarrels occurred between them; that each was jealous of the other, and that Mary was frequently very distressed, and even threatened more than once to destroy herself. There was probably some ground for the statements. Both were imperious and impulsive; and whether Mary was confederate or victim she could scarcely escape, even apart from quarrels, occasional attacks of remorse and despair. All statements as to essential unhappiness in their relations must, however, be received with caution, for the position now assumed in Scotland and France in order to justify in-

terference with Mary was that she was in subjection to Bothwell.

When Bothwell on 10 June made his escape from Borthwick Castle the lords, who had surrounded it with a view to his capture, assailed Mary with 'evil and unseemly speeches,' which, 'poor princess,' says Drury, 'she did with her speech defend, wanting other means for her revenge' (12 June, *Cal. State Papers*, For. Ser. 1566–8, entry 1289). On their departure towards Edinburgh, she left at evening in 'man's clothes, booted and spurred,' and joining Bothwell, rode with him to Dunbar (James Beaton, 17 June, in LAING, ii. 107; Captain of Inchkeith, TEULET, ii. 303; BUCHANAN, *Hist.* bk. xviii.) She brought no female apparel with her, but on reaching Dunbar obtained a dress, described by Drury as 'after the fashion of the women of Edinburgh, in a red petticoat [as she was of the 'largest size,' it reached only to her knees], sleeves tied with points, a "partlyte," a velvet hat and muffler' (17 June, *Cal. State Papers*, For. Ser. entry 1313). It was in this attire that she confronted the lords at Carberry Hill on Sunday, 15 June, and the delay in coming to blows was due originally to the desire of the lords to avoid a conflict, and to the expectation of reinforcements on the part of Bothwell and Mary. The proposed single combat between Bothwell and Lindsay was negatived by the queen, who affirmed that the quarrel was hers even more than Bothwell's. It was only when she saw that the majority of her followers were unprepared to support him that she agreed to his leaving the field and to deliver herself to the enemy. His safety was her first concern, but she expected, when he had left her, to be treated as a sovereign, and hoped even yet either to effect his return or find the means of escape to him. When speedily undeceived by the brutal contumely of the troops, she assailed her captors with violent menaces. She talked of nothing 'but hanging and crucifying them all' (De Croc, 17 June, in TEULET, ii. 310), the chief object of her wrath being Lindsay, the challenger of Bothwell (Captain of Inchkeith, *ib.* p. 308), to whom she swore, by his right hand held in hers, 'I will have your head for this, and therefore assure you' (Drury, 18 June, but the graphic episodes are omitted in *Cal. State Papers*, For. Ser. 1566–8, entry 1313). About ten o'clock in the summer twilight she entered Edinburgh, 'her face all disfigured with dust and tears,' amid the almost unbroken silence of the throng of citizens which so crowded the streets that two could scarce walk abreast (BUCHANAN, bk. xviii.; CALDERWOOD, ii. 365). She was lodged all night and all next day in the provost's house opposite the cross, and in the extremity of her despair showed herself all dishevelled at the window calling for help (Beaton, 17 June, in LAING, ii. 114; Captain of Inchkeith, in TEULET, ii. 308; De Croc, 17 June, *ib.* p. 313). Seeing Maitland passing she prayed him for the love of God to come and speak to her (*ib.*), and inveighed against the attempt to separate her from her husband, 'with whom she hoped to live and die with the greatest content on earth' (*ib.* p. 311). Her determination to stand by Bothwell and the knowledge that she was already in communication with him induced the lords, after bringing her to Holyrood, to send her, originally partly for her own protection, to Lochleven. Some of the extremists were for her summary execution, but the more responsible nobles were opposed to this, and deemed it impolitic meanwhile even to accuse her of the murder. On 20 June, if Morton's declaration is to be believed, the casket containing Mary's letters to Bothwell and other incriminating documents fell into the hands of the lords. Their production at such an early period, even apart from the names of those attesting the manner of their discovery (see Morton's declaration in HENDERSON'S *Casket Letters*, pp. 113–16), renders still more difficult the acceptance of any of the theories of their forgery that have yet been propounded, and additional importance attaches to Morton's declaration from the fact that the French ambassador was furnished with a copy of the letters some time before 12 July (*Cal. State Papers*, Spanish Ser. 1558–67, p. 65). The first and original aim of the lords was not to accuse Mary of Darnley's murder but to obtain her consent to a divorce (Answer, 21 July, KEITH, ii. 577–583; *Cal. State Papers*, For. Ser. 1566–8, entry 1485). 'They do not intend,' wrote Throckmorton, 'to touch the queen in surety or honour' (21 July, *ib.* entry 1484). To have done so would have exposed them to the vengeance of other sovereigns, to the opposition of those catholic nobles who had supported them against Bothwell, and to the possibility of awkward revelations as to the relation of some of them to the murder. But Mary would not consent to a divorce. Rather than renounce Bothwell she was prepared to sacrifice 'kingdom and dignity' (*ib.*) For this she gave as a cardinal reason that she was seven weeks gone with child (18 July, *ib.* entry 1468). Neither the statement of Claude Nau, possibly on her own authority, that she had a miscarriage of twins, nor that of Castelnau, that she gave birth to a daughter who was educated as a *religieuse* in the convent of Soissons,

is altogether incredible; but her pregnancy, if it existed, was rather an excuse than a reason. She was adverse to a divorce even after her escape from Lochleven. Ultimately at Lochleven the choice was given her of a divorce, a trial at which the Casket letters were to be adduced as evidence (Throckmorton, 25 July, *ib.* entry 1509; KEITH, ii. 699), or an abdication; and she finally consented, after the undoubted use of some kind of threats, to the last.

Mary's demission was signed on 24 July (*Reg. P. C. Scotl.* i. 531–3), and she also at the same time signed an act nominating the Earl of Moray regent (*ib.* pp. 539–40). An act of parliament was passed on 15 Dec. that the action taken against her was 'in her own default,' inasmuch as it was clearly evident, both by her letters and by her marriage to Bothwell, that 'she was privie art and part of the actual device and deed' of the 'murder of the king.'

Mary's deliverance from Lochleven was owing primarily to new marriage intrigues on the part of others, if not of herself. Any marriage proposals entertained by herself were merely intended to aid her escape. That Moray wished to arrange a marriage to Henry Stewart, lord Methven [q. v.] (Drury, 20 March 1568, *Cal. State Papers*, For. Ser. 1566–8, entry 2072), is not impossible; but even if she listened to his proposal, she had arranged otherwise. Her 'over-great familiarity' with George Douglas, brother to the laird of Lochleven, is mentioned as early as 18 Oct. 1567 (Drury, *ib.* entry 1792), and she is stated to have told his mother that 'she had broken with the regent to marry him' (2 April 1568, *ib.* entry 2106). He was 'in a phantasy of love' with her (*ib.* entry 2172), and the only question is as to how far his mother—bribed with hopes of the alliance—secretly connived at Mary's escape. It was also with similar hopes that the Hamiltons were taking up her cause, their intention being to secure her hand for the abbot of Arbroath (Foster, 30 April, *ib.* entry 2151, Drury to Cecil, 12 May; SIR JAMES MELVILLE, p. 200; see HAMILTON, JOHN, first MARQUIS OF HAMILTON). With the aid of George Douglas, who acted in concert with the Hamiltons, she escaped from Lochleven on the evening of 2 May 1568, and by sunrise arrived at Hamilton Palace (see especially FROUDE, viii. 307–11). Several powerful nobles having joined her standard, she was soon at the head of six thousand men, but so distrustful was she of the Hamiltons that she would have preferred not to risk a battle, and desired to proceed to Dumbarton Castle. Here she could have awaited in some security the issue of events, and the result of her appeal for aid to England and France. The disaster at Langside on 13 May was primarily caused by the determination of the Hamiltons to frustrate, if possible, her purpose of escape from them, and to snatch a victory which would place her in their power (SIR JAMES MELVILLE, p. 200). In company with John, fifth lord Fleming [q. v.], and Robert, fourth lord Boyd [q. v.], and a son of Lord Herries, she watched the result from an eminence commanding a full view of the engagement, and as soon as she saw that all was lost galloped away, with the intention of making for Dumbarton. Soon discovering, however, that flight in this direction was too hazardous, she, under the guidance of Lord Herries, turned southwards, not drawing bridle until she reached Sanquhar. On the 16th she crossed the Solway in a fishing-boat to Workington in Cumberland [see LOWTHER, SIR RICHARD]. While her rapid flight may be partly accounted for by horror of the possibility of a second imprisonment, her resolve to pass into England may perhaps be best explained by her 'readiness to expose herself to all perils in hope of victory' (ANDERSON, iv. 71). Her constitutional recklessness had only been augmented by misfortune. For mere protection she would probably have never sought Elizabeth; she became a suitor solely that she might humiliate her enemies. It must also be remembered that Elizabeth had strongly condemned the lords' proceedings, and had actually intended—though chiefly to prevent French interference—to come to Mary's help.

On receipt of a piteous letter from Mary on 19 May (LABANOFF, ii. 73–7) Elizabeth gave orders that the Scottish queen, who on the 18th had been removed to Carlisle, should be treated with all respect, but closely guarded to prevent her escape (*Cal. State Papers*, For. Ser. 1566–8, entry 2214). It was, however, less her escape that was dreaded than the possibility that she might raise the north in her own behalf. To the letters of condolence sent by Lady Scrope and Knollys, Mary replied that her affairs were urgent, and requested that Elizabeth would vouchsafe her an interview (LABANOFF, ii. 79–84). This was refused, until she had cleared herself of the accusations against her in connection with Darnley's murder. On 29 June Elizabeth assured Catherine de Medici 'of the safety of her life and honour' whatever might happen: but explained that, from considerations which she would rather have her imagine than 'suffer her pen to write,' she 'could not treat her with such pomp and ceremony as she would otherwise desire' (*Cal. State*

Papers, Foreign Ser. 1566–8, entry 2306). Although expressing willingness to discuss her case with Elizabeth, Mary affirmed that she would rather die than appear as a party to a suit with her own subjects (13 June, Labanoff, ii. 98). By implication she confessed the necessity of explaining her conduct, and in withholding explanation, except in the presence of Elizabeth, she seemed more careful of her dignity than her honour. Ultimately she somewhat modified her resolution, but only in the expectation that the accusation would be abandoned. After she had been transferred on 13 July from Carlisle to Bolton an arbitration with a view to an amicable arrangement was proposed. Darnley's murder was to be inquired into, but Mary was led to believe that both Elizabeth and the English commissioners, especially Norfolk, were favourably inclined (Examination of the Bishop of Ross in Murdin, p. 52). Norfolk, who was president of the conference which met at York on 4 Oct., had been secretly led by Maitland to cherish hopes of a marriage to her. Norfolk therefore privately laboured to prevent Moray giving in his accusation, by representing that if the queen were dishonoured, the Scottish right to the succession would be endangered. Moray was thus induced, while privately exhibiting the Casket documents to Norfolk and others, to content himself at the conference with justifying the queen's imprisonment merely on the ground of her marriage to Bothwell, his hope being that if he 'did nothing upon the worst charges the Queen of Scots would be induced to a reasonable composition.' It was Elizabeth alone who prevented a compromise, and compelled him to 'utter all he could to the Queen's dishonour.' To prevent 'sic rigorous and extreme dealing,' Mary offered free and full pardon to her rebels (22 Nov., Labanoff, ii. 23), but declined to be a party to any inquiry unless permitted to make her defence before Elizabeth and the ambassadors of the foreign powers (*ib.*) At the opening of the second conference on 25 Nov. at Westminster, the Bishop of Ross protested in her name that while ready to treat for an arrangement, she would submit to no form of judgment. On the threat of losing Elizabeth's favour, Moray was required to give in his accusations. Lennox also appeared in support of the charges against the queen of Scots, producing certain special evidence. Mary's commissioners now demanded that she should be allowed to appear in person, and that her accusers should be arrested, but Elizabeth declined to do so until she had heard the proofs of their allegations. After the evidence against Mary had been given, the presumption of her guilt was declared to be so great that Elizabeth could not without 'manifest blemish of her own honour receive her into her presence.' Mary was informed that the evidence would be transmitted to her if she would give a direct answer to it; but declining to acknowledge Elizabeth's jurisdiction, she contented herself with a vigorous denial of the charges, and a denunciation of Moray and his adherents as themselves the 'authors and inventors, and some of them even executors,' of the crime. For a second time proposal was made for Mary's abdication; she replied 'that she would rather die than demit her crown, and that the last words she would utter on earth would be those of a Queen of Scotland' (*ib.* ii. 274). A formal verdict, ostensibly in favour of both parties, was recorded. Nothing had, it was declared, been adduced against Moray and his adherents 'that might impair their honour or allegiance,' and nothing had been 'sufficiently proven or shown by them against the Queen their sovereign whereby the Queen of England should conceive any evil opinion of her good sister.' But while Moray obtained Elizabeth's support in the regency, the queen of Scotland was retained in captivity.

On 26 Feb. 1568–9 Mary was removed to Tutbury, and placed under the charge of the Earl of Shrewsbury. Subsequently she was transferred to Wingfield. Here in June a proposal was renewed to her through Leicester for a marriage with Norfolk, which was accepted. At her suggestion an attempt was also made at the Perth convention on 31 July to secure assent to her divorce, but the motion was lost (*Reg. P. C. Scotl.* ii. 8–9). Had the Scots been favourable, there was some intention to ask Elizabeth's consent to the marriage, but it was now conjoined with a plot for Mary's escape and a catholic rising in her favour. Though Norfolk in October was sent to the Tower, the Earls of Northumberland and Westmoreland determined to proceed, and on 14 Nov. began their advance to Tutbury, whence Mary had again been removed, with the view of effecting her liberation. She was therefore hastily transferred to Coventry, orders being given for her execution should there be immediate danger of her escape.

The assassination of Moray on 23 Jan. 1569–70, which aroused wild hopes of the near triumph of catholicism, proved fatal rather than helpful to the cause of Mary. It put an end to compromise and kindled the embers of civil war. On learning of the murder Mary wrote to Beaton that she was only the more indebted to the assassin that he

had acted without her instigation, and promised to reward him with a pension (LABANOFF, iii. 354); but to Moray's widow, whom she threatened with her direst vengeance unless the royal jewels were delivered up, she affirmed that the murder had been done 'agains our will,' and would not have been done 'if we micht have stopped the same' (letters in *Hist. MSS. Comm.* 6th Rep. i. 636–8).

Meanwhile the Norfolk marriage scheme was still persisted in, and as a preliminary to a further conspiracy a papal bull was obtained dissolving the marriage to Bothwell, on the ground of the rape previously committed (Norris, 29 Nov., *Cal. State Papers*, For. Ser. 1569–71, entry 1412). In May 1570 Mary was transferred to Chatsworth, and here, in September, Elizabeth, chiefly with a view to relieve her immediate difficulties with France and Spain, commenced negotiations which probably were never meant seriously, and were finally broken off in April. On 28 Nov. Mary was removed to Shrewsbury's home at Sheffield. The Ridolfi conspiracy [see BAILLIE, CHARLES], with which the Norfolk marriage scheme was conjoined, terminated in the execution of Norfolk on Tower Hill, 2 June 1572. The houses of parliament memorialised Elizabeth that Mary should share his fate. To this, more from prudence than generosity, Elizabeth demurred, but on the receipt of the news of the massacre of St. Bartholomew on 24 Aug. she endeavoured to entice the Scots into assuming the responsibility of disposing of her, the scheme being only frustrated by Morton's firmness in requiring that Elizabeth should at least commit herself to approval of the deed. From the time of the French massacre Mary was for five months guarded with special care, and kept in close confinement in her room; but when the overthrow of her cause was assured, by the surrender of Edinburgh Castle, 29 May 1573, she was allowed as much liberty as was compatible with her detention.

Mary's remaining years were spent in scheming for her liberation. Her plans might have been more successful had they been more consistent. By her readiness to make terms either with Elizabeth or the catholics she only succeeded in effectually alienating both. In the midst of her efforts to conciliate the goodwill of Elizabeth by specimens of her needlework and other presents, and to secure the friendship of Leicester and Cecil, she was discovered in communication with the pope and Philip for a conquest of England, to be followed by her marriage to Don John of Austria, a preliminary being the capture of the young prince, her son, who was to be placed in Philip's keeping (LABANOFF, iv. 345). Should she die before her purposes were achieved, her rights in England or elsewhere were to pass to the catholic king unless her son should be brought back to the catholic fold (*ib.* pp. 354–5). The execution of Morton, 2 June 1581, through the intrigues of Esmé Stuart, created Duke of Lennox, led to a revival of catholic hopes, and to a plot for an invasion under the Duke of Guise, which was suspended by the raid of Ruthven, 22 Aug. 1582, and the expulsion of Lennox from Scotland. On learning that her son was in the hands of the protestant nobles Mary wrote a passionate letter to Elizabeth protesting that she now looked for no other kingdom than that of heaven, and beseeching that she might be allowed to leave England and retire to some place of rest where she might prepare her soul for God (*ib.* v. 318–38); but the worth of these professions was subsequently shown by the confessions of Throckmorton, revealing her superintendence of all the details of the resumed project for the invasion of England.

In the autumn of 1583 Mary became aware of the scandalous assertion by the Countess of Shrewsbury of a criminal intrigue between her and Shrewsbury. As a consequence of them Mary was on 25 Aug. transferred from the care of Shrewsbury to that of Sir Ralph Sadler, and on 3 Sept. she was removed from Sheffield to Wingfield. Lady Shrewsbury was then in the Tower, and Shrewsbury, in an interview with Elizabeth after resigning his charge of Mary, sincerely thanked Elizabeth for having freed him from two devils, his wife and the Queen of Scots (TEULET, v. 345). In a letter to Mauvissière, 18 Oct., Mary expressed her determination, unless the calumnies were withdrawn, to make known to all the princes of Christendom the stories which Lady Shrewsbury had told her about Elizabeth (LABANOFF, vi. 36–42), and in November penned to Elizabeth the extraordinary letter in which she recited with scarce concealed gusto every minutest item of Lady Shrewsbury's nauseous narrative (*ib.* pp. 51–7). It has been doubted whether Elizabeth received the letter, and it may have been intercepted by Cecil. Subsequently the council obtained from Lady Shrewsbury and her daughters a denial of the truth of the rumours of criminal intercourse between Shrewsbury and Mary. In the autumn of 1584 the Master of Gray [see GRAY, PATRICK, sixth LORD GRAY] also began his negotiations for a defensive league between England and Scotland, in connection with which James VI, at the instance of Gray, repudiated any desire to include his

mother in the treaty. Thereupon she expressed her resolve to grant his rights to the crown, which he had usurped, to his greatest enemy rather than that he should enjoy them (12 May 1585, Labanoff, vi. 126). Among the papers subsequently seized at Chartley was a will by her bequeathing her crown to Philip II of Spain.

In the beginning of 1585 Mary was subjected to more rigorous treatment. She was again removed to the cold and unhealthy castle of Tutbury, her retinue was reduced, and in April she was placed under the harsh and morose guardianship of Sir Amyas Paulet [q. v.] In January 1585-6 she was transferred to the neighbouring house of Chartley. Shortly after, through the contrivance of Walsingham, facilities were afforded her for fatally entangling herself in the Babington conspiracy [see Babington, Anthony; Ballard, John; and Gifford, Gilbert]. As soon as she had unconsciously supplied sufficient evidence against herself to incur capital punishment, she was arrested at Tixall Park, whither she had been allowed to go on pretence of a hunting party, and detained there till her papers at Chartley had been searched. She was removed to the castle of Fotheringay on 25 Sept., and was there brought to trial on 14 and 15 Oct. The skill with which she parried the most dangerous points of the evidence against her, and her complete command of all the resources of advocacy, are alone sufficient testimony to her great personal gifts (see *State Trials*, i. 1162–1227). Since, however, she denied having any communication with Babington, a supposition which cannot be entertained, her denial of any knowledge of that part of the conspiracy touching Elizabeth's life was necessarily robbed of all value. Besides, it was her usual habit to approve the assassination of her prominent enemies, and on Elizabeth she had the wrongs of a lifetime to revenge. She knew also that Elizabeth had more than once meditated her death, and was only restrained from carrying out her purpose by considerations of prudence. She had therefore in Elizabeth's case the justification that she was acting in self-defence. In truth Elizabeth or her ministers had no reason to suppose, and scarcely any right to expect, that Mary would interfere to save Elizabeth from the worst that Elizabeth's enemies might contrive against her.

After much hesitation and uncertainty, and an attempt to induce the keepers to assume the responsibility of putting Mary to death, Elizabeth signed the warrant for the execution, and it took place in the great hall of Fotheringay on the morning of 8 Feb. 1586–7. Mary was only informed of the fate that was in store for her on the previous day, but she must from the time of her trial have contemplated such a possibility, and she expressed her joy that her miseries were so near an end, and that the grace had been granted her by God to 'die for the honour of his name and of his Church, Catholic, Apostolic, and Roman.' By all her words and bearing it was her purpose to impress on the spectators of her last moments, and on the world to whom the story of her execution would be told, her royal and sacred dignity, as the sole rightful queen, not only of Scotland but of England, and vicegerent of the catholic church in Britain. But although she met her fate with unsurpassable courage, and acted her part with appropriate dignity and grace, her preparations lacked the essential virtue of simplicity. Elizabeth strenuously maintained that she never intended the execution to take place, and conferred on her victim the honour of a royal burial in Peterborough Cathedral on 1 Aug. The body was transferred by her son, on his accession to the English throne, to Henry VII's Chapel in Westminster Abbey, where he erected to her memory a monument with recumbent effigy (for description of the execution see especially 'Reporte of the Manner of the Execution of the Scots Queene' in Ellis, *Original Letters*, 2nd ser. iii. 113–18; 'Examynacioun and Death of Mary the Queen of Skottes, A° 1586, 8 Feb., by R. W.,' the original manuscript of which was exhibited at Peterborough in 1887, and was, it appears, written by R. Wynkfielde, not by Richard Wigmore, as previously supposed; 'Le Rapport de la Manière de l'Exécution de la Royne d'Écosse,' by Thomas Andrewes, in Labanoff, *Lettres Inédites de Marie Stuart*, pp. 246–7; 'La Mort de la Royne d'Écosse,' 1589, republished in Jebb, ii. 609–70; and the very minute 'Le vray rapport' in Teulet, iv. 153–64, on which the narrative of Mr. Froude is chiefly founded. The matter is also discussed in *Notes and Queries*, especially 7th ser. vols. iv. v.)

The religious issues involved in the fate of Mary Stuart are in themselves sufficient to assign her a place in the first rank of historic personages. In her were concentrated the last hopes of catholicism in Britain. Still the story of her life will probably attract the attention of the world when the ecclesiastical questions with which it was associated are forgotten. It is as a woman, rather than a queen or a religious champion, that she specially appeals to the interest of mankind. Her story is, in truth, one of the most moving of human tragedies. Consum-

mate actress though she occasionally proved herself to be, nature in all the great emergencies of her life asserted its supremacy. Her heart, in almost every variation of its moods, has been bared to the world; and if the views of both classes of extremists, blinded by religious or political prepossessions, be set aside, there is a pretty general consensus of opinion as to her main aims and characteristics. She cared comparatively little for the mere trappings of state, and her tastes were simple and natural, yet without question her ruling passion was the passion for sovereignty. It had been carefully nurtured in her from childhood, and it was specially whetted by her loss of the French crown, by her rivalry with Elizabeth, and by the contumacy of the Scots. It was all the stronger that it was unassociated with any kind of patriotism. It was undoubtedly stronger than her devotion to catholicism. When the Cardinal of Lorraine and the pope himself sought to limit her ambitions, she declined to be influenced by their entreaties. She also sacrificed her catholicism, not merely by implication but openly, to her passion for Bothwell. The Darnley and Bothwell episodes, though important from their bearing on certain aspects of her character, were rather the occasions than the causes of her misfortunes. Her position in Scotland was really all along so perilous, and, notwithstanding her skilful manœuvring and subtle tact, she was at once so daring in ambition and so fickle and impulsive, so liable to be blinded by her passionate desires and to be dominated by personal likes and hates, that disaster was sooner or later inevitable.

The only extant specimens of Mary's poetry, in addition to the reputed sonnets to Bothwell, are the verses on the death of her husband Francis II, printed by Brantôme in his 'Memoirs,' reprinted in Laing, ii. 217–219; a sonnet to Elizabeth in Italian and French (Cotton Lib. Calig. D. i. fol. 316), printed in Laing, ii. 220–1; 'Meditation fait par la Reyne d'Escosse Dovarière de France, recuellie d'un Livre des Consolations Divines, composez par l'evesque de Ross,' published in a rare volume—'Lettres et Traitez Chrestiens,' by David Home at Bergerac in 1613, republished in 'Bannatyne Miscellany,' i. 343–7; and a sonnet written at Fotheringay, in the State Paper Office. Bishop Montague, in his Preface to the 'Works' of King James, 1616, states that 'she wrote a book of verses in French of the "Institution of a Prince," all with her owne hand, and wrought the cover of it with her needle,' and that the volume was then in the possession of the king. In the catalogue of books presented by Drummond of Hawthornden to the university of Edinburgh there appears under the name of Mary 'Tetrasticha ou Quatrains a son fils M. S.' Some verses written by her on her 'Book of Hours' are printed in Labanoff, vii. 346–52. The lines beginning 'Adieu plaisant pays de France,' at one time attributed to her, were written by Meusnier de Querlon, who published them as hers in 1765.

A large number of the reputed portraits of the queen of Scots are fictitious; and various portraits of other royal Marys have been catalogued as portraits of her. For special information reference may be made to the paper by Mr. George Scharf in 'Proceedings of the Society of Antiquaries,' 2nd ser. vii. 58–86; Labanoff's 'Notice sur la Collection des Portraits de Marie Stuart,' pp. 246–7; and the Preface to Chalmers's 'Life of Mary Queen of Scots.' The catalogues of the Peterborough Exhibition, 1887, and of the Stuart Exhibition, 1889, may also be consulted for a list of portraits and relics. Mr. Scharf specially mentions as genuine and characteristic a miniature by Janet with Francis II in the royal library at Windsor; a portrait by Janet in a widow's dress ('Le Deuil Blanc'), formerly at Hampton Court and now at Windsor; a portrait painted at Sheffield in 1578 by D. Mytens at Hardwick Hall (the original of the Morton portrait and others); and the memorial pictures, with the execution in the background, at Windsor, Cobham Hall, and Blairs College.

[In addition to the various documents and letters in the State Paper Office, which have been nearly all calendared, there are in the British Museum a large number of manuscripts connected with the Marian period of Scottish history, which, although in part utilised by different historians from Robertson downwards, and partly published by them, and in different collections, have never been systematically sifted and examined. The volumes in which selections from them have been published include: Anderson's Collections, 4 vols. 1727–8; the appendices to the histories of Keith, Robertson, Laing, and Tytler; Ellis's Original Letters; Illustrations of the Reign of Mary (Maitland Club); Wright's Queen Elizabeth and her Times; Hardwicke State Papers, &c. The important manuscripts at Hatfield have either been published in the Collections of Haynes, 1740, or Murdin, 1759, or summarised in the Calendar of the Hatfield MSS., published by Hist. MSS. Comm. The various Reports of the Hist. MSS. Comm. may also be referred to. The manuscripts in the various foreign archives have nearly all been published or calendared, with the exception of those in the Vatican. Specially important are Teulet's Relations politiques de la France et de l'Espagne avec l'Écosse Cor-

respondance de Fénelon, ed. Cooper and Teulet; the Calendar of the Venetian State Papers, 1558–80; Cal. of Spanish State Papers, 1558–1567; Correspondance du Cardinal de Granvelle, ed. Poullet and Piot, in the Collection des Documents Inédits relatifs à l'histoire de Belgique; Relations politiques des Pays-Bas et d'Angleterre sous le règne de Philippe II, ed. Kervyn de Lettenhove, in the same collection; and vols. lxxxvii., lxxxix-xcii. of the Documentos inéditos para la historia de España, containing the despatches of the Spanish ambassadors of Philip II at the court of Elizabeth. The contemporary works of chief importance are Knox's History; various publications by George Buchanan; the histories and pamphlets of Bishop Leslie; the Diurnal of Occurrents (Bannatyne Club); the Diary of Robert Birrell (in Dalyell's Fragments of Scottish History, 1798); the Mémoires of Brantôme and of Castelnau; the History of Mary Stuart, by Claude Nau, ed. Stevenson, 1883; Sir James Melville's Memoirs (Bannatyne Club); Richard Bannatyne Memorials (*ib.*); Lord Herries's Memoirs (*ib.*); History of James the Sext (*ib.*); and Camden's Annals. The Histories of Calderwood and Spotiswood, though not contemporary, are founded to some extent on contemporary information. The more important contemporary controversial works are included in Jebb's De Vita et Rebus, 2 vols. 1725. The standard collection of Mary's Letters is that edited by Labanoff, 7 vols. 1844. An English translation of various letters was published by Miss Strickland, in 2 vols. 1842. The fullest collection of contemporary ballads and broadsides is Satirical Poems of the Time of the Reformation (2 vols. Scottish Text Society). The principal works in vindication of Mary, which substantially adopt, with various modifications, the forgery theory of the Casket Letters, elaborated by Walter Goodall in his Examination of the Letters of Mary Queen of Scots to Bothwell, 2 vols. 1744, are: William Tytler's Inquiry, 1759; Whitaker's Mary Queen of Scots Vindicated, 3 vols. 1788; Chalmers's Life, 2 vols. 1818, 3 vols. 1822; Bell's Life, 1840, reprinted 1889; Miss Agnes Strickland's Life (in Lives of the Queens of Scotland); Hosack's Mary Stuart and her Accusers, 1869, 2nd edit. 2 vols. 1870–4, and Mary Stewart, 1888; and Skelton's Maitland of Lethington, 1887–8, and Life of Mary Stuart, 1893 (containing portraits of Mary and her contemporaries). On the opposite side the principal works are the histories of Robertson, Hume, Laing, P. F. Tytler, Burton, and Froude, and the Life by Mignet, which, though published as early as 1851, is still in several respects a standard authority. Regarding the new development of the Casket controversy, reference may be made to Bresslau's Kassettenbriefe, in the Historisches Taschenbuch for 1882, pp. 1–92; Sepp's Tagebuch, 1882, Die Kassettenbriefe, 1884, and Der Original-Text, 1888; Gerde's Geschichte der Königin Maria Stuart, 1885, &c.; Karlowa's M. Stuarts angebliche Briefe an den Grafen J. Bothwell; the present writer's Casket Letters and Mary Queen of Scots, 1889, 2nd edit. 1890; Philippson's Études sur l'histoire Stuart, in the Revue Historique, 1888 and 1889, privately printed 1889; and De Peyster's Mary Stuart, Bothwell, and the Casket Letters, 1890. M. Philippson's Histoire du Règne de Marie Stuart, 3 vols. 1891–2, is of special value on account of his access to the latest sources of information. Among miscellaneous works may be mentioned Inventaire au la Royne Descosse (Bannatyne Club); Library of Mary Queen of Scots (Maitland Miscellany, vol. i.); Documents and Papers relating to Mary Queen of Scots (Camden Society); Sharman's Library of Mary Queen of Scots, 1889; De Gray Birch's Original Documents relating to Sheffield, 1874; Leader's Mary Queen of Scots in Captivity, 1880; and Cuthbert Bede's Fotheringay, 1886. The Study of Mary by Sainte-Beuve in Galerie de Femmes Célèbres, and the life by Mr. Swinburne in the 9th edit. of the Encyclopædia Britannica may also be mentioned. Other works are quoted in the text.] T. F. H.

MARY OF GUELDRES (*d.* 1463), queen of James II of Scotland, was the daughter of Arnold, duke of Gueldres, by Catherine, duchess of Cleves, and daughter of John, duke of Burgundy. She was brought up at the court of her kinsman, Philip the Good of Burgundy, who in 1449 recommended her to the Scottish commissioners as a fitting consort for their king. Charles VII of France, whom they thereupon consulted, having also strongly advised the match, a treaty for the marriage was agreed upon between Philip and James II, 1 April 1449. In the treaty she is described as 'nubilis et formosa.' She set sail from Flanders in a splendid galley, escorted by a large retinue of nobles, and three hundred men of arms in thirteen other ships; and after paying her devotions at the chapel of St. Andrew, in the Isle of May, landed at Leith on 18 June. Thence she journeyed to Edinburgh, where not improbably the palace of Holyrood had been built for her reception (BURNET, Preface to *Exchequer Rolls*, vol. v. p. lxxvi). Philip of Burgundy granted her a portion of sixty thousand crowns, while James II settled on her, in the event of her surviving him, a dower of ten thousand crowns to be secured on lands in Strathearn, Atholl, Methven, and Linlithgow. The marriage was celebrated at Holyrood on 3 July.

On the death of James II at the siege of Roxburgh, 3 Aug. 1460, Mary, taking with her the infant prince, James III, immediately set out for the camp, and so inspired the soldiers to redouble their efforts to capture the castle, that soon after her arrival it was carried by assault. During the minority of

James III, who was crowned at Kelso on 10 Aug., she retained her position as regent of the kingdom, with Bishop Kennedy [see KENNEDY, JAMES] as her principal minister. In July 1460 she entertained Margaret of Anjou and her son in Lincluden Abbey; and she also gave Margaret and her husband, Henry VI, shelter after their defeat at Towton in 1461. Henry VI also obtained the promise of help from the powerful Earl of Angus; but a proposal of the Earl of Warwick, on behalf of Edward IV, for the hand of the queen regent, tended to weaken the influence of his rival in Scotland. Mary died, according to Bishop Leslie, on 16 Nov. 1463 (*History of Scotland*, Bannatyne ed. p. 36), but according to the 'Exchequer Rolls' (vii. 389) on 1 Dec. 1464. The year given in the 'Exchequer Rolls' is clearly a clerical error; but otherwise this date is probably correct. She was buried in the church of Trinity College, Edinburgh. Although credited with intrigues with Somerset, who after Towton took refuge in Scotland, and with Adam Hepburn, second lord Hales, she was as a sovereign both prudent and energetic. She built the castle of Ravenscraig, near Dysart, Fife, and the church of Trinity College, Edinburgh, besides providing for extensive repairs on Stirling Castle, the palace of Falkland, and other royal residences.

[Chroniques de Matthieu de Coussy; Auchinleck Chronicle; Histories of Leslie, Lindsay of Pitscottie, and Buchanan; Francisque Michel's Les Écossais en France; Exchequer Rolls of Scotland; see arts. JAMES II and JAMES III OF SCOTLAND.] T. F. H.

MARY OF GUISE (1515–1560), queen of James V of Scotland [q. v.], and mother of Mary Queen of Scots [q. v.], was the eldest child of Claude, count, and afterwards (1527) duke, of Guise, second son of René II, duke of Lorraine, and Philippa of Gueldres; her mother was Antoinette de Bourbon, daughter of Francis de Bourbon, count of Vendôme (FORNERON, *Les Ducs de Guise et leur Époque*). Born on 22 Nov. 1515 at Bar-le-Duc, Mary was, until the birth of her brother Francis, in 1519, the heir-presumptive of the rising house of Guise (CROZE, *Les Guises, les Valois, et Philippe II*, i. 5–6). On 4 Aug. 1534 she was married to Louis of Orleans, second duke of Longueville and grand chamberlain of France, who was about twenty-three years old. The Duke of Guise settled eighty thousand livres tournois upon Mary, who received also from her husband a handsome jointure, including Chateaudun on the Loire. Here, and at his northern castles of Amiens and Rouen, their short but happy married life was passed, and here, on 30 Oct. 1535, Mary bore him a son, who was christened Francis. They were both present at the marriage of Magdalene, daughter of Francis I, to James V of Scotland [q. v.], on New-year's day 1537, but the Duke of Longueville died on 9 June following (STRICKLAND, *Queens of Scotland*, i. 346). A posthumous son, born shortly after (4 Aug.), and named Louis, lived only four months.

On 10 July Magdalene, queen of James V, died, and soon afterwards James, who had probably seen Mary on his French visit, obtained a promise of her hand (*State Papers*, v. 112; HERKLESS, *Cardinal Beaton*, p. 130). Nevertheless, Henry VIII, on losing Jane Seymour in October, made ardent suit to Mary himself, and continued to urge his suit, not over-gently, both with Francis and Mary herself, even after her betrothal to James had been made public early in 1538 (STRICKLAND, p. 350). Lords Maxwell and Erskine and Cardinal David Beaton [q. v.], however, came over to Paris and concluded the marriage treaty. She brought James as dower one hundred and fifty thousand livres, nearly half of which was the gift of the French king, Francis, who adopted her as his daughter. James bestowed upon her for life the handsome jointure of the counties of Fife, Strathearn, and Ross, with the palaces of Falkland, Stirling, and Dingwall, and the lordships of Galloway, Orkney, and the Isles (TEULET, *Papiers d'État relatifs à l'Histoire d'Écosse*, Bannatyne Club edit., i. 131–4). As they were both descended from the house of Gueldres, and Mary was nearly related to James's first wife, a dispensation for the marriage was procured from Pope Clement VII. It was celebrated on 9 May in Notre-Dame at Paris, Robert, fifth lord Maxwell [q. v.], acting as proxy for James (BOUILLÉ, *Hist. des Ducs de Guise*, i. 123). Henry VIII ungraciously refused her permission to pass through England on her way to Scotland, and James sent a large fleet to escort her thither. She landed near Crail in Fife on 14 June (KNOX, *Works*, ed. Laing, i. 61, but cf. LESLEY, p. 155), and in the cathedral of St. Andrews James and she were finally married by Cardinal Beaton. The dowager-queen Margaret informed her brother Henry that the young queen bore herself very honourably to her, and would, she trusted, prove a wise princess (*State Papers*, v. 135). Mary seems, indeed, to have managed her vain and touchy mother-in-law with considerable tact, and it was reported to Cromwell that the young queen was 'all papist and the old queen not much less' (*ib.* p. 154). For nearly two years Mary was childless, and it was not until there was

an assured prospect of an heir that she was crowned in February 1540 (*ib.* pp. 170–1). New regalia were used, made of gold raised from a mine at Crawfurdmuir by miners from Lorraine (Strickland, p. 381). On Friday, 22 May, James wrote to inform Henry of the birth of a prince (*State Papers*, v. 177). But the sudden death of this son James and also of another infant a few days old, christened Arthur or Robert, at the end of April 1541, left the queen 'very sickly and full of heaviness.' Rumours of poison were heard (*ib.* pp. 177, 188; *Hamilton Papers*, i. 73). In the summer of 1542 she had again hope of offspring, and went with James on foot (some say barefoot) to the chapel of Our Lady of Loretto at Musselburgh (Strickland, p. 402). But it was reported in England that James had a mistress at Tantallon, and set 'not much store by the queen' (*Hamilton Papers*, i. 329). Before the disaster at Solway Moss [see under James V of Scotland] she had 'taken her chamber' at Linlithgow, and the birth of a child, erroneously thought to be a son, was proclaimed in Jedburgh on 2 Dec. The child was Mary Queen of Scots (*ib.* pp. 323–4, 328, 333; cf. Mary Queen of Scots). The news of the death, at midnight on the 14th, of the unhappy James is said by Knox (i. 92) to have been brought to the mother by Beaton. Knox insinuates that she received the tidings with ill-concealed pleasure, and repeats the scandal heard in Edinburgh a few months later by Sadler of her alleged over-familiarity with Beaton, which had aroused the jealousy of James (*Hamilton Papers*, ii. 92). But the source of these stories is suspicious.

In the crisis of Scottish affairs produced by Solway Moss and the death of James, Beaton, as head of the catholic and anti-English party, had a strong common interest with the French queen-dowager. But they were unable to prevent the nomination as governor or regent, on 22 Dec., in accordance with constitutional precedent, of the next heir to the crown after the infant princess, James Hamilton, earl of Arran [q. v.], who favoured religious reform and an understanding with England. Reports that the Duke of Guise was on his way to assume 'thole regiment of Scotland' in the name of his niece led Arran, moreover, to arrest the cardinal (*ib.* i. 398). A parliament which assembled on 12 March 1543 confirmed Arran's regency and accepted Henry's offer of a marriage between Edward and the child Mary (Tytler, v. 267–71; *Acta Parl. Scot.* ii. 411). When Sir Ralph Sadler, the English envoy, arrived in Edinburgh (*Hamilton Papers*, i. 464), he approached the queen-dowager, who professed to desire the English marriage and the removal of her daughter to England, on the ground that Arran wanted to marry her to his son. She also suggested that if the cardinal were released he would forward Henry's view (*ib.* i. 497). Beaton, who was soon virtually at liberty, caused Arran disquietude by proposing to marry the queen-dowager to Francis I's emissary, Matthew Stewart, earl of Lennox, whom some maintained to be heir-presumptive, on the ground that Arran was illegitimate. On 23 July 1543 the cardinal and his supporters, at the head of a large force, carried off the two queens from surveillance at Linlithgow to the freedom of Stirling (*Diurnal of Occurrents*, p. 28). Henry VIII ordered Sadler to procure the separation of the mother from the daughter (Knox, *Works*, i. 108; *Hamilton Papers*, i. 633–43), but public feeling in Scotland was with the cardinal's party, and Arran, on 4 Sept., reconciled himself with Beaton.

When the young queen was crowned at Stirling on 9 Sept., a new council of sixteen was created to 'direct and order' the governor, and the queen-dowager, who was rumoured to have at first desired to place her jointure lands in its hands and depart for France, was appointed principal member (*ib.* ii. 40, 45, 56). Arriving in Edinburgh on the night of 17 Sept., she summoned Sadler on the 19th before the council, to discuss with her and her colleagues the situation with regard to England. On 28 Sept. she went to St. Andrews with the cardinal and Patrick Hepburn, third earl of Bothwell [q. v.], and remained there some time, 'whereof,' says Sadler, 'the people speak largely, remembering her over-much familiarity with Beaton in the lifetime of the late king' (*ib.* pp. 81, 92). The arrival on 6 Oct. of the French ambassador, De la Brosse, accompanied by a papal legate, to offer renewed alliance and immediate assistance against the designs of England, greatly strengthened the hands of the cardinal and queen-dowager against Henry (*ib.* p. 92; *Diurnal of Occurrents*, p. 28). The parliament which met on 3 Dec. 1543 accepted the French offers. Henry replied with a declaration of war, on the arrival of which Mary made a pilgrimage on foot to her favourite shrine of Our Lady of Loretto at Musselburgh, 'to pray for peace among her lords and with the realm of England' (*State Papers*, v. 350; Strickland, ii. 64).

There can be no doubt that Mary had by this time formed the design of marrying her daughter into France. But such a marriage was certain to be opposed by Arran, who intended her for his son, and by Beaton, who saw

that a close connection with France would probably transfer the guidance of affairs to the able dowager. In order to secure her object, therefore, she must bring about a change of government. The failure of the governor and the cardinal to prevent the Earl of Hertford from burning Edinburgh and other towns in May 1544 afforded the desired opportunity. She secured the support of the Douglases, and a coalition of the nobles at Stirling called upon the governor to share his authority with the queen-dowager, 'who could bring them the support of the French king,' and as he gave no answer 'discharged him of his authority' on 10 June, in favour of Mary, subject to the ratification of a parliament to be held at the end of July (*State Papers*, v. 391; *Hamilton Papers*, ii. 409, 432, 740). Arran and Beaton prevented the meeting of the parliament which was to have 'discharged the governor,' and a parliament summoned by Arran to Edinburgh on 5 Nov. declared the Stirling revolution and Mary's summons of a parliament to Stirling for 12 Nov. of no effect.

In October 1546 Beaton, when meditating a journey to France to obtain a larger force, took the precaution of binding the lords under their seals to marry the young queen to Arran's son, and desired to have her kept in his castle at St. Andrews during his absence (Tytler, v. 386). The queen-mother formed an opposition 'band' (*ib.*), but the disappearance of the cardinal from the scene, by his murder on 29 May 1546, removed her most formidable antagonist, and left her until her death the leading figure in Scotland.

The reunion of parties which followed Beaton's death turned chiefly to Mary's advantage. A new council to represent all parties was chosen, and George Gordon, fourth earl of Huntly [q. v.], a supporter of Mary, succeeded Beaton as chancellor. Circumstances favoured her policy of closer connection with France (*ib.* vi. 12). Somerset continued Henry VIII's attempt to force the English marriage upon the Scots. The new king of France, Henry II, was personally attached to the dowager, his adopted sister. In the crisis after Pinkie, when the English burnt Leith and occupied Hume Castle and Broughty Crag, Mary showed the courage and decision in which the governor was wanting, took steps to raise a new army, and transferred the little queen for greater safety to the priory of Inchmahome, on an island in the Lake of Menteith.

So perilous was the position of affairs that Mary had little difficulty in persuading the nobles to consent, in a convention at Stirling (8 Feb. 1548), to marry Mary to the dauphin and send her at once to France. André de Montalembert, sieur d'Essé, disembarked six thousand French troops at Leith on 16 June, and laid siege with Arran to Haddington, which the English had captured in April (Beaugé, *Guerre d'Escosse*; Brantôme, *Vie des Hommes Illustres*; Tytler, vi. 42–4). A parliament which met in the abbey outside the walls on 7 July gave its consent to the French marriage (*Acta Parl. Scot.* ii. 481–2). The queen-dowager, after an unfortunate reconnaissance on the 9th, when many of her suite were killed by a shower of chain and hail-shot from Haddington, and she 'swooned for sorrow,' proceeded to Dumbarton, whence she sent her daughter to France on 7 Aug. (*Hamilton Papers*, pp. 603, 617–18; Teulet, i. 188, 685).

Mary had now to pass through an anxious time. The siege of Haddington dragged on. The wretched people, impoverished by eight years of war and stricken by plague, suffered almost more from the ill-paid French troops than from the English. Mary wrote to her father and uncle, giving a moving picture of these sufferings, and hotly denouncing the frivolity and fraud of many of the French officers. She complained that she had lost all her popularity, would not have been safe in Edinburgh without a French guard, and, roused by alarms four or five times in a night, had got a 'gout or sciatica,' so that she could neither lie nor stand. She dared not withdraw to Stirling to recover her health, lest the French and Scots should fly at one another's throats. But before January 1550 she had been able to retire to Stirling, and the inclusion of Scotland in the peace of 24 March between England and France enabled her to pay a visit to France to see her children and arrange her future policy with Henry and the Guises (Michel, *Les Écossais en France*, i. 460). She embarked on a French squadron at Leith about 7 Sept., and landed on the 19th at Havre (Tytler, vi. 371; but cf. Michel, i. 472; *Diurnal*, p. 51; Lesley, p. 236; *Register of the Privy Council*, i. 198). At Rouen on the 25th she was received with much honour by the king, and 'almost worshipped as a goddess by the court for her services in Scotland' (Tytler, vi. 373). Passing through Paris she spent the winter with the court at Blois (Michel, i. 478; Lesley, pp. 236–7). Sir John Mason [q. v.], the English ambassador, reported uneasily that the Queen of Scots and her family bore the whole swing in the court, and that she desired the entire subversion of England, and was urging that assistance should be given to the Irish, whom she had already sought to stir up against England (Tytler, vi. 373–6; Strickland,

ii. 94). In the summer of 1551 she accompanied Henry in his progress to Nantes and back to Fontainebleau (Lesley, p. 239). The question of the money necessary for Scottish purposes had not been easy to settle, and the treasury officials wished Scotland 'were in a fish pool.' Leaving her followers in Paris, Mary paid a visit to her recently widowed mother at Joinville; her father had died in April. Her return to Scotland was delayed by reports that the emperor had sent a squadron to take her, and by the illness and death on 22 Sept., before he was sixteen, of her only surviving son by her first marriage, Francis, duke of Longueville, called 'Le Petit Duc' (*Journal of Edward VI*, ed. Clarendon Hist. Soc., p. 44; Forneron, *Les Ducs de Guise*). Leaving Dieppe late in October she was driven by a storm into Portsmouth, and sent word to Edward VI that she would take the benefit of the safe-conduct, which he had already given her, to go by land to see him. Arriving by easy stages at Hampton Court on 31 Oct., she spent a week there and at the bishop's palace in the city, dining in state with the king at Westminster on 4 Nov. (*ib.* pp. 50–1; Machyn, *Diary*, p. 11). Knox (i. 243; cf. Strype, *Eccles. Memorials*, ii. 284) puts in her mouth somewhat hyperbolical praise of Edward. Leaving London on the 6th, she reached Scotland about the 24th (Tytler, vi. 377; cf. *Diurnal*, p. 51).

A principal object of her visit to France, according to Lesley (pp. 237–8), was to obtain the governor's post for herself. But the governor refused to lay down his power until the little queen should reach the age of twelve, when she would be able to dispose of it as she pleased. When the French chose to consider Mary as of age on entering her twelfth year, they induced her to transfer the regency to her mother, and the governor reluctantly yielded (*Journal of Edward VI*, p. 83; Teulet, i. 261; Knox, *Works*, i. 242 *n.*) In a parliament at Edinburgh on 12 April 1554 he resigned his authority on receiving security for his rights as second person and heir-presumptive; the queen-dowager took his place, and according to Knox (i. 242) 'a crowne was putt upon hir head, als semlye a sight (yf men had eis) as to putt a sadill upoun the back of ane unruly kow' (cf. *Acta Parl. Scot.* ii. 601).

Mary of Guise was devoted to the interests of her family, and was bent upon bringing the government of Scotland into line with the policy of her brothers the Duke of Guise and the Cardinal of Lorraine. But at first circumstances dictated temporising and conciliatory courses. Their immediate object was to secure the conclusion of the marriage between the dauphin Francis and her daughter Mary. They had to reckon with the more or less open opposition of their rival, the Constable Montmorency, in France, and of Arran, now Duke of Châtelherault, and his brother, Archbishop Hamilton of St. Andrews in Scotland (Melville, pp. 72–3, 78). As the archbishop carried the prelates with him, Mary could not dispense with the support of Cassillis, Glencairn, and the other anti-clerical lords, and was obliged to temporise with their protégés the protestant preachers. They were not likely to protest when she virtually superseded the catholic Huntly [see Gordon, George, fourth Earl of Huntly] as chancellor by entrusting the seal to M. de Roubay, though the committal of other chief offices of state to Frenchmen and the confidence she placed in De Roubay and D'Oysel doubtless caused them more inquietude (Stevenson, *Calendar of Foreign State Papers*, 1558, vol. ii.) The first years of her regency conformed to the advice of the Duke of Guise in 1555, 'to deal in Scotland in a spirit of conciliation, introducing much gentleness and moderation into the administration of justice,' which she reformed with the advice of Henry Sinclair, dean of Glasgow, in a parliament at Edinburgh in the following June (Teulet, i. 721; Tytler, vi. 63). It was not until Philip of Spain in 1557 drew Mary of England into his war against France that the regent's French policy brought her into conflict with the Scots. Although she had exchanged assurances of inviolable amity with Queen Mary Tudor on her accession, and concluded a treaty with her in July 1557 (Thorpe, i. 104), she provoked a war with England in the late summer of that year. She had endeavoured some time before to substitute for the Scottish feudal forces an army paid by a sort of scutage, but she had failed in her efforts. Now the feudal force refused in September to invade England, and she was forced to dismiss it with angry tears (Lesley, p. 255; Tytler, vi. 66–7). With this recalcitrance was coupled the rapid and aggressive growth of protestantism. Knox, whom she nettled in 1555 by her contemptuous reception of his letter appealing to her to hear the word of God, was the real author of the bond or covenant of 3 Dec. 1557, in which Glencairn, Argyll and his eldest son Lord Lorne, Morton, and Erskine of Dun proclaimed open war upon the established religion. The conclusion of the marriage between her daughter and the dauphin on 24 April 1558 for the moment eased her position.

Knox insinuates that Mary, having nothing further to fear from Archbishop Hamilton

and the kirkmen, no longer thought it necessary to protect the protestants from the prelates, or to keep her promises of some definite toleration in which he had at one time thought her sincere (*Works*, i. 298, 315). It is certain that in March 1559 Henry II sent Mary of Guise instructions to suppress heresy in Scotland. She ordered daily attendance at mass, and summoned the principal preachers to appear before the council at Stirling (*ib.* p. 313). On the other hand, Melville, a confidant of the Constable Montmorency, represents her as remonstrating against the orders which she carried out (Melville, p. 77; Michel de Castelnau in Jebb's *Collection*, ii. 446). But when reminded of her promises to the protestants she is said to have answered that princes could not be tied down to their promises, and that the ministers should be banished though they preached as truly as St. Paul (Spotiswood, p. 121). A conflict with Knox and his followers ensued [see Knox, John]. They occupied Perth, and destroyed the monasteries there, including the Charterhouse with the royal tombs. This act Mary treated as open rebellion (*Works*, i. 324). Huntly promised her assistance, and she advanced upon Perth; but Argyll, one of the protestant leaders, negotiated an agreement on 29 May, by which the reformers agreed to disperse on receiving a promise that no French troops should be introduced into Perth, and that a parliament should settle the religious question (Stevenson, i. 822). But the agreement was broken almost as soon as made, the congregation 'reformed' Fife, accused the regent of evading the compact by introducing a Scottish garrison paid with French money into Perth, and soon gathered in such numbers that the regent's commanders avoided a battle at Coupar Moor on 13 June by agreeing to evacuate Fife (*ib.* pp. 843, 868). The lords of the congregation at St. Andrews were already secretly contemplating seeking assistance from Elizabeth (*ib.* p. 848). On 29 June they entered Edinburgh in great force, the regent retiring to Dunbar (*ib.* p. 893). But the catholic gentry of the Merse and Teviotdale rallied round her, and she forced her French officers to march upon Edinburgh (Thorpe, i. 114; Teulet, i. 326). The lords of the congregation, unable to keep their forces together, or to count upon immediate help from England, consented on 23 July to evacuate Edinburgh, assurances of mutual religious toleration until 10 Jan. following being exchanged (Stevenson, i. 1052).

But both parties more or less secretly prepared for the renewal of the contest. The Guises, who after July ruled France in the name of the new king, Francis II, promised to send their brother, the Marquis d'Elbœuf, with a large force to relieve Mary, 'who was not like to live long,' as soon as their difficulties at home would permit (*ib.* i. 1349). Meanwhile they sent her a few men and two ambassadors, De la Brosse and Nicholas de Pellevé, bishop of Amiens, who were to try and assuage the Scottish troubles (*ib.* p. 1399; Teulet, i. 344 sqq.) On their arrival about the beginning of September she began to fortify Leith, not feeling secure in Edinburgh. She had intelligence that the protestants had never ceased communication with Cecil, who on 10 Sept. smuggled Arran into Scotland (Stevenson, i. 1357). Châtelherault at once joined his son and the lords of the congregation at Hamilton, and on the 19th signed their protest against the French occupation and fortification of Leith (*ib.* i. 1342, 1365). The regent replied that it was as lawful for her daughter to fortify in her own realm as for him to build at Hamilton (*ib.* i. 1377). The arrival of Arran and defection of Châtelherault was a severe blow to her, but Bothwell and Seaton still held by her, and Huntly and Morton remained neutral (*ib.* ii. 45, 175; Teulet, i. 355). Accusations of a settled design on her part to subvert the liberties of Scotland and of intended usurpation on the part of Châtelherault and Arran were exchanged and denied. On Wednesday, 18 Oct., the lords occupied Edinburgh, and she retired into Leith (Stevenson, ii. 42, 97, 102). Next day they called upon her to evacuate Leith, in a letter which she described in her reply of the 21st as appearing to come from a prince to his subjects (*ib.* ii. 94, 107). She expressed herself ready for concord if they would obey their superiors. On the same day 'the nobility and commons of the protestants of the church of Scotland' suspended her from the regency, chose a council of thirteen, and ordered the siege of Leith (*ib.* ii. 111, 116, 120). But they could not keep their men together; the English help, in spite of their entreaties, was still confined to money; and Bothwell's capture of one of the subsidies on 31 Oct. exposed their connection with England, and so dismayed them that the garrison of Leith made two successful sallies, and on 6 Nov. the congregation evacuated Edinburgh (*ib.* ii. 183, 211). Mary, as Sadler acknowledged, 'used no extremity' in Edinburgh, and was disposed, it was thought, to admit the lords to grace if they would put away the intriguers Balnaves and Lethington (*ib.* ii. 272).

Before the end of the month (November 1559) Mary, whose health had long been

failing, was seriously ill, and on 4 Dec. Francis and Mary issued a commission to the Marquis d'Elbœuf to act as their lieutenant-general in Scotland (*ib.* ii. 305, 368). But the opponents of the Guises caused delay; and when in January 1560 D'Elbœuf set sail, he was driven back by a storm, and the prospect of a Huguenot rising detained him in France. On the 22nd an English fleet was in the Forth (*ib.* ii. 581, 600). On 27 Feb. the treaty of Berwick was concluded between England and the Scottish lords (*ib.* ii. 781). The Guises despatched Montluc, bishop of Valence, to the Scots with offers which Mary, who had now somewhat recovered, stigmatised as 'shameful as well for the honour of God as the reputation of the king' (*ib.* ii. 844, 906). D'Oysel had been obliged to evacuate Fife, from which he had driven the protestants, and, according to Knox (ii. 8), drawn from Mary the exclamation, 'Where is now John Knox his God? My God is now stronger than his, yea, even in Fyff' (Stevenson, ii. 565, 711). When Lord Grey, at the end of March, led an English army to join in the siege of Leith, Lord Erskine, who had maintained an attitude of neutrality, gave the sick queen a refuge in the castle of Edinburgh (*ib.* ii. 915). Elizabeth desired peace, and would not have the castle besieged. Randolph, however, 'feared the dowager's long practice in craft and subtility,' and 'would not report what she had been heard to say of the queen's life and behaviour' (*ib.* ii. 957). Earlier in the year she had tried to discredit Châtelherault by forging a letter from him to the French king (*ib.* ii. 906). Elizabeth withdrew her veto on the siege of the castle when it was represented to her that the dowager by sending up and down continually did more harm than five hundred Frenchmen. The Bishop of Valence, after being delayed three weeks by Norfolk at Berwick, reached Edinburgh on 22 April 1560, and found Mary undismayed by her troubles (*ib.* ii. 1056; Teulet, i. 574). He was empowered to offer the congregation such a reduction of the French force as would render it merely sufficient to garrison the strong places, but Mary insisted on terms which the lords would not accept, and the negotiations finally broke down on their refusal to renounce their league with England (*ib.* i. 592–5; Stevenson, ii. 1076). On the 29th she wrote that she was putting the castle in a state of defence, and was better in health, though still lame and far gone with a dropsy (*ib.* ii. 1093). She had been her own doctor and surgeon (*ib.* iii. 104). It would indeed have been a marvellous recovery if she had really, as asserted by Knox, who surpasses himself in the brutality of his reference to her sufferings, been able to see from the castle, at a distance of over two miles, the corpses hung along the wall of Leith after a successful sally on 7 May, and hopping in her joy had remarked, 'Yonder are the fairest tapestrie that ever I saw' (Knox, ii. 67). She again sought to engage the besiegers in negotiation, and wept over the misery of the country; but the English commanders, who intercepted the letters in which she encouraged D'Oysel to hold out till the promised succour came from France, thought 'her blubbering was not for nothing' (Stevenson, iii. 97, 104). Not more than a week before her death she was 'promising the neutrals great mountains' to abstain from the congregation until they saw what came of the Bishop of Valence's new mission (Haynes, *Burghley State Papers*, p. 321). Throckmorton urged Cecil for the love of God to 'provide that she were rid from thence, for she hath the heart of a man of war' (Stevenson, iii. 168). On 8 June, feeling herself dying, she had an affecting interview with the lords of the congregation, asked them to believe that she had favoured the weal of Scotland as well as of France, and besought them earnestly to acknowledge their duty to their queen, keep their ancient friendship with France, and arrange for the departure of both the French and English troops from the realm (*ib.* p. 172; Lesley, p. 289). She did not refuse to see the preacher Willock, and 'did openly confess that there was no salvation but by the death of Jesus Christ. But of the Mass we heard not her Confession, and some said she was anointed of the papistical manner' (Knox, ii. 69). She died on 11 June 1560 before one o'clock in the morning, while the English and French ambassadors were still discussing preliminaries at Newcastle (Stevenson, iii. 191, 206; Haynes, p. 325; *Diurnal*, pp. 59, 276; Lodge, *Illustrations*, i. 329; cf. Stevenson, iii. 194; Knox, ii. 71). A funeral oration was pronounced at Notre-Dame on 12 Aug. by Claude d'Espence, which was printed at Paris in the next year. Her burial had been deferred until parliament should meet on 10 July, and it was ultimately settled that she should be buried in France. Knox says that because 'the preachers refused to allow superstitious rites she was lappit in a cope of lead until the 19 Oct., when she was carried to France' (ii. 160). But it would appear that it was not until March 1561 that the body was removed to Fécamp in Normandy, and in July taken thence to Rheims, where it was buried

in the church of the nunnery of St. Peter, of which her sister Renée was abbess (*Diurnal*, p. 282; Lesley, *De Rebus Gestis Scot.* p. 569; Tytler, vi. 398). Her monument, with a full-length figure of the queen in bronze, was destroyed at the revolution (Anselme, *Histoire Généalogique de la Maison Royale de France*, iii. 492).

Mary of Guise was 'of the largest stature of women,' and considered handsome in her youth (*Hamilton Papers*, i. 630). There are portraits of her at Hampton Court, and in the collections of the Earl of Elgin at Broomhall in Fife, the Duke of Devonshire at Hardwicke Hall, and Earl Beauchamp at Madresfield Court. Four other portraits are enumerated in Way's 'Catalogue of the Meeting of the Archæological Institute at Edinburgh in 1856' (pp. 162, 200). Granger mentions several engraved portraits (*Biog. Hist.* i. 84).

Mary had her full share of the Guise gifts. Friends and foes alike bear testimony to her ability and her force of mind and will. Knox's venomous language reflects the fear in which the protestants stood of her, and Throckmorton could not withhold his admiration of 'her queenly mind, in that she mislikes all such compositions but such as shall render the realm of Scotland subject absolutely to the queen her daughter' (Stevenson, iii. 116). Committed to a French policy, with which, however, she may not have always agreed in every point, she sometimes showed real sympathy with her Scottish subjects.

The one relaxation from the cares of state which Mary seems to have allowed herself was to play 'at the cartes,' at which on one occasion she lost six thousand crowns to D'Essé, and then inducing him to risk it against her credit for a similar sum succeeded in winning it back (Strickland, ii. 65, 115, 210). She wrote French legibly, but spelt so badly that M. Teulet thought it necessary to translate her letters into modern French. She spoke Scots fluently but ungrammatically, using 'me' for 'I.'

A little-known incident in her life is the government by France in her name of the principality of Orange for some years after the revolt there against William of Nassau (William the Silent) about 1548. Her cousin Anne, daughter of Antoine, duke of Lorraine, had been wife of the previous prince of Orange, René of Nassau (Freeman, *Hist. Essays*, iv. 92).

[Miss Strickland's life of Mary of Lorraine in her Queens of Scotland (vols. i–ii.) has the well-known merits and defects of her work. The principal original sources are the Hamilton Papers, vols. i–ii., ed. Bain; State Papers of Henry VIII; Thorpe's Calendar of Scottish State Papers; Stevenson's Calendar of State Papers for the Reign of Elizabeth, For. Ser., all published by the master of the rolls; Teulet's Papiers d'État d'Écosse and Inventaire Chronologique; Lesley's History; Melville's Memoirs; Knox's Works; Stevenson's Illustrations of Scottish History, and the Diurnal of Occurrents in the publications of the Bannatyne Club; the Acts of the Scottish Parliament, and the Register of the Scottish Privy Council; Sadler's State Papers, ed. Sir Walter Scott. For the French side of her history see also René de Bouillé's Histoire des Ducs de Guise; Forneron's Les Ducs de Guise et leur Époque, Paris, 1877; Brantôme's Vies des grands Hommes, Paris, 1787, and Lord Balcarres's Lettres de quelques hauts personnages adressées à la Reine d'Écosse, Marie de Guise, Edinburgh, 1834. Of the general histories, Tytler's is here by far the best.]

J. T–T.

MARY (1496–1533), queen of Louis XII, king of France, third daughter of Henry VII by Elizabeth of York [q. v.], was born most probably in March 1496. A privy seal bill at Midsummer in that year authorises a payment of fifty shillings to her nurse, Anne Skeron, for a quarter's salary, and Erasmus describes her as four years old when he visited the royal nursery in the winter of 1499–1500 (Letter to Botzheim in *Catalogus Erasmi Lucubrationum*, Basle, 1523). Of the four daughters born to Henry VII she and her elder sister Margaret, queen of Scots, alone grew to maturity, and after the death of Prince Arthur, when she was a child of five, she had but one brother, Henry, afterwards Henry VIII. At about six years of age she had a staff of gentlewomen assigned to wait upon her, with a schoolmaster and a physician. She was carefully taught French and Latin, music, dancing, and embroidery. At seven she lost her mother, and from the frequent payments to her apothecary between 1504 and 1509 she appears to have been a delicate child.

In 1505, when she was nine years old, her father seems to have spread a report that she was sought in marriage by Emmanuel, king of Portugal, for his son, but this must have been mere diplomacy. At the reception given to Philip, king of Castile, at Windsor, in 1506, she danced and played the lute and clavicord. Next year, when Philip was dead, a match was proposed between her and his son Charles, prince of Castile (afterwards the Emperor Charles V), grandson of the Emperor Maximilian. Another match, proposed at the same time, was between Henry VII and Margaret of Savoy, regent of the Netherlands, Maximi-

lian's daughter. Henry and Margaret were to have met at Calais in the spring to discuss both subjects, but a dangerous illness forbade Henry's going thither, and the match between Charles and Mary was left to be settled by commissioners later in the year. A treaty for the marriage was accordingly signed at Calais, 21 Dec. 1507, by which Charles was to send representatives to England to make the contract in his name before Easter following, and was to marry her afterwards, when he reached the age of fourteen. Heavy penalties were attached to the breach of the engagement on either side, and the leading towns and nobles, both of England and of Flanders, became security for their payment. Next year, however, owing to another illness of Henry's, the proxy marriage was deferred till late in the year. A splendid embassy from Maximilian arrived in England in December, and at Richmond, on the 17th, the Sieur de Bergues, as proxy for Prince Charles, went through the marriage ceremony with Mary. An account of the magnificent reception of the ambassadors and of the ceremonial was printed at the time, both in Latin and in English (see *Archæologia*, xviii. 33. The English version has been printed by the Roxburghe Club, and a copy of the Latin is in the Grenville Library in the British Museum, entered in the catalogue under the head 'Carmelianus, Petrus'). On 21 Dec. Toison d'Or, king of arms, on behalf of Maximilian, delivered to Henry a very precious jewel, called the *riche fleur de lis*, as security for a loan of one hundred thousand crowns, the main object, as Maximilian confessed to his daughter, which induced him to consent to the marriage.

In 1509 Mary's father died, and her brother, Henry VIII, became king. Her grandmother, Margaret Beaufort [q. v.], also dying the same year, bequeathed to her, as 'my lady Mary, prynces of Castill,' 'a stonding cupp of gold covered, garnesshed with white hertes, perles, and stonys,' of twenty-one ounces weight (Cooper, *Memoir of Margaret, Countess of Richmond and Derby*, p. 133). For some years it seemed as if the match between her and Charles was to take effect. Henry sent aid to Flanders against Gueldres, and Maximilian was so cordial an ally that in the war against France in 1513 he was content to serve under Henry as a private soldier. Nevertheless, in July, before Henry had crossed the Channel, there were rumours of intrigues among the Flemish nobles for accommodation with France, and breaking off the marriage with Mary. But on 15 Oct., when Henry and Margaret of Savoy met at Lille, a new treaty was made between England and the emperor, in which it was agreed that the marriage should take place at Calais before 15 May 1514, prior to a joint invasion of France in the following summer. As the time drew near, however, there seemed no disposition to complete the match, and it turned out that the emperor had made a separate truce. Henry had been quite sincere on his side, and complained of the expense he had been put to about the marriage, while Mary had treasured a bad portrait of Charles, and was said to have wished for his presence ten times a day.

But the king, with Wolsey's aid, knew how to punish such duplicity. Peace was secretly arranged with France, and Louis XII, who had lost his queen in January, engaged to marry Mary. She was eighteen, and by all accounts exquisitely beautiful and graceful, while he was a broken-down man of fifty-two. Nevertheless, she solemnly renounced her contract with Charles on 30 July at the royal manor of Wanstead, and on 13 Aug. at Greenwich she allowed the Duke of Longueville, then a prisoner of war, to make a new one for her as proxy for Louis XII. The treaty for her marriage to the French king had been already signed at London on the 7th. On the 18th the proxy marriage took place, when the Duke of Longueville represented her husband. On the 22nd she appointed the Earl of Worcester as her own proxy, to complete the contract in France, which he accordingly did at Paris on 14 Sept. (Rymer, xiii. 445, 1st edit.) Then, in that very month, she herself left London, and was accompanied by the king and court to Dover, where a considerable squadron was appointed to convey her across the Channel. Four of the chief lords of England, with four hundred barons and knights and two hundred gentlemen, and a train of eighty ladies, went along with her. She embarked at four in the morning on the 2nd. The fleet met with rough weather on the passage, and one of the vessels actually foundered, with some loss of life and valuables. Even her own ship ran aground in entering Boulogne harbour. Boats were lowered, and a gentleman named Sir Christopher Garnish had to wade in the water and carry her ashore in his arms. But Louis, who awaited her arrival at Abbeville, heard of her landing on the 3rd. She joined him there on the 8th, and the marriage was celebrated on the 9th, with a splendour which was only impaired by persistent rain (*Venetian Calendar*, ii. 208). The very next day the whole of her English servants were dismissed, by order, as she suspected, of the Duke of Norfolk. She wrote to complain of

this to Wolsey, who countermanded the return of her chief attendant, Lady Guilford. But the act was her husband's doing, and she was obliged to be content. On 5 Nov. she was crowned as queen at St. Denis, and on the following day she entered Paris, where jousts were held in her honour during the greater part of the month. But her queenly state was brief. On 1 Jan. 1515 her husband died. Anticipating the event, Wolsey had written to urge upon her the necessity of extreme discretion if she were left a widow in a foreign land, and especially to listen to no new offers of marriage. To this, if not even to a worse danger, she was exposed by the pressing attentions of young Francis I, which she was only able to repel by confessing to him her attachment to Charles Brandon, duke of Suffolk [q. v.], now sent in embassy to congratulate the new king on his accession. The attachment had existed before her marriage with Louis, whom she had agreed to accept, in spite of his age and infirmity, on being promised that if she survived him she should have her own choice next time. Nor was her brother Henry unwilling, for his part, to redeem the pledge, but several of his council thought the match with Suffolk unbecoming, while in France rumour gave her to the Duke of Savoy or to the Duke of Lorraine. One Friar Langley, too, at Paris, warned her to beware of Suffolk, for he had traffickings with the devil. Another friar backed up these admonitions, and made her despair of the fulfilment of the king's promise, so she induced Suffolk, in violation of a pledge he had given to Henry, to marry her at once in France.

The king was intensely displeased, and was only made placable in the end by a bond given by her and the duke to pay him, for his expenses in connection with her first marriage and return from France, 24,000*l.*, in half-yearly instalments of 1,000*l.* each, and to resign to him a sum of two hundred thousand crowns, which Francis was induced to allow her as the moiety of her dower, with all the plate and jewellery given her by Louis XII. There was some difficulty, however, in getting back the jewels from Francis, who did not admit her claim to them, but was willing to give her half, or half their value, amounting to fifty thousand crowns, as a free gift, though, he said, they were not nearly sufficient to pay her late husband's debts. There was great discussion on this subject with the English ambassadors, which only caused Francis to regret having given her already a jewel of special value, called the Mirror of Naples, and the parting gift which he had promised her on her leaving for England was but four rings of little value. She left Paris, however, with Suffolk, on 16 April, and they were married openly at Greenwich on 13 May, in presence of the king and court, but with no public rejoicings, as the match was generally unpopular.

For some time Mary and her husband retired into the country. She came up with him to London, however, early in 1516, and was delivered of a son at Bath Place on 11 March, but in May they both withdrew again into Norfolk, and spent the following winter on the duke's estates, avoiding unpleasant remarks at court. In March 1517 she and Suffolk met the queen (Catherine of Aragon), while on pilgrimage, and conducted her to Walsingham. In the summer following she came up to London, and was present at the betrothal of the Princess Mary to the dauphin at Greenwich on 7 July; immediately after which she withdrew to Bishop's Hatfield (as it was then called), now the well-known seat of the Marquis of Salisbury, where on the 16th she gave birth to a daughter, Frances, who became the mother of Lady Jane Grey [q. v.] In the spring of 1518 she and her husband visited the court at Woodstock, where she was seized with a severe ague. She was attended by the king's physicians, and Henry showed her much kindness. On 5 Oct. following she was present at Greenwich at the espousal of the Princess Mary to the dauphin, and after the banquet given by Wolsey to the French ambassadors on the occasion she and the king led the dance in disguise. On 7 March 1519 she took part in a similar disguising, also at Greenwich, when the king gave an entertainment to the gentlemen left as hostages for the French king's payments. In March 1520, having been apparently summoned up to London with the duke to make preparations for crossing the sea to the great interview with Francis I, she was again taken very ill at Croydon with a disease in her side, and had several physicians attending her. Nevertheless, in May she was present at the Emperor Charles V's reception in England; immediately after which she did cross the Channel, and took a prominent part in the maskings at the Field of the Cloth of Gold. Three large chambers were set apart for her use in the gorgeous temporary palace built for the occasion, next to the three chambers allotted to Queen Catherine (*Chronicle of Calais*, p. 80, Camden Soc.) In 1525 her only son, Henry, was created Earl of Lincoln. That same year, by the treaty of the Moor, France at last conceded the demands of England touching her dower, the arrears of which were paid up, and next year Henry so far

mitigated the terms of the hard bargain he had driven with her and Suffolk as to accept half-yearly instalments of 500*l.* instead of 1,000*l.* in payment of their debt to him. On 6 May 1526 she was the king's principal guest at a great banquet at Greenwich. About this time she and Suffolk had a household of forty-four men and seven gentlewomen taxed to the subsidy.

During the next two or three years she paid some agreeable summer visits to Ely, and to the monasteries of Butley and Eye in Suffolk. In 1528, when Clement VII was at Orvieto, Suffolk obtained from him a bull to protect his marriage with her from being impugned on account of his previous invalid marriage with Margaret Mortimer [see BRANDON, CHARLES, DUKE OF SUFFOLK], which bull he got attested before the Bishop of Norwich in the following year. Perhaps this matter drew Mary's sympathy all the more warmly to Catherine of Aragon, against whom Henry VIII was then proceeding before the legates for a divorce. Certainly Mary hated Catherine's rival, Anne Boleyn, whose marriage with the king she and Suffolk would have openly opposed if they had dared, and she flatly refused to go over with her and Henry to the meeting with Francis I between Calais and Boulogne in 1532. She died at Westhorpe in Suffolk on 24 June 1533, and was interred with much heraldic ceremony in the abbey of Bury St. Edmunds; when that monastery was dissolved, five years later, her body was removed to St. Mary's Church in the same town. The remains were disturbed and the coffin opened in 1784, when Horace Walpole, the Duchess-dowager of Portland, and many others obtained locks of her hair. A marble tablet with an inscription in her memory was placed in the church in 1751, and a painted window representing scenes in Mary's life was presented by Queen Victoria in 1881. Besides the two children already mentioned she had a daughter named Eleanor.

Several portraits of Mary are extant, all testifying to her remarkable beauty. One painted when she was thirty-four years of age (which would be in 1530, not 1532 as it has been erroneously reckoned) is described by Mr. Scharf in the 'Archæologia,' xxxix. 48. There is also the celebrated picture of her and Charles Brandon together, which Horace Walpole purchased at Lord Granville's sale. It is now the property of the Duke of Bedford, and is described in Mr. Scharf's 'Catalogue of the Woburn Abbey Pictures.' The Earl of Yarborough possesses a somewhat similar portrait of Mary and Brandon ascribed to Mabuse; it is reproduced in Mr. Francis Ford's 'Mary Tudor.' In the library of Queen's College, Oxford, is a finely illuminated book of hours, once the property of Mary.

[Hall's Chronicle; Memorials of Henry VII, and Letters and Papers of Richard III and Henry VII, both in Rolls Ser.; Calendar of Henry VIII; Spanish Calendar, vols. i. ii. and Suppl.; Venetian Calendar, vols. i–iv.; Lettres de Louis XII et du Cardinal George d'Amboise; Green's Princesses of England, vol. v.; Mary Tudor, a Retrospective Sketch, with an Account of Mary Tudor's Funeral, by Francis Ford (Bury St. Edmunds, 1882).] J. G.

MARY, PRINCESS ROYAL OF ENGLAND and PRINCESS OF ORANGE (1631–1660), born at St. James's Palace on 4 Nov. 1631, and baptised on the same day by Laud, then bishop of London, was eldest daughter of Charles I and Queen Henrietta Maria. She was brought up under the tuition of the Countess of Roxburghe, and became celebrated for her grace, beauty, and intelligence. In the lighter accomplishments, such as dancing, she excelled, but her general education was defective. In January 1640 a proposed marriage between Mary and William, a lad of fifteen, the son of Frederick Henry, prince of Orange, was rejected by her father, who wished to marry her to the son of Philip IV of Spain. Subsequent events, however, compelled him to agree to William's offer. On 10 Feb. 1641 he announced to parliament that his daughter's marriage treaty had been brought to a conclusion, and that it only remained to consider the terms of a political alliance between England and the Dutch republic (*Lords' Journals*, iv. 157). Charles privately believed that, in case of extremity, Frederick Henry would assist him in the maintenance of his authority in England. The marriage was celebrated at Whitehall on Sunday, 2 May 1641. There was little ceremony. Henrietta Maria disliked the match; the elector palatine, Charles Lewis, who had desired to marry Mary himself, refused to attend the banquet. According to the marriage treaty Mary was to remain in England till she had reached her twelfth year; her husband was to allow her 1,500*l.* a year for pocket-money, and her dower in case of his death was to be 10,000*l.* a year, with two residences. Henrietta Maria, on quitting England in February 1642, took Mary to Holland, where, in February 1644, she was fully installed in her conjugal position. She gave audiences, received foreign ambassadors, and fulfilled all functions of state with a gravity and decorum remarkable for her years. The following month she mingled in a series of

court festivities on the occasion of a recent alliance between France and Holland, and presided over an entertainment given by her husband to the French envoys. With the struggles of her father against the parliament she warmly sympathised. In December 1646 a Dutch man-of-war put in at Newcastle-upon-Tyne, where the king then was, bringing him a letter from Mary; she urged him to take the opportunity of escaping to Holland. With her aunt, Elizabeth, queen of Bohemia, Mary lived on terms of warm friendship; but with her mother-in-law, Amelia de Solms, her relations were never cordial.

Prince William at his father's death, on 14 March 1647, was elected stadtholder, and in 1648 welcomed to Holland his brothers-in-law, Charles, prince of Wales, and James, duke of York. In 1650 he was foiled in an attempt to seize Amsterdam in order to make himself absolute, and he died on 6 Nov. in the same year, leaving his widow pregnant of a son, afterwards William III, king of England, who was born on 14 Nov. following. The Princess-dowager Amelia, grandmother of the infant prince, wished to become his guardian, on the plea that Mary was still in her minority; but by a decree signed on 15 Aug. 1651 it was settled that Mary should be tutrix of the person of her son, and should dispose of all vacant offices about him and in his possession; while his grandmother and the elector of Brandenburg, his uncle, should be joint inspectors of his property. The States, however, refused to reinstate the prince in the honours enjoyed by his father, and, by contrivance of the princess-dowager, Count Dona was confirmed in his office as governor of the town of Orange by the States-General, although he had taken solemn oath to Mary's husband to maintain the place for her in case of his death, and to obey no orders but hers.

Mary's chief confidants were Catherine, lady Stanhope, who had accompanied her to Holland as governess, and who remained with her as chief lady of honour, and Lady Stanhope's Dutch husband, Heenvliet, who held the post of superintendent of the princess's household. M. de Beverweert, a Dutch counsellor, swayed her opinions in political matters. She was always unpopular in Holland, and did not trouble to learn Dutch. She disliked the people on account of their general sympathy with Cromwell, and declined to employ any Hollander in her son's service. In conjunction with the Duke of York and the queen of Bohemia, Mary sought to celebrate the first anniversary of her father's death (30 Jan. 1650) as a solemn fast, but the proceeding was prohibited by the States of Holland as being offensive to the English parliament. A little later, when ambassadors from the English parliament were received by the States-General, she retired to her dower residence at Breda, but to the influence of her party was attributed the failure of the envoys to conclude an alliance with Holland. In October 1651 Charles II landed at Helvoetsluys, and Mary secretly domiciled him in one of her country houses at Teyling, until he left for Paris. Her readiness to assist her brothers liberally from her own resources, and to bestow money or office on their adherents, roused the jealousy of the States, who at length forbade her receiving her relatives in Holland at all. Mary's court and that of the queen of Bohemia, it was reported by their opponents, were nests of vipers, in which were hatched all plots, not only against Dutch freedom, but also against that of England; and schemes for the assassination of Cromwell were rumoured to originate there (Thurloe, *State Papers*, ii. 319, 344). The outbreak of war between England and Holland in May 1652 led to a reaction in favour of the house of Orange in many of the states of the Dutch republic. Mary's son, William, was formally elected stadtholder by Zealand and several of the northern provinces, but De Witt, the republican leader, succeeded in excluding him from the state of Holland, and Cromwell, upon negotiating a treaty of peace with the Dutch commissioners, insisted that William should be declared incapable of succeeding to his father's military dignities, and that all enemies of England should be expelled from Holland. Mary passionately declaimed against these proposals, and drew up a remonstrance. But De Witt stood firm, although the country was divided and civil war seemed to threaten it; the treaty of peace containing the offending clauses was signed on 27 May 1654.

Mary's health suffered under the growing anxieties of her position. To save expense in the interests of her brothers, she announced her intention of resigning two of her palaces, retaining only Breda and Honslardyke (*ib.* ii. 284). In July 1654 she set out for Spa, and passed several weeks there; she afterwards moved to Aix-la-Chapelle, and subsequently visited Charles II at Cologne. She returned to Teyling in October, but again visited Charles at Cologne in July 1655, and took a trip *incognita* to Frankfort fair, setting out on her journey home on 15 Nov. In January 1656 she visited Paris, where she was royally received.

Mary had not been without suitors in

Holland, and George Villiers, second duke of Buckingham [q. v.], had been dismissed her court there on account of the unbecoming importunity of his appeals to her. Unfounded rumours of a liaison with Henry Jermyn, first baron Dover [q. v.], were at one time in circulation. At Paris Charles Emmanuel II, duke of Savoy, Ernest Augustus of Brunswick-Luneburg, and George William, duke of Brunswick, were said to have offered her marriage, while Cardinal Mazarin showed her especial favour. She left Paris on 21 Nov., and after staying at Bruges for two months at the court of Charles II, she returned to the Hague on 2 Feb. 1657, after nearly a year's absence. The Dutch still credited her with political aims in behalf of her son and brother. A proposal secretly made to Charles by Amelia, the princess-dowager, that he should marry her daughter Henrietta, was discovered and warmly resented by Mary. A temporary reconciliation took place when brother and sister met at Breda in October 1659. Next month, when she and the Princess-dowager Amelia took the young Prince of Orange to Leyden to commence his studies there, they were accorded an enthusiastic welcome. The new year (1660) was initiated by the performance in his honour of a tragi-comedy, entitled 'The Amorous Fantasm,' written by Sir William Lower [q. v.], and dedicated in flattering terms to the princess royal.

Meanwhile, in August 1658, Mary, who had attained her full majority, twenty-five years of age, in November 1657, had been acknowledged by the parliament of Orange sole regent for her son, according to the terms of her husband's will. Count Dona, nephew of the Princess-dowager Amelia, who was governor of the town of Orange, warmly opposed this formal recognition of Mary, and threatened to dissolve the parliament of the province by force. The Princess Amelia and the elector of Brandenburg sided with Dona, but Mary firmly asserted her rights (November 1658), and obtained through Queen Henrietta Maria assurances of support from Cardinal Mazarin and Louis XIV. The French king sent a war frigate to cruise in the Rhine to prevent Dona from levying tolls due to Mary on vessels passing down the river, and Dona fitted out gunboats to chase the frigate. Amid these disorders, Mary laid before the States-General a long statement of her claims, to which the Princess Amelia prepared a reply, and Mary another rejoinder. At length, in October 1659, the States-General addressed a remonstrance to Louis XIV, complaining of Mary's action, and requesting that Louis would appoint judges who should compose the strife. To a request that she should accept an accommodation Mary returned an evasive answer. But Louis's suggestion that Dona should deliver Orange into his hands, coupled with the threats of her opponents in Orange to deprive her of her dower, reduced her to a more compliant mood. She made an offer (although she afterwards refused to confirm it) of fifty thousand florins to Dona if he would relinquish the government of Orange, and undertook to send a special messenger to induce Louis to desist from his projected attack. She was too late. The citadel capitulated to Louis's forces on 25 March 1660. Mary tried hard to justify herself in having called in French interference, and laid the blame on Dona.

But relief from her troubles was found in the restoration of her brother to the throne. Charles with his two brothers had joined Mary at Breda, and the young Prince of Orange was sent for by his mother to see his uncle. On 14 May 1660 Mary informed the States-General officially of the invitation to Charles from the English parliament, and she took part in the festivities which followed at the Hague, and accompanied Charles to Scheveling, whence he sailed for England.

Henceforth Mary and her son, now fifth in succession to the crown of England, were accorded in Holland royal honours. On 29 May she celebrated at the Hague the birthday of her brother; and in the evening bonfires were lighted throughout the city. In June she and her son were elaborately entertained for four days at Amsterdam, and left under an escort of armed citizens. Similar honours awaited them at Haarlem, which they visited by special invitation on 18 June. On the 22nd they left for Leyden, and on the 25th departed for the Hague, where they also had a state reception. Mary availed herself of these manifestations of loyalty to open negotiations with some of the leading men in Holland for the reinstatement of her son in his father's dignities when he should come of age. The states of Zealand, Friesland, and Over-Yssel viewed the proposal with favour; Holland required further time for deliberation. But on 25 Sept. 1660 the states of Holland and West Friesland accepted the charge of William's education, and immediately settled upon him a pension of forty thousand florins, and promised to proceed at once to consider the question of his reinstatement. At Mary's request the pensioner of Holland and the principal magistrates of certain towns which she named were appointed to watch over his education; but offence was given to several towns which were attached to his interests—Leyden among

others—because their magistrates were not among the commissioners.

On 30 Sept. 1660 Mary set sail for England. The kindness shown by her to her brothers in exile insured her a hearty welcome in London. But, much to her chagrin, she found that her former maid of honour, Anne Hyde [q. v.], was not only the acknowledged wife of the Duke of York, but mother of a prince of the blood royal. She therefore resolved to curtail her visit. London, moreover, did not agree with her, and she seldom stirred abroad. She attended the public service of Whitehall Chapel, whither all flocked who wished to see her, and gave a private reception at Whitehall to Elias Ashmole [q. v.] for the purpose of seeing some anatomical curiosities. She acknowledged a present of 10,000*l.* sent her by the parliament in a letter dated 7 Nov., and she asked for her long promised dower of 40,000*l.*, which had not been paid. The king appointed a commission to report upon the matter. In November 1660, when a general embassy from the United Provinces arrived to obtain a renewal of the alliance between Holland and England, the deputy from Zealand waited upon her with special assurances of respect (cf. her letter, 15 Nov.) A few weeks later the deputies of the United Provinces requested her to use her influence with her brother in removing some difficulties in the completion of their treaty. Mary, who was very unwell, was just able on 14 Dec. to dictate an epistle on the subject to her secretary, Oudart. On 20 Dec. the court was thrown into great alarm by a report that she was dangerously ill of the small-pox. Henrietta Maria, after vainly endeavouring to obtain access to her daughter in order to persuade her to receive in her last moments the rites of the Roman catholic church, insisted that at least her own French physician should be admitted to consultation, and this request was granted, unfortunately as it was afterwards proved, since he was one of the warmest advocates of the blood-letting treatment, under which the princess ultimately sank. Still retaining the perfect possession of her faculties, Mary made her will on the day of her death, 24 Dec. 1660. She was privately interred on the 29th in Henry VII's Chapel, Westminster Abbey, near her brother Henry, duke of Gloucester [q. v.], as she had wished. Collections of verses upon her death were published by the universities of Oxford and Cambridge in 1661. An apparently unfounded report was circulated at the time of Mary's death that she was privately married to Jermyn.

Mary is said to have admired the writings of Jeremy Taylor. In 1660 the bishop dedicated to her his 'Worthy Communicant.'

At Windsor Castle are three portraits of Mary by Vandyck: (1) With her father, mother, and brother Charles; of this picture copies are in the collections of the Duke of Devonshire, the Duke of Northumberland, and the Earl of Clarendon. (2) With her brothers Charles and James, full-length standing figures. (3) With her brothers and sisters, Charles, James, Elizabeth, and Anna, dated 1637. There is also at Windsor a picture by G. Janssens, representing Mary dancing with Charles II at a ball given at the Hague on the eve of the Restoration. Vandyck also admirably commemorated her betrothal to Prince William of Orange, when he painted the two children in a group at full length, formerly at Dalkeith Palace, but now at Amsterdam, the prince holding her hand, on which is an engagement ring. A single portrait of Mary by the same artist, somewhat similar in detail, has been engraved by Faithorne, Van Dalen, Vaillant, Queeboren, H. Hondius, and De Jode. The Earl of Clarendon possesses an early portrait of three-quarters length, which is described by Lady Theresa Lewis in 'Clarendon and his Contemporaries' (iii. 369). Another juvenile portrait of the princess, painted at the age of nine or ten, is at Combe Abbey, Warwickshire, the seat of the Earl of Craven. The Earl of Crawford has a life-size portrait of Mary by Sir Peter Lely; and a fine portrait of her by Hannemann, which was engraved by Faithorne, is at Hampton Court, a duplicate being in the possession of Earl Spencer. About 1644 she was painted at the Hague, with the Prince and Princess of Orange, her husband, and others, by Isackson. The picture was engraved by Persyn, and a copy of this scarce print is in a volume of German ballads on the thirty years' war in the British Museum. Another portrait of her by Honthorst was engraved by Van Queeboren, C. Visscher, and Suyderhoef. There are miniatures of the princess by P. Oliver, by an unknown artist, and by Hoskins, belonging respectively to Mr. Robert Maxwell Witham, the Earl of Galloway, and the Duke of Buccleuch. Engraved portraits of her at various ages were executed by Hollar in the rare volume entitled 'The True Effigies of . . . King Charles,' &c., 4to, London, 1641 (copied by Richardson), by E. Smith, and C. Danckerts. There is also a print of her by De Jode in 'Monarchy Revived,' which was likewise engraved by Cooper.

[Mrs. Everett Green's Lives of the Princesses of England, vi. 100–334; Gardiner's Hist. of England; Geddes's Administration of John de Witt, i. 85–100; Lefèvre Pontalis's John de Witt (transl. by Stephenson); Sandford's Genealogical Hist. of the Kings of England, p. 572; Nicholas Papers (Camd. Soc.); Granger's Biog. Hist. of England (2nd edition); Cat. of Stuart Exhibition, 1889; Cat. of First Special Exhibition of National Portraits, 1866; Evans's Cat. of Engraved Portraits; Law's Cat. of Pictures at Hampton Court Palace, p. 252; Aa's Biographisch Woordenboek der Nederlanden, xii. 234–235.] G. G.

MARY (1723–1772), princess of Hesse, fourth daughter of George II by Queen Caroline, born at Leicester House on 22 Feb. 1722–3, was married to Frederic, hereditary prince, afterwards landgrave, of Hesse Cassel, by proxy, the Duke of Cumberland representing the prince, in the Chapel Royal St. James's, on 8 May 1740, and afterwards to the prince in person at Cassel, apparently at the end of June. Bielfeld, who saw her at a fancy dress ball at Herrenhausen in the following October, describes her as tall, and handsome enough for a painter's model (*faite à peindre*). Horace Walpole characterises her as 'the mildest and gentlest of her race, and her husband as a boor and a brute, who treated her 'with great inhumanity.' In 1754 she was separated from him in consequence of his conversion to the Roman catholic faith, and thenceforth resided ordinarily with her children at Hanau. On the invasion of Hesse Cassel by the French in 1757 she fled with her father-in-law, the Landgrave William VIII, to Hamburg, where they were at first in such straits that Pitt anticipated the meeting of parliament by a remittance of 20,000*l.* to provide for their immediate personal expenses. In the following year a life annuity of 5,000*l.* was settled on the princess. On the death of her father-in-law, at Rinteln, 1 Feb. 1760, she became regent of Hanau, which she ably administered. She died at Hanau on 14 Jan. 1772, and was buried in the protestant church, now the Marienkirche, on 1 Feb. The news of her death reached London on 25 Jan., and eclipsed the gaiety of the town, not a few ladies of fashion staying away from the opening of the Pantheon on the 27th for want of mourning. She left the bulk of her property to her two younger sons, Charles and Frederic, who also succeeded to her pension and lived to immense ages. Her eldest son, William, succeeded his father as landgrave in 1785.

The princess figures in a group of George II's children belonging to the Duke of Devonshire.

[London Gazette, May 1740; Gent. Mag. 1754 p. 527, 1755 p. 330, 1757 p. 374, 1760 p. 102, 1772 p. 44; Grenville Papers, i. 206; Chatham Corresp. i. 244; Bedford Corresp. ed. Russell, ii. 337; Liber Hibern. pt. vii. 86; Hoffmeister's Historisch-genealogisches Handbuch über alle Linien des hohen Regentenhauses Hessen-Cassel; Röth's Geschichte von Hessen-Cassel, 335 et seq.; Vehse's Geschichte der Höfe der Häuser Baiern, Würtemberg, Baden und Hessen. v. 184–6, 217–221; Bielfeld's Lettres Familières, 1763, pp. 209–10; Horace Walpole's Letters, ed. Cunningham, ii. 49; Journal of the Reign of George III, ed. Doran, i. 2; Ann. Reg. 1772, p. 68; Almanach de Gotha, 1772; art. George II.] J. M. R.

MARY, Princess, Duchess of Gloucester and Edinburgh (1776–1857). [See under William Frederick, second Duke of Gloucester, 1776–1834.]

MARY of Buttermere (*fl.* 1802). [See under Hatfield, John.]

MARYBOROUGH, Viscount (*d.* 1632). [See Molyneux, Richard.]

MASCALL, EDWARD JAMES (*d.* 1832), collector of customs, entered the civil service probably in 1779. He was appointed examiner of the outport quarter books on 12 Jan. 1813, and collector of customs for the port of London, at a salary of 1,500*l.* per annum, on 9 Oct. 1816. His books on the customs, which were sanctioned by the commissioners, did much to extend among merchants a knowledge of the numerous changes made between 1784 and 1817. He died at Yately Cottage, Hampshire, on 6 March 1832, after an illness of six weeks.

Mascall married, on 19 Sept. 1793, at Croydon, Juliana Anne, eldest daughter of Robert Dalzell of Tidmarsh, Berkshire. She died on 24 July 1823.

Mascall published: 1. 'The Consolidation of the Customs and other Duties,' London, 1787, 8vo. 2. 'A Practical Book of Customs,' London, 1799, 4to; 2nd edit. 1801, 8vo. 3. 'A Digest of the Duties of Customs and Excise,' &c., London, 1812, 8vo; &c.

[Gent. Mag. 1793 pt. ii. p. 956, 1823 pt. ii. p. 188, 1832 pt. i. p. 379; Monthly Review, 1799 xxx. 469, 1801 xxxvi. 429; Civil and Military Establishments: Parl. Returns, 1822 (No. 328), xviii. 46.] W. A. S. H.

MASCALL, LEONARD (*d.* 1589), author and translator, was a member of an old family settled at Plumstead, Sussex, and became clerk of the kitchen in the household of Matthew Parker, archbishop of Canterbury. It has been erroneously stated that he was the first person who brought

carp and pippins into England. He died at Farnham Royal, Buckinghamshire, and was buried there on 10 May 1589.

'The works written by, or generally attributed to, him are: 1. 'A Booke of the Arte and maner howe to plant and graffe all sortes of trees, howe to set stones, and sowe Pepines to make wylde trees to graffe on. . . . With divers other new practise, by one of the Abbey of Saint Vincent in Fraunce. . . . With an addition . . . of certaine Dutch practises, set forth and Englished by L. Mascall,' black letter, London [1572], 4to. Dedicated to Lord St. John of Bletsho. Other editions appeared in 1575, 1580 (?), 1582, 1590, 1592, 1596, and 1652. 2. 'The Husbandlye ordring and Gouernmente of Poultrie. Practised by the Learnedste, and such as haue bene knowne skilfullest in that Arte, and in our tyme,' Lond. 1581, 8vo; dedicated to Katherine, wife of James Woodford, esq., and chief clerk of the kitchen to Queen Elizabeth. 3. 'A profitable boke declaring dyvers approoved remedies, to take out spottes and staines, in Silkes, Velvets, Linnnen [*sic*] and Woollen clothes. With divers colours how to die Velvets and Silkes. . . . Taken out of Dutche, and englished by L. M.,' London, 1583 and 1605, 4to. 4. 'Prepositas his Practise, a Worke . . . for the better preservation of the Health of Man. Wherein are approved Medicines, Receiptes and Ointmentes. Translated out of Latin into English by L[eonard?] M[ascall?],' London, 1588, fol. 5. 'A Booke of Fishing with Hooke & Line [taken from that of Dame Juliana Berners], and of all other instruments thereunto belonging. Another of sundrie Engines and Trappes to take Polcats, Buzards, Rattes, Mice, and all other Kindes of Vermine. . . . Made by L. M[ascall],' London, 1590, 4to; reprinted London, 1600, 4to, and again, with preface and glossary by Thomas Satchell, London, 1884. 6. 'The first Book of Cattel; wherein is shewed the gouernment of Oxen, Kine, Calues, and how to vse Bulles and other cattel to the yoake and fell; with remidies. The second booke treateth of the gouernment of horses, gathered by L.M. The third booke intreateth of the ordering of sheep and goates, hogs and dogs; with such remidies to help most diseases as may chaunce vnto them,' London, 1596, 4to, dedicated to Lord Edward Montagu; reprinted in 1600, 1605, 1620, 1633, 1662, and 1680, the latter edition being entitled 'The Countreyman's Jewel, or the Government of Cattel,' &c.

He also drew up the 'Registrum parochiæ de Farnham Royal comit. Buckingh.,' completed 25 June 1573, in which he inserted Cromwell's injunctions concerning parish registers, and prefixed some English verses on the subject.

[Ames's Typogr. Antiq. (Herbert), pp. 782, 784, 947, 990, 998, 1018, 1182, 1186, 1730; Athenæum, 5 July 1884, p. 9; Donaldson's Agricultural Biog. p. 10; Fuller's Worthies (Nichols), ii. 399; Notes and Queries, 6th ser. ix. 107, 178; Tanner's Bibl. Brit. p. 517; Smith's Catalogue of Writers on Angling, p. 31; Westwood and Satchell's Bibliotheca Piscatoria, p. 149.]

T. C.

MASCALL, ROBERT (*d.* 1416), bishop of Hereford, was born at Ludlow, Shropshire, where at an early age he became a Carmelite friar. Thence he proceeded to Oxford, where his industry gained him distinction, first in philosophy, in which he took Aristotle as his guide, and afterwards in theology. Probably in 1400 Henry IV appointed Mascall his confessor, in succession to William Syward, and on 21 Jan. 1401 granted him custody of the temporalities of the bishopric of Meath, which had been vacant since the death of Alexander de Balscot on 10 Nov. 1400 (Rymer, *Fœdera*, III. iv. 196). He was exempted from the penalties attached to absenteeism, but in 1402 the see was filled by the appointment of Robert Montain, and various sums were granted Mascall for his maintenance at court (*ib.* iv. i. 17). On 26 May 1402 he witnessed an instrument appointing John Peraunt and others to negotiate a marriage between Prince Henry and Catherine, daughter of Eric IX, king of Sweden (*ib.* p. 28; cf. *Royal Letters*, ed. Hingeston, No. xxviii.) On 2 July 1404 Mascall was promoted to the see of Hereford by papal provision, receiving back the temporalities on 25 Sept. 1404 (Le Neve, i. 463; Rymer, iv. i. 72). Le Neve states that he made his profession of obedience in the church of Coventry on 28 Sept.; but according to the 'Royal Letters' Mascall had been sent on some mission to the continent, and on his return from Middleburg was attacked by pirates; the crew made some resistance and were flung into the sea; 'our most dearly beloved in God, Brother Robert Mascall, lately our confessor,' was thrown into prison at Dunkirk, and refused release except for a ransom ruinous to his estate (*Royal Letters*, ed. Hingeston, No. cxiii., dated 10 Sept. 1404, and No. cxv., dated 16 Sept. 1404; Wylie, pp. 465–6). The king's envoys to the court of Burgundy, Croft, Lysle, and De Ryssheton, made repeated demands for his release, and Henry himself wrote to the Duchess of Burgundy with the same object (*Royal Letters*, Nos. cxiii. cxxiii. cxl.); the demand was apparently complied with.

Mascall received the same favour from Henry V as from his father; in 1413 he took part in the condemnation of Cobham (cf. Foxe, *Acts and Monuments*, iii. 337), and in 1415 he was appointed one of the delegates to the council of Constance. In the same year he was granted 'pardonatio de omnibus proditionibus murdris, etc.' (*Cal. Patent Rolls*, p. 264 *b*). He died on 22 Dec. 1416, and his will, dated 23 Nov. 1416, was proved on 17 Jan. 1417. According to Weever, Godwin, Newcourt, Stow, Willis, and Le Neve, he was buried in the church of the White Friars, London, which he is said to have adorned with its choir, presbytery, and belfry; but Gough (*Sepulchral Monuments*, vol. ii. pt. ii. p. 49*), following Bishop Kennett's correction of Godwin, argues that this is a mistake for Ludlow, where Mascall's will directed that he should be buried. According to Weever, he was 'a man for his good learning and good life admired and beloved of all men.'

Villiers de St. Etienne (*Bibliotheca Carmel.*) attributes to Mascall the following works: 1. 'Sermones coram Rege lib. i.' 2. 'Sermones vulgares lib. i.' 3. 'De Legationibus suis lib. i.' 4. 'Sermones Herefordences et Salopiences lib. i.;' this was directed against Sir John Oldcastle, who was making special efforts to spread lollardism in his Herefordshire estates. Tanner mentions a 'Liber contra Oldocastellum,' which may be identical with the last-mentioned work.

[Calendar Patent Rolls, 264 *b*; Royal Letters, ed. Hingeston (Rolls Ser.); Memorials of Henry V, ed. Coles (Rolls Ser.); Capgrave's Chronicle of England (Rolls Ser.), p. 308; Tanner, p. 517; Leland; Bale; Pits; Harpsfield's Hist. Eccles. Anglicanæ, pp. 611, 652; Simler's Epitome Bibliothecæ Gesner. ed. 1583, p. 730; G. J. Vossius, De Historicis Latinis, ed. 1627, p. 511; Antonio Possevino's Apparatus Sacer, ii. 344; Bzovius's Annales Eccles. s. a. 1419; Newcourt's Repertorium, i. 569; Godwin, De Præsulibus Angliæ, p. 490; Rymer's Fœdera, III. iv. 196, IV. i. 17, 28, 72; Weever's Funerall Monuments, p. 437; Willis's Cathedrals, i. 518; Stow's Survey, p. 458; Duncumb's County of Hereford, i. 478; Villiers de St. Etienne's Biblioth. Carmelitana; J. H. Wylie's England under Henry IV, pp. 465–6, 482.] A. F. P.

MASCARENE, PAUL (1684–1760), lieutenant-governor of Nova Scotia, son of Jean Mascarine and Margaret de Salavy, his wife, was born at Castras, province of Languedoc, France, in 1684. His father, a protestant, left France at the revocation of the edict of Nantes, and Paul fell to the charge of his grandmother. At the age of twelve he found his way to Geneva, where he was educated. Afterwards he came to England, where he was naturalised in 1706. In 1708 he was appointed second lieutenant in Lord Montague's regiment, then in garrison at Portsmouth, and on 1 April 1710 captain in Colonel Wanton's regiment of foot, ordered to be raised in New England for service in the West Indies. He served with this regiment, under Colonel Nicholson, at the taking of Port Royal, Acadia (Nova Scotia), which was renamed Annapolis Royal. He commanded the grenadiers at the storming of Port Royal, and mounted the first guard in that place, receiving a brevet majority for his services. Wanton's regiment was disbanded at the peace of Utrecht, but on 12 Aug. 1716 Mascarene was made captain of an independent company of foot, to garrison Placentia, Newfoundland. The company was afterwards incorporated with Colonel Philips's regiment (40th foot). In 1720 he was appointed third on the list of councillors on the first formation of the board at Annapolis Royal, and sent home to the plantation office and the board of ordnance very complete descriptions of the province, with suggestions for its settlement and defence. He was employed with the governors of Massachusetts and New Hampshire in negotiations with the Eastern Indians, which ended in the treaty of 1725–6. In 1739 he became major of Philips's regiment, and in 1740 was appointed lieutenant-governor of Annapolis, a military appointment, and administered the government of the province (Governor Philips residing in England) until the arrival of Governor Cornwallis in 1749. He became lieutenant-colonel of Philips's regiment in 1742, and applied for the lieutenant-governorship of the province, urging his long acquaintance with the Indians and Acadians, he being then the only officer there who had been present at the taking of Annapolis. In 1744 he was appointed lieutenant-governor, but received no salary, as the governor (Philips) pleaded inability to pay. For years Mascarene appears to have provided for the food and clothing of the regiment at his own cost. In May 1744 he defended the fort against a force of Indians, under M. Le Loutre, who burned the town, scalped some of the English inhabitants, and drove off the cattle. Later in the same year he was attacked by a considerable French force from Louisburg, under M. Du Vivier, and notwithstanding the remonstrances of his officers, who had lost heart, and the abject state of wretchedness to which the garrison was reduced by neglect at home, he held the place and beat off the enemy. When Cornwallis arrived,

Mascarene came to meet him at Chebuctoo, and was sworn in senior member of the council. Cornwallis reported that 'no regiment in any service was ever reduced to the condition in which I found this unfortunate battalion.' In 1751 Mascarene was sent by Cornwallis on special duty to New England, and was employed with General Shirley in conciliating the Indian tribes of Western Acadia. Soon after he retired on account of age, and resided at Boston until his death. He became a major-general in 1758, and died at Boston, Massachusetts, on 22 Jan. 1760. He appears to have been a man of considerable education and talent, whose ability and uprightness won for him the confidence of the French Acadians and Indians alike. No man ever served his country better, and none received less support or reward from home (MURDOCH). A portrait of him in armour is extant.

Mascarene married Elizabeth Perry, a Boston lady, and by her left a son and daughter, from whom the colonial families of Hutchinson and Snelling are descended.

[Home Office Mil. Entry Books, ix. 113, x. 329, and Papers relating to New England and Nova Scotia in Public Record Office, London; Beamish Murdoch's Hist. Nova Scotia (Halifax, 1857), i. 425, ii. passim, 14–391; Collections of the Historical Soc. of Nova Scotia, 1878–9, vol. ii.; Brit. Mus. Add. MSS. 19069–71, 32818 f. 7.] H. M. C.

MASCHIART, MICHAEL (1544–1598), Latin poet, born in St. Thomas's parish, Salisbury, in 1544, became scholar of Winchester College in 1557, and a probationary fellow of New College, Oxford, 29 Jan. 1560, and perpetual fellow in 1562. He was admitted B.C.L. in 1567, and licensed D.C.L. 13 Oct. 1573, and was made an advocate of Doctors' Commons in 1575. In April 1572 he was appointed by his college vicar of Writtle in Essex, where he died and was buried in December 1598. Wood calls him 'a most excellent Latin poet of his time, . . . an able civilian, and excellent in all kind of human learning;' but it seems doubtful whether the 'Poemata Varia' attributed to him were ever published. Camden quotes from him a description of Clarendon Park, near Salisbury (CAMDEN, *Britannia*, Holland's translation, 1610, p. 250).

[Kirby's Winchester Scholars, p. 134; Coote's Civilians, p. 52; Foster's Alumni Oxon. 1500–1714; Wood's Athenæ Oxon. ed. Bliss, i. 673, 738; Wood's Fasti, pp. 179, 194; Hoare's Modern Wiltshire, vi. 618; Boase's Register of University of Oxford, i. 268; Britton's Beauties of England and Wales, xv. 189; Antiquitates Sarisburienses, 1777, p. 238.] R. B.

MASERES, FRANCIS (1731–1824), mathematician, historian, and reformer, born in London 15 Dec. 1731, was descended from a family originally French, which came over to England after the revocation of the edict of Nantes. His father, Peter Abraham Maseres, settled as a physician in Broad Street, Soho, London, and then moved to a house in Rathbone Place; his mother was Magdalene, daughter of Francis du Pratt du Clareau. He was educated at Kingston-upon-Thames by the Rev. Richard Wooddeson, who also trained George Hardinge, Edward Lovibond, George Steevens and Gilbert Wakefield, and on 4 July 1748 he was admitted at Clare College, Cambridge, as 'pensioner and pupil to Mr. Courtail,' his brother, Peter Maseres, being also admitted on the same day. They graduated B.A. in 1752, Peter being first junior optime in the tripos of that year, while Francis obtained the distinction of fourth wrangler in the same list. On the institution in 1752 of chancellor's classical medals by the Duke of Newcastle, Francis won the first medal and received it from the duke in person. On 23 Jan. 1752 he was admitted a scholar of the foundation of Joseph Diggons, and on 24 Sept. 1756—after he had taken the degree of M.A. in 1755—he became a fellow of Lord Exeter's foundation. This fellowship he resigned in August 1759, although he might have kept it a year longer, and this step, as well as the length of time during which he had to wait for these prizes, no doubt arose from the fact that he was not in pecuniary need. In 1750 Maseres was admitted at the Inner Temple, and in 1758 he was called to the bar from that inn, where he afterwards became bencher 1774, reader 1781, and treasurer 1782. His life was bound up with the Temple; he is introduced by Charles Lamb in his 'Essay on the Old Benchers of the Inner Temple' as walking 'in the costume of the reign of George the Second,' and he persevered until the end of his days in wearing the 'three-cornered hat, tye wig, and ruffles.' His rooms were at 5 King's Bench Walk, where he lived in a style described by Lamb in a letter written to Thomas Manning [q. v.] in April 1801, and although out of term he used to dine at his house in Rathbone Place, he always returned to the Temple to sleep. For a time he went the western circuit, but, as he confessed, with little success, and he then became a common pleader in the city of London. From 1766 to 1769 he filled the post of attorney-general of Quebec with such zeal and dignity that on his return to England he was requested by the protestant settlers in that city to act as their agent. Thomas Hutchinson called upon

him in November 1774 and mentions that he had been appointed one of the judges for India, but that as somebody younger than himself was named before him, he refused the post, 'though a most lucrative employ,' whereupon the lord chancellor obtained for him the place of cursitor baron of the exchequer, worth between 300*l.* and 400*l.* a year (*Diary*, i. 273). He filled this position from August 1773 until his death in 1824, a length of tenure without parallel in the records of the law, and he is said to have refused his consent to an augmentation of his salary. The recorder of London appointed him as his deputy on 16 Feb. 1779, but he resigned the post in 1783, and in 1780 the court of common council elected him senior judge of the sheriffs' court in the city of London, an office which he held until 1822. Maseres was a zealous protestant and whig and a warm advocate for reforms in the church of England, but he was not in favour of a wide scheme of electoral reform. He wore his wig and gown on a visit to Cobbett in Newgate, to show his abhorrence of the sentence which had been inflicted on the prisoner; and through sympathy with the sacrifice of position and profit by Theophilus Lindsey, he adopted in later life the principles of unitarianism, and suggested an important variation which was inserted in the Reformed Liturgy in 1793. Bentham designates him 'the public-spirited constitutionalist, and one of the most honest lawyers England ever saw;' and in another passage called him 'an honest fellow who resisted Lord Mansfield's projects for establishing despotism in Canada. There was a sort of simplicity about him which I once quizzed and then repented.' He inherited great wealth, partly from his father and partly from his bachelor brother, and he was very liberal with his money, especially in assisting the publications of others. It was his delight to entertain his friends in his rooms in London or in his country house at Reigate, and his conversation abounded in anecdote and information, particularly in the incidents of English history from 1640 to his own date. He kept up his taste for the classics. Homer he knew by heart, and Horace was at his fingers' ends. Lucan was his favourite next to Homer in ancient literature; among English writers he felt great admiration for Milton, and was thoroughly conversant with the works of Hobbes. He spoke French fluently, but it was the language in idiom and expression which his ancestors had brought over to England. A good chess-player, of such admirable sang-froid as never to exhibit any sign of victory or defeat, he combated Philidor, who was blindfolded, at the chess club in St. James's Street, and it was two hours before he was beaten. After a long and happy life he died at his house, Church Street, Reigate, on 19 May 1824, and his character was recorded in a Latin inscription on a monument placed in the church by the Rev. Robert Fellowes [q. v.] He left 30,000*l.* to his relatives the Whitakers, and the balance of his fortune to Fellowes. His library came by his will to the Inner Temple, and three of the manuscripts contained in it are described in the Hist. MSS. Comm. 11th Rep. App. pt. vii. v. 304; his unsold works in sheets passed to William Frend [q. v.] He endowed a Sunday-afternoon service at Reigate with funds producing 27*l.* 6*s.* per annum. He left nothing to his college, and there is a tradition that his original will included a legacy for it, but that, as he was never asked by its heads to sit for his portrait, he cancelled the bequest. An excellent portrait of him at the age of eighty-three was drawn by Charles Hayter in 1815 and engraved by Philip Audinet. He was elected F.R.S. on 2 May 1771.

Priestley wrote of Maseres that his works in mathematics are 'original and excellent' (Rutt, *Life and Corresp. of Priestley*, ii. 490). Frend and he set themselves against the rest of the world. They rejected negative quantities and 'made war of extermination on all that distinguishes algebra from arithmetic' (Wordsworth, *Scholæ Acad.* pp. 72, 141). Their leading idea 'seems to have been to calculate more decimal places than any one would want and to reprint the works of all who had done the same thing' (*Astronom. Soc. Monthly Notices*, v. 148). His mathematical treatises were: 1. 'Dissertation on the use of the Negative Sign in Algebra,' 1758. 2. 'Elements of Plane Trigonometry,' 1760. 3. 'Scriptores Logarithmici,' a collection of tracts on logarithms, vol. i. 1791, ii. 1791, iii. 1796, iv. 1801, v. 1804, vi. 1807. 4. 'Doctrine of Permutations and Combinations,' 1795. 5. 'Appendix to Frend's Principles of Algebra,' 1798. 6. 'Tracts on the Resolution of affected Algebraick Equations by Halley's, Raphson's, and Sir Isaac Newton's Methods of Approximation,' 1800. 7. 'Tracts on the Resolution of Cubick and Biquadratick Equations,' n.d. [1803]. 8. 'Scriptores Optici,' 1823, a reprint, with the assistance of Babbage, of the writings of James Gregory and others.

Maseres, as intimately connected with North America, wrote: 9. 'Considerations on the expediency of admitting Representatives from the American Colonies to the House of Commons,' 1770. 10. 'Collection of Commissions and other Public Instruments relating to Quebec since 1760,' London, 1772.

11. 'Mémoire à la Défense d'un Plan d'Acte de Parlement pour l'Etablissement des Loix de la Provence de Quebec,' 1773. 12. 'Account of Proceedings of British and other Protestants of the Province of Quebec to establish a House of Assembly' (anon.), 1775. 13. 'Additional Papers concerning Quebec, being an Appendix to the "Account of Proceedings,"' &c. (anon.), 1776. 14. 'The Canadian Freeholder, a Dialogue shewing the sentiments of the bulk of the Freeholders on the late Quebeck Act,' 1776–9, 3 vols.; another issue 1779, 3 vols. A letter from Bishop Watson to him on this work is in the 'Anecdotes of the Life of Watson' (1817), pp. 64–5, and the draft of a long letter which Burke began for him on the same subject is in Burke's 'Correspondence,' ii. 310–12.

His other publications, mainly on social or political questions, were: 15. 'Proposal for establishing Life Annuities in Parishes' (anon.), 1772. 16. 'Considerations on the Bill now depending in the Commons for enabling Parishes to grant Life Annuities' (anon.), 1773. The bill passed through the lower house, but was rejected by the lords through the opposition of Lord Camden. 17. 'Principle of Life Annuities explained in a Familiar Manner,' 1783. 'A voluminous work, useful at epoch of publication,' says McCulloch (*Lit. of Political Economy*, p. 243). 18. 'Questions sur lesquelles on souhaite de sçavoir les réponses de M. Adhémar et M. de Lisle,' 1784. 19. 'Enquiry into the extent of the Power of Juries' (anon.), 1785. 20. 'The Moderate Reformer, a Proposal to correct some Abuses in the Church of England. By a Friend to the Church,' 1791; 2nd edit., annexed to a reprint of 'Observations on Tithes by Rev. William Hales,' 1794. 21. 'Occasional Essays, Political and Historical, from Newspapers of Present Reign and from Old Tracts' (anon.), 1809.

Maseres also issued: 22. 'A View of the English Constitution. A translation of Montesquieu's 6th Chapter of 11th Book of "L'Esprit des Loix"' (anon.), 1781. 23. 'Du Gouvernement des Mœurs et des conditions en France avant la Révolution, by Gabriel Senac de Meilhan, with Remarks of Burke,' 1795. 24. 'Translation of a Passage in a late Pamphlet of Mallet du Pan, intitled "Correspondance Politique"' (anon.), 1796. He edited a great number of reprints of historical works, many of which were for private distribution only, including: 25. 'Emmæ, Anglorum Reginæ, Richardi I ducis Normannorum filiæ encomium. Item Gesta Guillelmi II a Guillelmo Pictavensi scripta,' 1783. 26. 'Historiæ Anglicanæ selecta Monumenta excerpta ex volumine, "Historiæ Normannorum Scriptores Antiqui," à Andreâ Duchesne,' 1807. 27. 'Curse of Popery and Popish Princes,' 1807; issued originally in 1716. 28. 'History of Long Parliament, by Thomas May,' 1812. 29. Three tracts published at Amsterdam in 1691 or 1692 under name of Ludlow and Sir Edward Seymour, 1812. 30. 'History of Irish Rebellion by Sir John Temple,' 1813. 31. 'Select Tracts on Civil Wars in Reign of Charles I,' 1815, 2 vols., containing (ii. 657–671) 'remarks on some erroneous passages in Hobbes's "Behemoth."' 32. 'History of Britain by John Milton. With reprint of Edward Philips's Life and some of his Prose Tracts,' 1818. 33. 'Memoirs of most Material Transactions in England, 1588–1688. By James Wellwood,' 1820.

Through the patronage of Maseres John Hellins [q. v.] was enabled to print in two volumes in 1801 a revision of Professor John Colson's translation of Margarita G. A. M. Agnesi's 'Institutione Analytiche,' and he paid the cost of reprinting the 'Analysis fluxionum,' 1800, of the Rev. William Hales. He contributed several papers on mathematical subjects to the 'Philosophical Transactions' for 1777, 1778, and 1780, and communicated to the 'Archæologia,' ii. 301–340, a 'View of the Ancient Constitution of the English Parliament,' on which Mr. Charles Mellish made some observations (*ib.* ii. 341–52). T. B. Howell addressed to him 'Observations on Dr. Sturges's Pamphlet respecting Non-Residence of the Clergy' (anon.), 1802, and reissued, with his name, in 1803; and there appeared in 1784 'An Authentic Narrative of the Dissensions in the Royal Society, with the Speeches of Maseres and others.' His account of the proceedings for perjury against Philip Carteret Webb *re* Wilkes is in Howell's 'State Trials,' xix. 1171–6; several communications between him and Franklin are in Franklin's 'Works,' x. 187–94; and Lords Lansdowne and Dartmouth own some of his letters (*Hist. MSS. Comm.* 5th Rep. App. pp. 232–3, 6th Rep. p. 240, 11th Rep. App. pt. v. p. 352).

[Gent. Mag. 1775 p. 98, 1779 p. 99, 1824 pt. i. pp. 569–73 (reprinted in H. J. Morgan's Canadians, pp. 70–8 and Annual Biog. and Obituary, ix. 383–94), 1825 pt. ii. p. 207; Foss's Judges; Palgrave's Reigate, pp. 71, 175–7; Life of Gilbert Wakefield, i. 43; Agnew's Protestant Exiles, 3rd ed. ii. 326, 471–3; Smith's Cobbett, ii. 135; Nichols's Literary Anecdotes, viii. 556–7; Cooke's Inner Temple Benchers, p. 81; Cobbett's Rural Rides, ed. 1853, pp. 277–83; Bentham's Works, x. 59, 183; Belsham's Lindsey, p. 433; information from the Rev. Dr. Atkinson, Clare College, Cambridge.] W. P. C.

MASHAM, ABIGAIL, Lady Masham (*d.* 1734), was the elder daughter of Francis Hill of London, by his wife Mary, one of the two-and-twenty children of Sir John Jennings, and aunt of Sarah Jennings, who became the wife of John Churchill, first duke of Marlborough [q. v.] Francis Hill was a Levant merchant, who ruined himself by unfortunate speculations, and left a family of four children. In her statement to Burnet the Duchess of Marlborough says that Mr. Hill 'was some way related to Mr. Harley, and by profession an anabaptist' (*Private Correspondence*, ii. 112), and elsewhere she asserts that her aunt, Mrs. Hill, told her that 'her husband was in the same relation to Mr. Harley as she was to me' (*Conduct*, pp. 177–8; see also a letter from Addison to the Earl of Manchester, dated 13 Feb. 1707–1708, *Hist. MSS. Comm.* 8th Rep. App. ii. p. 95, in which reference is made to the 'bedchamber woman, whom it seems he [Harley] has found out to be his cousin'). The actual relationship, however, between Robert Harley, first earl of Oxford [q.v.], and Abigail Hill has never been discovered. Abigail's younger sister, Alice, who obtained through the influence of the duchess the situation of laundress in the Duke of Gloucester's household, subsequently became a woman of the bedchamber to Queen Anne, and died on 15 Sept. 1762, aged 77. Her elder brother obtained a place in the custom-house, while her younger brother, Brigadier John Hill [q. v.], died in June 1735 (Wright, *Essex*, ii. 348), and left his property to his nephew Samuel, second lord Masham (see infra).

Abigail Hill appears to have begun life by entering the service of Lady Rivers, the wife of Sir John Rivers, bart., of Chafford, Kent, whence she was removed by her cousin, the Duchess of Marlborough, 'to St. Albans, where she lived with me and my children, and I treated her with as great kindness as if she had been my sister' (*Conduct*, p. 178). Through the influence of the duchess Abigail was afterwards appointed a bedchamber woman to Queen Anne. The date of this appointment cannot be ascertained, but the name of 'Mrs. Hill' appears for the first time among the list of bedchamber women in Chamberlayne's 'Angliæ Notitia' for 1704. She probably filled some inferior office in Anne's household before this, possibly that of 'mother of the maids' (see Chamberlayne, *Angliæ Notitia* for 1700, p. 519). By slow degrees Abigail gradually supplanted the duchess in the queen's favour. Abigail's opinions on church and political matters, unlike her cousin's, were in unison with the queen's, while her undeviating attention and compliant manners formed a strong contrast to the overbearing conduct of the duchess. In the summer of 1707 Abigail privately married Samuel Masham [see below], then a groom of the bedchamber to Prince George of Denmark. For a long time the duchess was quite unsuspicious of her cousin, and she appears to have received the first hints of Abigail's rivalry from Mrs. Danvers, one of the bedchamber women (Strickland, viii. 263). Soon after hearing of the marriage, which had been kept secret from her, the duchess discovered that her 'cousin was become an absolute favourite, that the queen herself was present at her marriage in Dr. Arbuthnot's lodgings, at which time her majesty had called for a round sum out of the privy purse; that Mrs. Masham came often to the queen when the prince was asleep, and was generally two hours every day in private with her; and I likewise then discovered beyond all dispute Mr. Harley's correspondence and interest at court by means of this woman' (*Conduct*, p. 184). The duchess was furious, both with the queen and her cousin. On Godolphin's interposition Abigail consented to make an overture of reconciliation to the duchess, but the interview which followed showed that the breach was irreparable between them. Though Harley was dismissed from office in February 1708, he remained in constant communication with the queen through the medium of Abigail, and with her aid was ultimately successful in overthrowing the whig ministry. All the efforts of the duchess to dislodge Abigail from her position were unavailing, and the idea of obtaining her removal from the queen's presence by a parliamentary address had to be abandoned. Upon the dismissal of the duchess from her offices in January 1711, Abigail was given the care of the privy purse. The anecdote of the duchess spilling a glass of water as if by inadvertence over Abigail's gown at a court ceremonial, which is referred to by Voltaire in his 'Siècle de Louis XIV' (Edinburgh, 1752, i. 333) and is the subject of Eugene Scribe's 'Le Verre d'Eau' (1840), appears to rest upon tradition only. In December 1711 Abigail endeavoured to persuade Swift not to publish his 'Windsor Prophecy' (in which he had made a savage attack upon the whig Duchess of Somerset), being convinced that he would injure himself and his party by its publication (Swift, *Works*, i. 166–7). According to Lord Dartmouth, Anne was very reluctant to make Masham a peer, for she 'never had any design to make a great lady of her [Abigail], and should lose a useful servant about her person, for it would give of-

fence to have a peeress lie upon the floor and do several other inferior offices.' The queen, however, finally consented to it, on the condition that Abigail should still remain one of her bedchamber women (Burnet, vi. 36, note). Lady Masham is stated to have had previously to the treaty of Utrecht several interviews and some correspondence with Mesnager, who represents her as zealous in the cause of the Pretender (*Minutes of the Negotiations*, 1717, pp. 225-321). Oxford, however, as late as April 1714, told a Hanoverian correspondent that he was 'sure that Lady Masham, the queen's favourite, is entirely for' the Hanoverian succession (Ellis, *Original Letters*, 2nd ser. 1827, iv. 270). Annoyed, it is said, by Oxford refusing her 'a job of some money out of the Asiento contract' (Mahon, i. 86–7, note), but more probably disgusted by Harley's habitual indecision, Lady Masham quarrelled with him and sided with Bolingbroke and the Jacobites. In June 1714 she informed Oxford that she would carry no more messages for him, and in the following month she told him to his face, 'You never did the queen any service, nor are you capable of doing her any' (Swift, *Works*, xvi. 144, 173). Within a few days after this she procured Oxford's dismissal (27 July), and on 29 July wrote to Swift, imploring him to remain in England in order to help the queen with his advice (*ib.* xvi. 193–4). She attended the queen during her last illness with unremitting care. Upon the queen's death Lady Masham left the court and lived in retirement with her husband. She died after a long illness on 6 Dec. 1734 (*Hist. MSS. Comm.* 11th Rep. pt. iv. p. 244), and was buried at High Laver, Essex. Lady Masham was a woman of good education, with considerable abilities and cultivated tastes, a plain face and a large red nose, which formed a fruitful subject for raillery in the whig lampoons. Dartmouth, who was not in her good graces, because he 'lived civilly' with her rival the Duchess of Somerset, declares that she was 'exceeding mean and vulgar in her manners, of a very unequal temper, childishly exceptious and passionate' (Burnet, vi. 37, note). Mesnager, on the other hand, wondered much 'that such mean things could be said of this lady as some have made publick . . . she seem'd to me as worthy to be the favourite of a queen as any woman I have convers'd with in my life' (*Minutes of the Negotiations*, 1717, p. 290). Swift, who was very intimate with her during the last three years of the queen's reign, describes her as 'a person of a plain, sound understanding, of great truth and sincerity, without the least mixture of falsehood or disguise; of an honest boldness and courage superior to her sex, firm and disinterested in her friendship, and full of love, duty, and veneration for the queen her mistress' (*Works*, vi. 33). Swift attached so much importance to her influence over the queen that he actually complained of her for stopping at home in April 1713 in order to nurse her sick son, and declared that 'she should never leave the queen, but leave everything to stick to what is so much the interest of the public as well as her own. This I tell her, but talk to the winds' (*ib.* iii. 204). Four of Lady Masham's letters, the style of which is very superior to that of the ordinary correspondence of her day, are printed in Swift's 'Works' (xvi. 83–4, 193–4, 457, xviii. 167–8), two in the 'Minutes of the Negotiations of Monsieur Mesnager' (pp. 301, 310–12), and one in the 'Account of the Conduct of the Dowager Duchess of Marlborough' (pp. 187–9). A few are preserved among the 'Cæsar Correspondence' in the possession of Mr. C. Cottrell Dormer of Rousham, near Oxford (*Hist. MSS. Comm.* 2nd Rep. pp. 83–4), and there appears to be one in the Ormonde collection (*ib.* vii. 825). None seem to have found their way to the British Museum. A letter from Dr. Arbuthnot to Mrs. Howard gives a curious account of the duties of a bedchamber woman, the details of which he had obtained for her guidance from Lady Masham (*Letters to and from Henrietta, Countess of Suffolk*, &c., 1824, i. 292–4). Though Lady Masham promised to sit for Swift (*Works*, iii. 175), no portrait of her can now be traced.

Samuel Masham, first Baron Masham (1679 ?–1758), the eighth son of Sir Francis Masham, bart., by his first wife, Mary, daughter of Sir William Scott, bart., was a remote kinsman of Queen Anne, by his descent from Margaret, countess of Salisbury, the daughter and coheiress of George Plantagenet, duke of Clarence. He was successively page, equerry, and groom of the bedchamber to Prince George of Denmark, and in the spring of 1710 was gazetted a brigadier-general in the army. At the general election in October 1710 he was returned for the borough of Ilchester. On his appointment as cofferer of the household to Queen Anne in May 1711, he accepted the Chiltern hundreds, but was shortly afterwards returned for Windsor. He formed one of the batch of twelve tory peers, and was created Baron Masham of Oates in the county of Essex on 1 Jan. 1712, taking his seat in the House of Lords on the following day (*Journals of the House of Lords*, xix. 355). On the death of Simon, fifth viscount Fanshawe, in 1716, he suc-

ceeded to the office of remembrancer of the exchequer, the reversion of which had been previously granted to him by Anne. He died on 16 Oct. 1758, aged 79, and was buried at High Laver. According to the Duchess of Marlborough's contemptuous account of him, Masham 'always attended his wife and the queen's basset-table,' and was 'a soft, good-natured, insignificant man, always making low bows to everybody, and ready to skip to open a door' (Strickland, viii. 444). Masham purchased the manor of Langley Marsh, Buckinghamshire, from Sir Edward Seymour in 1714, and sold it in 1738 to Charles, second duke of Marlborough (Lipscomb, *Bucks*, iv. 533). He was one of the famous Society of Brothers to which Swift, Oxford, and Bolingbroke belonged. His residence at St. James's was 'the best night place' Swift had (Swift, *Works*, iii. 46), and it was there that Swift made his final attempt to bring about a reconciliation between Oxford and Bolingbroke in May 1714 (*ib.* i. 206).

By his marriage with Abigail Hill, Masham had three sons—viz. (1) George, who died young, (2) Samuel [see below], and (3) Francis—and two daughters, viz. (1) Anne, who married Henry Hoare of Stourhead, Wiltshire, a London banker, on 11 April 1726, and died on 4 March 1727, and (2) Elizabeth, who died on 24 Oct. 1724, aged fifteen, and was buried at High Laver.

Samuel Masham, second Baron Masham (1712–1776), whom Swift 'hated from a boy' (Elwin and Courthope, *Pope*, 1871, vii. 352, note), was born in November 1712, and was educated at Westminster School. He was returned with two others for the borough of Droitwich at the general election in the summer of 1747, but his name was erased from the return by an order of the House of Commons on 9 Dec. 1747 (*Journals of the House of Commons*, xxv. 463). He was auditor-general of the household of George, prince of Wales. On the death of his father he succeeded as second Baron Masham, and took his seat in the House of Lords for the first time on 23 Nov. 1758 (*Journals of the House of Lords*, xxix. 391). He was granted a pension of 1,000*l.* a year by George III in January 1761 (*Addit. MS.* at Brit. Mus. 32918, f. 112), and in the following year became a lord of the bedchamber, an office which he retained until his death, which occurred on 14 June 1776, when both the barony and the baronetcy of Masham became extinct. He married, first, on 16 Oct. 1736, Harriet, daughter of Salway Winnington of Stanford Court, Worcestershire (see Walpole, *Letters*, 1857, ii. 20), who died on 1 July 1761. His second wife was Charlotte, daughter of John Dives of Westminster, one of the maids of honour to the Dowager Princess of Wales. Masham had no issue by either of his wives.

[The information afforded by contemporary records is meagre. See Swift's Works, 1824, passim; An Account of the Conduct of the Dowager Duchess of Marlborough (prepared for publication by R. N. Hooke), 1742; The Other Side of the Question (J. Ralph), 1742; Private Correspondence of Sarah, Duchess of Marlborough, 1838; Letters of Sarah, Duchess of Marlborough, 1875; Mrs. A. T. Thomson's Memoirs of Sarah, Duchess of Marlborough, 1839, vol. ii.; Luttrell's Brief Historical Relation of State Affairs, 1857, vol. vi.; Wentworth Papers, edited by J. J. Cartwright, 1883; Burnet's History of his own Time, 1833, vi. 33–4, 36–8, 94, 144; Coxe's Memoirs of John, Duke of Marlborough, 1818, ii. 257–63, iii. 133, 142–53, 221–7, 357; Strickland's Lives of the Queens of England, 1854, vol. viii.; Stanhope's Reign of Queen Anne, 1870; Wyon's Reign of Queen Anne, 1876; Mahon's History of England, 1858, i. 23–4, 86–7; Sutherland Menzies's Political Women, 1873, ii. 221–45; Wright's History of Essex, 1836, ii. 305, 346–348; Edmondson's Baron. Geneal. v. 414; Burke's Extinct Peerage, 1853, p. 359; Gent. Mag. 1758 p. 504, 1761 p. 334, 1776 p. 287; Notes and Queries, 1st ser. viii. 42, x. 206, xi. 52, 267, 2nd ser. viii. passim, 3rd ser. vii. 95, 4th ser. xii. 149, 197, 6th ser. v. 248, 293, 338, vi. 137, x. 263, 7th ser. xii. 387 (bis), 8th ser. i. 52.] G. F. R. B.

MASHAM, DAMARIS, Lady Masham (1658–1708), theological writer, born at Cambridge 18 Jan. 1658, daughter of Ralph Cudworth, D.D. [q. v.], was educated under his care, and was early distinguished for her learning. About 1682 she became acquainted with John Locke the philosopher, and under his direction she studied divinity and philosophy. Locke formed the highest opinion of her, and in a letter to Limborch, written in 1690–1, says: 'She is so well versed in theological and philosophical studies, and of such an original mind, that you will not find many men to whom she is not superior in wealth of knowledge and ability to profit by it.'

In 1685 she married Sir Francis Masham (*d.* 1723), third bart., of Oates, Essex, a widower with nine children, whose youngest son was Lord Masham, husband of Abigail Hill [see Masham, Abigail, Lady Masham]; and in June 1686 Francis Cudworth Masham was born, her only child (subsequently accountant-general to the court of chancery), to whose education she devoted herself. Her father died on 26 June 1688, and her mother then went to Oates and resided there till her death in 1695, when she was buried in High Laver Church (see *Notes*

and Queries, 6th ser. x. 264). Lady Masham's stepdaughter, Esther, also lived at Oates, and to her many of Locke's letters are addressed.

In 1690 John Norris [q. v.] of Bemerton, the English Platonist, inscribed to Lady Masham his 'Reflections upon the Conduct of Human Life.' In the dedication he describes her as blind, a statement which was inaccurate, although her sight was weak (Locke, *Familiar Letters*). Lady Masham was subsequently on friendly personal terms with Norris. In 1691 Locke was forced to leave London on account of his health, and went to live at Oates with Sir Francis, the result being that Lady Masham adopted Locke's views, upon which her intimacy with Norris ceased. Locke continued at Oates till his death, 28 Oct. 1704. In 1696 Lady Masham published without her name 'A Discourse concerning the Love of God' (London, 12mo; translated into French by Coste in 1705), in which she answered some theories put forward by Norris and Mrs. Astell in 'Practical Discourses of Divinity.' Mrs. Astell replied to Lady Masham in 'The Christian Religion as professed by a Daughter of the Church of England.' About 1700 Lady Masham wrote 'Occasional Thoughts in reference to a Vertuous or Christian Life' (London, 1705, 12mo), an appeal to women to study intelligently the grounds of their religious belief. She has been placed on the long list of the supposed authors of 'The Whole Duty of Man' [see Pakington, Dorothy, Lady], but chronology is clearly against her claim (cf. Nichols, *Lit. Anecd.* vii. 529).

Lady Masham also wrote an account of Locke in the 'Great Historical Dictionary.' She died 20 April 1708, and was buried in the middle aisle of Bath Abbey.

[Ballard's Learned Ladies; Fox Bourne's Life of Locke; Familiar Letters of Locke; Burke's Extinct Peerages, p. 359; Brit. Mus. Cat.] C. O.

MASKELL, WILLIAM (1814?–1890), mediævalist, only son of William Maskell, solicitor, of Shepton Mallet, Somerset, born about 1814, matriculated on 9 June 1832 at University College, Oxford, whence he graduated B.A. in 1836, and proceeded M.A. in 1838, having taken holy orders in the previous year. From the first an extremely high churchman, he attacked in 1840 the latitudinarian bishop of Norwich, Edward Stanley [q. v.], for the support which he lent to the movement for the relaxation of subscription (see *A Letter to the Clergy upon the Speech of the Right Rev. the Lord Bishop of Norwich in the House of Lords, 26 May 1840, by a Priest of the Church of England*, London, 1840, 8vo). In 1842 he was instituted to the rectory of Corscombe, Dorset, and devoted himself to learned researches into the history of Anglican ritual and cognate matters. His 'Ancient Liturgy of the Church of England according to the Uses of Sarum, Bangor, York, and Hereford, and the Modern Roman Liturgy, arranged in parallel columns,' appeared in 1844, London, 8vo; 2nd edit. 1846; 3rd edit. 1882, and was followed by 'A History of the Martin Marprelate Controversy in the Time of Queen Elizabeth,' London, 1845, 8vo, and 'Monumenta Ritualia Ecclesiæ Anglicanæ, or Occasional Offices of the Church of England according to the Ancient Use of Salisbury, the Prymer in English, and other Prayers and Forms, with Dissertations and Notes,' London, 1846, 3 vols. 8vo; 2nd edit. Oxford, 1882.

These works at once placed Maskell in the front rank of English ecclesiastical antiquaries. Having resigned the rectory of Corscombe, he was instituted in 1847 to the vicarage of St. Mary Church, near Torquay, and appointed domestic chaplain to the Bishop of Exeter, Henry Phillpotts [q. v.], in which capacity he conducted the examination of the Rev. George Cornelius Gorham [q. v.], touching his views on baptism, on occasion of his presentation to the vicarage of Brampford Speke, near Exeter. For this office he was peculiarly well qualified, having made profound researches into the history of catholic doctrine and usage in regard to baptism from the earliest times. The fruit of these investigations appeared in his 'Holy Baptism: a Dissertation,' London, 1848, 8vo. In 1849 he published a volume of 'Sermons preached in the Parish Church of St. Mary,' London, 8vo, in which the highest views both of baptism and the holy eucharist were set forth; and in 'An Enquiry into the Doctrine of the Church of England upon Absolution,' London, 8vo, he attempted to justify the revival of the confessional. While the Gorham case was before the privy council he disputed the authority of the tribunal in 'A First Letter on the Present Position of the High Church Party in the Church of England,' London, 1850, 8vo, and after its decision he deplored the result in 'A Second Letter' on the same subject, London, 1850, 8vo. Soon afterwards he resigned his living, and was received into the church of Rome. He signalised his secession by appealing to Dr. Pusey to justify his practice of hearing auricular confessions (see his *Letter to the Rev. Dr. Pusey on his receiving Persons in Auricular Confession*, London, 1850, 8vo). Though himself a firm believer in the doctrine of the immaculate conception of the Virgin Mary, he regretted

its definition by Pope Pius IX in 1854, and acquiesced with reluctance in the decree of the Vatican council defining the dogma of papal infallibility (see his *Letter to the Editor of the Dublin Review upon the Temporal Power of the Pope and his personal Infallibility*, London, 1869, 8vo, and his pamphlet entitled *What is the meaning of the late Definition on the Infallibility of the Pope?* London, 1871, 8vo). From the 'Tablet' in 1872 he reprinted in pamphlet form, under the title 'Protestant Ritualists' (London, 8vo), some very trenchant letters on the privy council case of Sheppard *v.* Bennett, and generally on the position of the high church party in the church of England.

Maskell never took orders in the church of Rome, and spent his later life in retirement in the west of England, dividing his time between the duties of a country gentleman and antiquarian pursuits. He was a man of considerable literary and conversational powers, had a large and well-assorted library of patristic literature, and was an enthusiastic collector of mediæval service books, enamels and carvings in ivory, which from time to time he disposed of to the British and South Kensington Museums. For the committee of council on education he edited in 1872 'A Description of the Ivories, Ancient and Modern, in the South Kensington Museum,' with a preface—a model in its kind—reprinted separately under the title 'Ivories Ancient and Mediæval' in 1875, London, 8vo. Maskell was in the commission of the peace, and a deputy-lieutenant for the county of Cornwall. He died at Penzance on 12 April 1890. He married twice, but had issue only by his first wife.

Besides the works above mentioned Maskell published: 1. 'Budehaven; a Pen-and-Ink Sketch, with Portraits of the principal Inhabitants,' London, 1863, 8vo, reprinted, with some other trifles, under the title 'Odds and Ends,' London, 1872, 12mo. 2. 'The Present Position of the High-Church Party in the Established Church of England' (a review of the Rev. James Wayland Joyce's 'The Civil Power in its Relation to the Church,' with a reprint of the two letters published in 1850), London, 1869, 8vo. 3. 'The Industrial Arts, Historical Sketches, with numerous Illustrations,' anon. for the Committee of Council on Education, London, 1876, 8vo, and some other miscellanea. He printed privately a catalogue of some rare books in his library, as 'Selected Centuries of Books from the Library of a Priest in the Diocese of Salisbury,' Chiswick, 1848, and a 'Catalogue of Books used in and relating to the public services of the Church of England during the sixteenth and seventeenth centuries,' 1845, 16mo.

[Times, 15 April 1890; Church Times, 18 April 1890; Athenæum, 19 April 1890; Men of the Time, 11th edit.; Foster's Alumni Oxon.; Clergy List, 1843, 1848; Moore's Gorham Case. 1852; Allies's Life's Decision, p. 334; E. G. Kirwan Browne's Annals of the Tractarian Movement, 1861, pp. 193–200, 214; Correspondence between the Rev. William Maskell, M.A., and the Rev. Henry Jenkyns, D.D., relating to some Strictures by the former on the Oxford edition of Cranmer's Remains, 1846; Correspondence of the Archbishop of Canterbury and the Bishop of Exeter with the Rev. W. Maskell, 1850; Brit. Mus. Cat.] J. M. R.

MASKELYNE, NEVIL (1732–1811), astronomer royal, was the third son of Edmund Maskelyne of Purton in Wiltshire, by his wife Elizabeth Booth, and was born in London on 6 Oct. 1732. From Westminster School he entered in 1749 Catharine Hall, Cambridge, but migrated to Trinity College, whence he graduated in 1754 as seventh wrangler, taking degrees of M.A., B.D., and D.D. successively in 1757, 1768, and 1777. He was elected a fellow of his college in 1757, and admitted to the Royal Society in 1758. Having been ordained to the curacy of Barnet in Hertfordshire in 1755, he was presented by his nephew, Lord Clive, in 1775 to the living of Shrawardine in Shropshire, and by his college in 1782 to the rectory of North Runcton, Norfolk. The solar eclipse of 25 July made an astronomer of him, as it did of Lalande and Messier; he studied mathematics assiduously, and about 1755 established close relations with Bradley. He learned his methods, and assisted in preparing his table of refractions, first published by Maskelyne in the 'Nautical Almanac' for 1767, the rule upon which it was founded having been already communicated to the Royal Society (*Phil. Trans.* liv. 265). Through Bradley's influence he was sent by the Royal Society to observe the transit of Venus of 6 June 1761, in the island of St. Helena. He proposed besides to determine the parallaxes of Sirius and the moon (*ib.* li. 889, lii. 21), but met disappointment everywhere. The transit was concealed by clouds; a defective mode of suspension rendered his zenith-sector practically useless (*ib.* liv. 348). An improvement on this point, however, which he was thus led to devise, was soon after universally adopted; and during a stay in the island of ten months he kept tidal records, and determined the altered rate of one of Shelton's clocks (*ib.* pp. 441, 586). On the voyage out and home he experimented in taking longitudes by lunar

distances, and published on his return 'The British Mariner's Guide,' London, 1763, containing easy precepts for this method, which he was the means of introducing into navigation. Deputed by the board of longitude in 1763 to try Harrison's fourth time-keeper (*Observatory*, No. 173, p. 122), he went out to Barbados as chaplain to her majesty's ship Louisa, accompanied by Mr. Charles Green. His astronomical observations there were presented to the Royal Society on 20 Dec. 1764 (*Phil. Trans.* liv. 389).

Maskelyne succeeded Nathaniel Bliss [q.v.] as astronomer royal on 26 Feb. 1765, and promptly obtained the establishment of the 'Nautical Almanac.' The first number—that for 1767—was issued in 1766, and he continued for forty-five years to superintend its publication. Of the 'Tables requisite to be used with the Nautical Ephemeris,' compiled by him in 1766 for the convenience of seamen, ten thousand copies were at once sold, and they were reprinted in 1781 and 1802. Maskelyne's administration of the Royal Observatory lasted forty-six years, and was marked by several improvements. The observations made were, on his appointment, first declared to be public property, and he procured from the Royal Society a special fund for printing them. They appeared accordingly in four folio volumes, 1776–1811, and were at once made use of abroad, Delambre's solar and Burg's lunar tables being founded upon them in 1806. They numbered about ninety thousand, yet Maskelyne had but one assistant. Their scope was limited to the sun, moon, planets, and thirty-six fundamental stars, formed into a reference catalogue (for 1790) of careful accuracy. The proper motions assigned to them were employed in Herschel's second determination of the solar translation (*ib.* xcv. 233). Maskelyne perfected in 1772 the method of transit-observation by noting, in tenths of a second, the passages of stars over the five vertical wires of his telescope. He obviated effects of parallax by using a movable eyepiece. In 1772 he had achromatic lenses fitted to Bradley's instruments, and he procured about the same time a forty-six inch telescope, with triple object-glass by Dollond. The value of his later observations was impaired by the growing deformation of Bird's quadrant; and a mural circle, six feet in diameter, which he ordered from Troughton, was only mounted after his death.

Maskelyne published in the 'Nautical Almanac' for 1769 'Instructions relative to the Observation of the ensuing Transit of Venus,' and observed the phenomenon himself on 3 June at Greenwich with a two-foot Short's reflector (*ib.* lviii. 233). From observations of it made at Wardhus and Otaheite he deduced a solar parallax of 8″·723 (Vince, *Astronomy*, i. 398, 1797). He discussed the geodetical data furnished by Charles Mason (1730–1787) [q. v.] and Dixon from Maryland (*Phil. Trans.* lviii. 323), explained a method of making differential measures in declination and right ascension with Dollond's divided object-glass micrometer (*ib.* lxi. 536), and facilitated the use of Hadley's quadrant (*ib.* p. 99). His invention of the prismatic micrometer (*ib.* lxvii. 799) had been in part anticipated by the Abbé Rochon. The discharge of his onerous task of testing time-pieces exposed him to unfair attacks, especially from Mudge and Harrison, against which he defended himself with dignity. In 1772 he proposed to the Royal Society a mode of determining the attraction of mountains by deviations of the plumb-line (*ib.* lv. 495), and Schiehallion in Perthshire was fixed upon as the subject of experiments, skilfully conducted by Maskelyne from June to October 1774. Their upshot was to give 11″·6 as the sum of contrary deflections east and west of the hill, whence Hutton deduced for the earth a mean density of 4·5 (*ib.* lxviii. 782). The Copley medal was in 1775 awarded to Maskelyne for his 'curious and laborious observations on the attraction of mountains.'

In the dissensions of the Royal Society in 1784 Maskelyne strongly supported Dr. Charles Hutton [q. v.] against the president, Sir Joseph Banks. He advertised astronomers in 1786 of the vainly expected return of the comet of 1532 and 1661 (*ib.* lxxvi. 426), and discussed in 1787 the relative latitude and longitude of the observatories of Greenwich and Paris (*ib.* lxxvii. 151). Always attentive to the needs of nautical astronomy, he directed Mason's correction of Mayer's 'Lunar Tables,' and edited the completed work in 1787. His essay on the 'Equation of Time' (*ib.* liv. 336) was translated in Bernouilli's 'Recueil pour les astronomes' (t. i. 1771); his observations of the transit of 1769 were communicated to the American Philosophical Society at Philadelphia in 1770 (*Trans.* i. 100, 2nd edit. 1789); he edited in 1792 Taylor's 'Tables of Logarithms,' and in 1806 Earnshaw's 'Explanations of Time-keepers.'

Maskelyne was elected in 1802 one of eight foreign members of the French Institute. Indefatigable in the duties of his office, he rarely left the observatory, where he died on 9 Feb. 1811, aged 79. He married about 1785 a daughter of Henry Turner of Botwell, Middlesex, and sister of Lady Booth. Their only child, a daughter, Margaret, was born in 1786, and married in 1819

Mr. Anthony Mervin Story, to whom she brought the family estates in Wiltshire, inherited by her father on the deaths of his elder brothers. She showed much ability, and died in 1858. Mr. Nevil Story-Maskelyne is her son. Maskelyne was of a mild and genial temper and estimable character. Herschel's remark, 'That is a devil of a fellow!' after their first interview in 1782, was probably meant as a compliment (*Memoirs of Caroline Herschel*, p. 41). His sister Margaret, Lady Clive, survived him until 1817. A portrait of him by Vanderburgh is in the possession of the Royal Society. His manuscripts were after his death consigned to the care of Samuel Vince, F.R.S., but no publication resulted.

[Gent. Mag. 1811 pt. i. pp. 197, 672, 1778 p. 320; Welch's Alumni Westmonasterienses, p. 332; Chalmers's Biog. Dict.; Knight's Gallery of Portraits, vi. 20, with engraving by Scriven from Vanderburgh's picture, A. De Morgan; European Mag. xlvii. 407, with portrait; Hutton's Math. Dict. 1815; Cunningham's Lives of Eminent Englishmen, viii. 170; Delambre's Éloge, Mémoires de l'Institut, t. xii. p. lix; Delambre's Histoire de l'Astronomie au xviii^e^ Siècle, p. 623; Mémoires couronnés par l'Acad. de Bruxelles, xxiii. 63, 1873 (Mailly); André et Rayet's l'Astronomie Pratique, i. 27; Bradley's Miscellaneous Works, p. lxxxv (Rigaud); Weale's London in 1851, p. 637 (R. Main); Grant's Hist. of Physical Astronomy, pp. 158, 429, 488; Clerke's Popular Hist. of Astronomy, p. 35, 2nd edit.; Mädler's Geschichte der Himmelskunde; Wolf's Gesch. der Astronomie; Montucla's Hist. des Mathématiques, iv. 313; Lalande's Bibl. Astr. p. 537; Poggendorff's Biog. Lit. Handwörterbuch; Watt's Bibl. Brit.; Observatory, v. 198, 233 (W. T. Lynn); Weld's Cat. of Portraits, p. 48.]

A. M. C.

MASON, CHARLES (1616–1677), royalist divine, was born at Bury in Suffolk at Christmas time 1616, and may have been the Charles, son of Pomfit Mason, who was baptised in St. Mary's Church, Bury, on 9 Sept. 1617 (par. reg.) He was educated first at Eton College, and was admitted a scholar of King's College, Cambridge, on 10 March 1631–2. He graduated B.A. in 1635, and was chosen fellow on 10 March 1634–5. He was a lecturer in the college from Christmas 1636 to Michaelmas 1639. On 1 Nov. 1642 he was created D.D. of Oxford. Mason was one of the five fellows of King's College who were ejected by the parliament in 1644. He was apparently not then in priest's orders, as the college books contain no mention of his receiving the customary quarterly allowance as 'pro ordine Presbyt.' He was chosen by the college rector of Stower Provost in Dorset in 1646, and was ordered by the lords to be instituted to the living on 1 March 1646–7. He seems to have retained Stower Provost till his death. On the Restoration he was created D.D. of Cambridge (1660), was presented by the king to the rectory of St. Mary Woolchurch in London on 15 June 1661, and given the prebend of Portpool in St. Paul's Cathedral on 31 Dec. 1663. In September 1662 he petitioned the king for the rectory of Chipping Barnet in Hertfordshire, and a warrant for a grant of it to him was drawn up at Whitehall, but he does not appear to have enjoyed the living. His church of St. Mary Woolchurch being burnt down in 1666, he was presented on 14 May 1669 to the rectory of St. Peter-le-Poor, Broad Street, which he held till his death. On 15 July 1671 he was installed in the prebend of Beminster Prima, in the cathedral church of Salisbury. He died in the winter of 1677. The exact date is unknown. There is a gap in the burial registers of St. Peter-le-Poor between 1673 and 1678. James Fleetwood [q. v.] was consecrated bishop of Worcester in his church of St. Peter-le-Poor in 1675, when Mason procured for him the use of a neighbouring hall for the consecration feast. Another Eton friend, Henry Bard [q. v.], entrusted him with the manuscript account of his travels. In his will (P. C. C. Reeve, 6), proved in London on 5 Jan. 1677–8, he leaves all his property to his wife Barbara, both his daughters being married.

Mason published several sermons. He contributed Latin verses, 'Ad Serenissimam Reginam,' to the Cambridge verses, 'Carmen Natalitium,' on the birth of the Princess Elizabeth in 1635; and on Edward King (1612–1637) [q. v.] in 'Justa Edovardo King naufrago ab amicis mœrentibus amoris et *μνείας χάριν*,' p. 18, Cambridge, 1638; also the English verses, 'On Ovid's Festivalls translated,' prefixed to the translation of the 'Fasti' into English verse by John Gower of Jesus College, Cambridge, London, 1640.

The Harleian collection in the British Museum contains a letter from Mason to Sancroft (Harl. 3785, f. 85), dated from Stower Provost in January 1665, begging for preferment, and complaining of poverty and ill-health. Four other letters, also to Sancroft, written from Broad Street, London, in 1669 and 1674, are among the Tanner MSS. in the Bodleian Library (xli. 47, xliv. 168, cxlv. 214, 215).

[Harwood's Alumni Eton. p. 232; Walker's Sufferings of the Clergy, pt. ii. p. 150; Newcourt's Repertorium, i. 429, 460, 461; Cal. State Papers, Dom. Ser. 1661–2, p. 478; Le Neve's Fasti (Hardy), ii. 428, 659; Lords' Journals, ix. 44 *a*; Coxe's Cat. of Tanner MSS. (Hack-

man); Hunter's Chorus Vatum (Addit. MS. 24491, f. 308); Wood's Fasti (Bliss), ii. cols. 50, 51, 66; Cat. of Library at Sion College; college records, kindly communicated by the provost of King's Coll. Cambridge; Cambridge Univ. Reg. per J. W. Clark, esq.] B. P.

MASON, CHARLES (1730–1787), astronomer, was James Bradley's assistant at Greenwich, with a salary of 26*l.* a year, from 1756 to 1760. He and Jeremiah Dixon were chosen by the Royal Society to observe the transit of Venus of 6 June 1761, at Bencoolen in the island of Sumatra; but H.M.S. Seahorse, in which they embarked in the autumn of 1760, was compelled by an attack from a French frigate to put back to Plymouth to refit, and they reached the Cape of Good Hope on 27 April, too late to proceed further. They, however, successfully observed the transit there, and on 16 Oct. reached St. Helena, where Mason co-operated with Nevil Maskelyne [q. v.] until December 1761 in collecting tidal data (*Phil. Trans.* lii. 378, 534, 588, liv. 370). Mason and Dixon were next engaged by Lord Baltimore and Mr. Penn to settle the boundary between Maryland and Pennsylvania. Their survey, begun in 1763, extended 244 miles west from the Delaware River in latitude 39° 43′, and wanted only thirty-six miles of completion when stopped by Indian opposition in November 1767. 'Mason and Dixon's line' was long famous as separating the 'slave' from the 'free' States. They measured besides, at the expense of the Royal Society in 1764, an arc of the meridian in mean latitude 39° 12′. No triangulation was employed; the line was measured directly with deal rods, the latitudes being determined with a zenith-sector by Bird. Notwithstanding great care in execution, the result was not satisfactory. The observations were presented to the Royal Society on 24 Nov. 1768, and were discussed by Maskelyne (*ib.* lviii. 270, 323). Mason and Dixon observed in Pennsylvania in 1766–7 the variation of gravity from Greenwich, part of a lunar eclipse, and some immersions of Jupiter's satellites (*ib.* lviii. 329). They sailed from New York for Falmouth on 9 Sept. 1768.

Mason was employed by the Royal Society during six months of 1769 on an astronomical mission at Cavan in Ireland. He observed the second transit of Venus on 3 June (*ib.* lx. 488), the partial solar eclipse of 4 June, the phenomena of Jupiter's satellites, and in August and September the famous comet which signalised the birth year of Napoleon Bonaparte. After a tour in the highlands of Scotland under the same auspices in the summer of 1773, he recommended Schiehallion as the subject of Maskelyne's experiments on gravity (*ib.* lxv. 502). A catalogue of 387 stars, calculated by him from Bradley's observations, was annexed to the 'Nautical Almanac' for 1773, and he corrected Mayer's 'Lunar Tables,' on behalf of the board of longitude, in 1772, 1778, and 1780. The results of his comparisons of them with 1220 of Bradley's places of the moon were given in the 'Nautical Almanac' for 1774, and the finally revised 'Tables,' printed at London in 1787, continued long to be the best extant. The payment of 1,000*l.* for the work fell far short, according to Lalande (*Bibl. Astr.* p. 601), of Mason's expectations. He returned to America, and died at Philadelphia in February 1787. His manuscript journal and field-notes of 1763–7 were found in 1860 at Halifax, N.S., flung amidst a pile of waste paper into a cellar of Government House. With them was preserved a certificate of his admission in 1768 as a corresponding member of the American Society of Philadelphia. His associate, Dixon, said to have been born in a coal-mine, died at Durham in 1777. Mason's astronomical correspondence with Thomas Hornsby [q. v.] is preserved at the Radcliffe Observatory.

[Delambre's Histoire de l'Astronomie au xviii^e^ Siècle, pp. 630, 634; Johnson's Universal Cyclopædia, iii. 333; Historical Magazine, v. 199, Boston, 1861 (an account of Mason's Journal by P. C. Bliss); Bradley's Miscellaneous Works, pp. lxxxix, xcii. (Rigaud); Philosophical Transactions, lii. 611 (Short); Mädler's Geschichte der Himmelskunde, i. 426, 490; Wolf's Geschichte der Astronomie, p. 619; Poggendorff's Biographisch-literarisches Handwörterbuch; Lalande's Astronomie, ii. 176; Watt's Bibl. Brit.; Bailly's Hist. de l'Astr. Moderne, iii. 41, 106.] A. M. C.

MASON, FRANCIS (1566?–1621), archdeacon of Norfolk, son of poor parents, and brother, according to Walker, of Henry Mason [q. v.], rector of St. Andrew Undershaft, was born in the county of Durham about 1566. He matriculated at Oriel College, Oxford, on 10 May 1583, and after 'making a hard shift to rub on' (Wood, *Athenæ*, ii. 305), and being already noted for his learning, was elected probationer fellow of Merton College towards the end of 1586. He proceeded B.A. from Brasenose College on 27 Jan. 1586–7, M.A. from Merton College on 4 July 1590, and B.D. on 7 July 1597. He had incurred the displeasure of William James (1542–1617) [q. v.], dean of Christ Church and the vice-chancellor of the university, in 1591, for having 'vented unseemly words' against Thomas Aubrey, who had recently made his supplication for the

degree of B.D. Mason was accordingly deprived of the liberties of the university for a year; but regarding his sentence as an unwarrantable precedent, he appealed to congregation, and a difference of opinion arose between the pro-vice-chancellor (Dr. Thomas Glasier) and the proctors, who were willing to admit the appeal. On 23 Nov. 1599 he was presented to the rectory of Sudbourn, with the chapel of Orford in Suffolk.

Mason's claim to remembrance rests on his vigorous defence of the authority of the church of England, which procured for him the title of 'Vindex Ecclesiæ Anglicanæ.' In 1613, with the encouragement of Abbot, archbishop of Canterbury (to whom, according to Dodd, he was chaplain), he published his book, 'Of the Consecration of the Bishops in the Church of England,' in which he introduced extracts from the records preserved at Lambeth, with a view to proving the validity of the consecration of the protestant bishops, and especially that of Matthew Parker [q. v.] He was the first to refute the widely spread and generally credited 'Nag's Head' story. The book, which exhibits much learning and calm judgment, is written in the form of dialogue between Philodox, a seminary priest, and Orthodox, a minister of the church of England. In 1616 Anthony Champney [q. v.] published at Douay an answer to Mason, entitled 'A Treatise of the Vocation of Bishops and other Ecclesiastical Ministers,' which he dedicated to Abbot. He republished it in Latin in 1618. Champney was Mason's strongest antagonist; but other Roman catholic writers put forth works against him, principally Thomas Fitzherbert [q. v.], Henry Fitzsimon [q. v.], and Matthew Kellison [q. v.] These attacks induced Mason not only to reissue his book in 1618, but to prepare an enlarged version of it in Latin, with answers to his critics. The manuscript was completed in 1620; it was called 'De Ministerio Anglicano,' but his health failing him, the publication was not proceeded with in his lifetime.

Mason was installed archdeacon of Norfolk on 18 Dec. 1619. He appears to have had the archdeaconry bestowed upon him at an earlier date (probably 1614) 'for his ardour in defence of the Church of England,' but his right was contested. A petition from Mason's wife for the archdeaconry was backed by Abbot and Williams, bishop of Lincoln (*Hist. MSS. Comm.* 4th Rep. p. 277, where the suggested date, 1622, is clearly wrong).

Mason died in 1621, and was buried at Orford on 21 Dec. (par. reg.) His widow erected a marble monument to his memory in the chancel of Orford Church, which has since been removed to the north transept. In it Mason is represented kneeling in his M.A. gown, with scarf and ruff. During his rectorship Mason built the parsonage house at Orford. A strange mistake respecting him was made by a later rector of Orford, who in 1720 moved the monument, and put up a small tablet, stating that Mason lived over 110 years, and was rector for eighty years. He was probably misled by the signature of Mason occurring at the foot of each page of the register for over eighty years, to attest the accuracy of the transcript into a parchment book of the old paper registers, which was effected during his rectorship.

At the desire of Abbot, Mason's Latin manuscript was taken in hand by Nathaniel Brent [q. v.], who issued it in 1625, under the title of 'Vindiciæ Ecclesiæ Anglicanæ.' It was reprinted in 1638. The calmness and moderation with which Mason handles his subject is in marked contrast to the tone of his antagonists. In 1728 an English translation of the Latin edition, under the title of 'A Vindication of the Church of England,' was published, with a lengthy introduction by John Lindsay (1686–1768) [q. v.], in which there is a good account of the whole controversy. Lindsay's edition was reprinted in 1734 and 1778.

Other published works by Mason are: 1. 'The Authority of the Church in making Canons and Constitutions,' London, 1607; Oxford, 1634; London, 1705 (with a dedicatory epistle by George Hickes [q. v.], and a recommendation by Compton, bishop of London); London, 1707; appended to Lindsay's edition of the 'Vindication,' London, 1728; in vol. iv. of Wordsworth's 'Christian Institutes,' London, 1837. 2. 'Two Sermons preached in the King's Court,' in January 1620 (No. 1, Upon David's Adultery; No. 2, Upon David's Politick Practices), at which time he states that recent bodily sufferings have occasioned him to divert his course from 'disputation to devotion' (Address to the Reader), London, 1621; 1747 (republished by Lindsay). A pamphlet entitled 'The Validity of the Ordination of the Ministers of the Reformed Churches beyond the Seas, maintained against the Romanists,' with Mason's name on the title-page, and 'a brief declaration premised,' by John Durey, is considered spurious by Lindsay (Preface to *Vindication*, pp. lv–ix). It was published in a volume of 'Certain Briefe Treatises, written by Diverse learned Men,' Oxford, 1641. In a letter from George Davenport to Sancroft, January 1655, among the Tanner MSS. in the Bodleian Library (lii. 103), the authorship is ascribed to Bishop Overall, who is also

credited in a later letter with a large share in the 'Vindication' (lii. 152). Portions of both letters are printed by Wood.

By his wife (born Elizabeth Price) Mason had three children. The baptisms of Elizabeth on 9 Sept. 1604 and of Samuel on 4 May 1606 are recorded in the parish registers of Orford.

JOHN MASON (*fl.* 1603), a brother of Francis, matriculated from Merton College, Oxford, on 15 Oct. 1591, proceeded B.A. of Corpus Christi College on 23 July 1599, and M.A. on 9 July 1603, and became fellow of Corpus. His exercise for the degree of B.D. excited suspicion of his orthodoxy, but he recanted, and his submission was made in convocation on 12 June (WOOD, *Hist. and Antiq.*, Gutch, vol. ii. pt. ii. p. 305). He received the degree on 25 June. He was possibly the John Mason who was vicar of Yazor in Herefordshire in 1620.

[Wood's Athenæ (Bliss), ii. cols. 305–8, 311, 647; Reg. Univ. Oxon. (Oxford Hist. Soc.), vol. ii. pt. i. pp. 38, 39, 41, pt. ii. p. 127, pt. iii. pp. 139, 216; Foster's Alumni Oxon. 1500–1714; Cal. State Papers, Dom. Ser. Eliz. 1598–1601, p. 346; Wood's Hist. and Antiq. (Gutch), vol. ii. pt. i. p. 247; Lindsay's Preface to Mason's Vindication, passim; Dodd's Church Hist. ii. 269–77, iii. 82; Nichols's Lit. Anecd. i. 376; Davy's Athenæ Suffolciences (Addit. MS. 19165, ff. 301–3); Bramhall's Works, 1845, iii. 22, 97, 111, 119, v. 219, 221, 238, 242; assistance from the Rev. E. Maude Scott of Orford and the Rev. F. R. Hawkes Mason of Barton Mills, Suffolk.]

B. P.

MASON, FRANCIS (1837–1886), surgeon, youngest son of Nicholas Mason, a lace merchant, of Wood Street, Cheapside, London, was born at Islington on 21 July 1837. He received his early education at the Islington proprietary school, of which John Jackson [q. v.], afterwards bishop of London, was then the head-master. He afterwards went to the King's School, Canterbury, and, matriculating at the London University, he pursued his medical studies at King's College, London, of which he was made an honorary fellow. In the medical school attached to King's College he became a friend of Sir William Fergusson [q. v.], who esteemed his surgical skill so highly as to make him his private assistant. He was admitted a member of the Royal College of Surgeons of England on 25 July 1858. He served as house-surgeon at King's College Hospital 1859–60, and was granted the diploma of fellow of the Royal College of Surgeons of England 11 Dec. 1862.

In 1863 he was appointed an assistant-surgeon to King's College Hospital, and surgeon to the St. Pancras and Northern Dispensary. In 1867 he became assistant-surgeon to, and lecturer on anatomy at, the Westminster Hospital, becoming full surgeon there in 1871. Mason was invited to join the medical staff of St. Thomas's Hospital as assistant-surgeon and lecturer on anatomy when the new buildings of that institution were opened in 1871. He accepted the invitation, and became full surgeon in 1876, when he resigned the lectureship of anatomy for that of practical surgery.

He filled many important offices at the Medical Society of London, being orator in 1870, Lettsomian lecturer in 1878, president in 1882, and subsequently treasurer.

Mason was a man of genial character, generous, hospitable, and possessed of great musical talents. He died of acute erysipelatous inflammation of the throat on Saturday, 5 June 1886, leaving a widow without children. He is buried at Highgate. There is a portrait of Mason in the medical committee-room at St. Thomas's Hospital.

He published: 1. 'On Harelip and Cleft Palate,' 8vo, London, 1877. 2. 'On the Surgery of the Face,' 8vo, London, 1878. He was editor of the 'St. Thomas's Hospital Reports,' vols. ix–xiv. (1879–86).

[Obituary notices in St. Thomas's Hospital Reports, new ser. 1886, xv. 249; Lancet, 1886, i. 1144; Transactions of the Royal Medico-Chirurgical Society, lxx. 17; information supplied by Mrs. Mason.]

D'A. P.

MASON, GEORGE (1735–1806), miscellaneous writer, born in 1735, was eldest son of John Mason (*d.* 1750), distiller, of Deptford Bridge, whose widow remarried Dr. George Jubb [q. v.], regius professor of Hebrew at Oxford. He matriculated at Oxford from Corpus Christi College on 7 Feb. 1753, but did not graduate, and was called to the bar from the Inner Temple in 1761 (FOSTER, *Alumni Oxon.* 1714–1886, iii. 924). Having inherited ample means, including the estate of Porters, in the parish of Shenley, Hertfordshire, and another property at Havering, Essex, he was enabled to fully gratify his taste for letters and landscape-gardening. He bought also with rare discrimination some of the scarcest books in Greek, Latin, and English literature, including a perfect copy of Dame Juliana Bernes's 'Boke of Haukyng and Huntyng' (1486), which fetched 73*l.* 10*s.* at his sale, and a few choice manuscripts. In 1772 he sold Porters to Richard, earl Howe, whose biographer he afterwards became, and thenceforward resided at Aldenham Lodge, Hertfordshire (CUSSANS, *Hertfordshire*, vol. iii.,

'Dacorum Hundred,' p. 311). A portion of his library was sold by Messrs. Leigh & Sotheby in four distinct parts in 1798 and 1799, Lord Spencer buying some of the rarest items (Dibdin, *Bibliomania*, pp. 559–564). The sale catalogue (4 pts. 8vo, London, 1793-9) was formerly prized by collectors.

Mason, who was a director of the Sun Fire Office, died unmarried at Aldenham Lodge on 4 Nov. 1806 (*Gent. Mag.* 1806, pt. ii. p. 1169). He left his landed property to his brother's son, and provided handsomely for a natural daughter.

His works are: 1. 'An Essay on Design in Gardening' [anon.], 8vo, London, 1768; 2nd edit., greatly augmented, 1795. An 'Appendix,' in answer to Uvedale Price's publications, appeared in 1798. 2. 'A Supplement to Johnson's "English Dictionary," of which the palpable errors are attempted to be rectified, and its material omissions supplied,' 4to, London, 1801. 3. 'The Life of Richard, Earl Howe,' 8vo, London, 1803. 4. 'A Review of the Proposals of the Albion Fire Insurance: also a Continuation of the . . . Globe's History from where Mr. Stonestreet's ends. . . . A Narrative of gross misbehaviour towards the Public, in the British Critic . . . on the subject of the Appendix to the Supplement to Johnson's Dictionary,' 8vo, London, 1806. He is also accredited with the authorship of a pamphlet called 'A British Freeholder's Answer to Thomas Paine.'

From a manuscript in his possession Mason published a selection of 'Poems by Thomas Hoccleve, with a Preface, Notes, and Glossary,' 4to, London, 1796, a very creditable performance.

Mason's correspondence with William Herbert, whom he assisted in the preparation of a new edition of Joseph Ames's 'Typographical Antiquities,' and with Samuel Pegge on the subject of a glossary to 'Hoccleve,' may be found in Nichols's 'Illustrations of Literature' (iv. 550–70). He also had frequent correspondence with Owen Manning [q. v.], the historian of Surrey, who thought him a 'very sensible and ingenious person' (*ib.* viii. 287).

[Nichols's Lit. Anecd. ii. 659.] G. G.

MASON, GEORGE HEMING (1818–1872), painter, born at Fenton Park in the parish of Stoke-upon-Trent, Staffordshire, on 11 March 1818, was the eldest son of George Miles Mason, afterwards of Wetley Abbey, by his wife, Eliza Heming, daughter of Major Heming of Mappleton, Derbyshire. His grandfather was a potter, and the pottery was afterwards carried on by his father and uncle, who invented the celebrated ware called 'Mason's iron-stone china.' His father, who graduated from Brasenose College, Oxford, was a cultivated man, who relinquished business, became a country gentleman, and mainly devoted himself to literature and painting.

Mason went at an early age to Anderton's school at Brompton, Newcastle-under-Lyme; was afterwards educated at home, and in 1834 was articled to William Royden Watts, surgeon, of Birmingham, but after a few years the articles were cancelled. As a youth he was passionately fond of literature and of athletic exercise, and he inherited his father's taste for painting. An early oil sketch of his, entitled 'Dummy's Turn to Play,' still exists, in which he tried to embody a ghastly incident of the time of the plague. He was also art-critic to a local newspaper.

In the autumn of 1843 he left England with his brother Miles on a trip through France, Switzerland, and Italy. The journey was mainly performed on foot. They reached Rome in the autumn of 1845, and George took a studio there. Temporary family troubles soon compelled him and his brother to shift for themselves, and he picked up a livelihood by painting portraits of the English in Rome, and more particularly of their horses and dogs, for which he had a natural talent. Despite a serious illness and severe poverty, Mason's spirits never sank, and when the Italian war broke out, he helped to tend the wounded. His brother Miles entered Garibaldi's army as a volunteer, and eventually became a captain. During the siege of Rome, Mason and two fellow-artists, G. Thomas and Murray, were arrested as suspected spies, and narrowly escaped death. Soon afterwards Watts Russell met him at Rome, and commissioned him to paint a picture for fifty scudi. In 1851 he made a tour in the Sabine and Ciociara countries with William Ralph Cartwright, M.P. for Northamptonshire from 1832 to 1846, and subsequently spent much time painting cattle as the guest of a gentleman grazier of the Campagna.

Mason delighted in the Campagna, and his three fine pictures, 'Ploughing in the Campagna,' 'In the Salt Marshes,' 1856, and 'A Fountain with Figures,' amply prove his intimate knowledge of it. When thinking out a composition, which often originated in some literary subject, he usually strolled the neighbouring country in search of particular forms and colours for the accessories. Sometimes a new subject would be thus suggested, as in the case of his 'Ploughing in the Campagna,'

for which he deserted another work already begun.

Mason's fascinating personality procured him the friendship of all the painters and architects who visited Rome, and when Sir F. Leighton made the city his winter headquarters, he and Mason became fast friends. Cavaliere Costa was for many years Mason's constant companion in Italy. Costa, who in the early days of their intimacy thought Mason's execution childish, recognised from the first the beauty of the sentiment which characterised all his work. They adopted together a system, which they christened 'the Etruscan,' of preparing their pictures in monochrome before laying on their final colours. Mason visited the Paris exhibition in 1855, and although he greatly admired the work of Decamps and Hébert, his confidence that he could excel most contemporary painters was confirmed. In 1857 he is said to have made an income of six hundred guineas. In 1858 he returned to England, married, and settled with his wife in one corner of the old family mansion, Wetley Abbey, which is situated in the midst of a park, five miles from the Potteries.

The exchange of the blue skies of Italy for the grey and misty atmosphere of England at first depressed Mason. His friend Sir Frederick Leighton stimulated him, however, to exertion, and Mason's first picture painted in England, 'Wind on the Wolds,' is in Sir F. Leighton's possession. Thenceforward he found inspiration in the exquisite though subdued colours of the Staffordshire country; and there followed from his brush a series of idylls which stamp him as the greatest of the idyllic painters of England.

In 1863 Costa visited him at Wetley while Mason was painting 'The End of the Day,' now at Windsor, and 'Wetley Rocks,' now belonging to the writer of this article. Afterwards they visited Paris together, and in 1864 Mason shifted his quarters to Westbourne House, Shaftesbury Road, Hammersmith, so as to enjoy the society of his brother artists, but he still passed much of his time at Wetley. At Shaftesbury Road he painted 'The Gander,' 'The Geese,' 'The Cast Shoe,' 'Yarrow,' 'The Young Anglers,' 'The Unwilling Playmate,' and 'The Evening Hymn.' A fastidiousness, which increased with his years, was always characteristic of him. He altered the composition of 'The Evening Hymn' after it was finished, and the exhibition of it was thus delayed for a year. 'The Blackberry Gatherers' was twice repainted; first it was winter, with a hag gathering enchanted herbs, and a fiery-eyed raven on a bare branch overhead; and then he painted it as summer, before completing it as it now stands. A little landscape in Staffordshire was begun as an effect of early spring, then altered to summer, and eventually finished as a late autumn effect, when only the last few leaves were clinging to the trees.

In 1869 he was elected A.R.A., and removed to 7 Theresa Terrace, Hammersmith, where he painted 'Only a Shower,' 'Girls Dancing,' 'Blackberry Gathering,' 'The Milk Maid,' and the 'Harvest Moon.' During his last years his health grew feeble, and visits to Lord Leconfield at Petworth House, or to a country house placed at his disposal by the Duke of Westminster, failed to restore it. He died of angina pectoris, on 22 Oct. 1872, at his house, 7 Theresa Terrace, aged 54, just after completing his largest, and in some respects his finest, picture, 'The Harvest Moon.' He was buried on 28 Oct. at Brompton cemetery.

Mason married at the parish church of Birkenhead, Cheshire, on 5 Aug. 1858, Mary Emma Wood, a daughter of Edward Gittens Wood of Bayston House, Shropshire, by whom he had two sons and five daughters. Five of his children survive.

His three largest English compositions were: 'The Evening Hymn,' 'Girls Dancing,' and 'The Harvest Moon;' in the last, the scythes cutting against the sky form a magnificent composition; but it is doubtful if any exceed in poetic sentiment 'Yarrow,' 'The Cast Shoe' (now in the National Gallery), 'Home from Milking,' 'The Young Anglers,' and 'A Landscape, Derbyshire.'

The following pictures were exhibited at the Royal Academy: 'Ploughing in the Campagna,' 1857; 'In the Salt Marshes,' 'Campagna di Roma,' 1859; 'Landscape,' 1861; 'Mist on the Moors,' 1862; 'Catch,' 1863; 'Returning from Ploughing,' 1864; 'The Gander,' 'The Geese,' and 'The Cast Shoe,' in 1865; 'Yarrow,' 'Landscape, North Staffordshire,' and 'The Young Anglers,' in 1866; 'Evening, Matlock,' and 'The Unwilling Playmate,' 1867; 'The Evening Hymn' and 'Netley [a misprint for 'Wetley'] Moor,' 1868; 'Only a Shower,' 'Three Studies from Nature,' and 'Girls Dancing,' in 1869; 'Landscape, Derbyshire,' 1870; 'Blackberry Gathering' and 'The Milk Maid,' 1871; 'The Harvest Moon,' 1872.

At the Dudley Gallery: 'Sketch from Nature, Angmering, Sussex;' 'The Clothes Line;' 'Landscape, Staffordshire, near Southport;'—'Crossing the Moor' was in an exhibition held at the Cosmopolitan Club. In 1873 an exhibition of his works was held at the Burlington Fine Arts Club; here were many of his most charming pictures and

compositions which had not been exhibited before: 'The Return from Milking,' 'Wetley Rocks,' 'Wind in the Wolds,' Ploughing in the Campagna,' 'La Trita,' 'Love,' and 'Home from Work.'

'The End of the Day,' 'The Cast Shoe,' 'The Harvest Moon,' and 'The Return from Milking' were etched by R. W. Macbeth, esq., A.R.A.; 'The Evening Hymn' and 'The Anglers,' by Waltner; 'The Gleaner,' by Damman; 'The Blackberry Gatherers' (for the 'Art Journal,' 1883), 'Girls Dancing,' and a small one of 'The Return from Milking,' by Ragamez. A woodcut of 'The End of the Day,' the property of the queen, appeared in the 'Art Journal,' 1883.

[Personal knowledge; information from friends; Royal Academy Catalogues, 1867 to 1872; Catalogue of the Burlington Fine Arts Club, 1873; articles in Architect, 27 Dec. 1879, in Contemporary Review, 1873 (by Mr. John Forbes White), Portfolio, 1871 (by Mr. Sidney Colvin), in Art Journal, 1883, Men of the Reign, 1885, Spectator, Pall Mall Gazette, Times.] G. A–N.

MASON, GEORGE HENRY MONCK (1825–1857), British resident at Jodhpore, born in 1825, was son of Captain Thomas Monck Mason, R.N., by his second wife, Mary, daughter of the Hon. Sir George Grey. His father was brother of Henry Joseph Monck Mason and William Monck Mason, and nephew of John Monck Mason, all of whom are noticed separately. In 1842 George was gazetted ensign in the 74th regiment of native infantry at Bengal, became lieutenant on 3 Oct. 1845, and was chosen assistant to the agent at Rajpootana on 11 May 1847. He distinguished himself in this capacity by his energy in capturing several robber-chiefs on the borders of Scinde. In these expeditions he was often accompanied by only a few sowars, and had to traverse vast tracks of barren country on camel-back, riding as many as seventy or eighty miles within the twenty-four hours, and subsisting for days upon chupatties and arrack. His services were rewarded by his being appointed political agent at Kerowlee, a small Rajpoot state. There he remained about six years, and his tact in dealing with a disputed succession to the rajah's throne gained him the thanks of the governor-general (Lord Dalhousie).

In March 1857 Mason succeeded Sir Richmond Shakespear as resident at Jodhpore. The mutiny of the Jodhpore legion, in August, placed him in a situation of fearful responsibility and danger. Many Europeans, including women and children, sought refuge in the residency. Mason rapidly provided for their safety, and sent a body of men to protect the sanatorium on Mount Aboo, where others had taken shelter.

Soon afterwards intelligence was received at Jodhpore of the approach of the small force under General George Lawrence [q.v.], which was detained before the strong fort of Ahwa, then held by the rebels. Mason persuaded the rajah of Jodhpore to despatch troops to Lawrence's assistance, and insisted upon accompanying them. On approaching the fort the party entered a thick jungle, impassable to cavalry. The men accordingly halted, and Mason, attended only by two servants, proceeded on foot with the intention of making his way to Lawrence's camp. He suddenly came upon a group of sowars whom he supposed to belong to the British force, and he accepted their guidance. They were in reality mutineers, and when they had gone a few yards, two of them came up from behind and shot Mason dead (18 Sept. 1857).

Mason was an intimate friend of Sir Henry Lawrence [q. v.] He married Louisa, daughter of Dr. Cheyne, queen's physician in Ireland, by whom he had issue Gordon, an Indian official, and two daughters.

[Private information from the Rev. Thomas E. Hackett; Gent. Mag. 1858, pt. i. pp. 105–6; East India Register.] G. G.

MASON, HENRY (1573?–1647), divine, younger brother of Francis Mason [q.v.], archdeacon of Norfolk, was born at Wigan, Lancashire, about 1573, entered Brasenose College as a servitor in 1592, and was elected Humphrey Ogle's exhibitioner on 2 Nov. 1593. He graduated B.A. in January 1593–4, and M.A. (from Corpus Christi College) in May 1603. He had previously taken holy orders, and became chaplain of Corpus Christi College in 1602. He proceeded to the degree of B.D. in June 1610, and in the following year was collated to the vicarage of Hillingdon, which he resigned in 1612, when he became rector of St. Matthew's, Friday Street, London. Dr. John King, bishop of London, appointed him his chaplain, and on 14 Feb. 1613 he was collated to St. Andrew Undershaft with St. Mary Axe, London. In 1616 he was installed prebendary of Willesden in St. Paul's Cathedral. This prebend he resigned in March 1637, retaining the rectory of St. Andrew until 1641. Wood records that 'by his exemplary life, edifying and judicious preaching and writing he did great benefit, and was accounted a true son of the church of England.' When the presbyterians became dominant, he resigned his rectory, and retired to his native town, where he died early in August 1647, and was buried

in Wigan churchyard. He had in his lifetime (in 1632 and 1639) bestowed 240*l.* in trust for the relief of the poor of Wigan. He also gave his library to the grammar school, besides making other benefactions to the town.

His writings include: 1. 'The New Art of Lying, covered by Jesuits under the vaile of Equivocation, discovered and disproved,' 1624 4to, 1634 12mo. 2. 'Christian Humiliation, or a Treatise of Fasting,' 1625, 1627, 4to. 3. 'Epicure's Fast, or a Short Discourse discovering the Licenciousnesse of the Roman Church in her Religious Fasts,' 1626, 1628, 4to. 4. 'Tribunal of the Conscience,' 1626; 2nd edit. 1627, 4to; 1634, 12mo. 5. 'The Cure of Cares,' 1627, 1628; 3rd edit. 1634. 6. 'Contentment in God's Gifts,' 1630, 1634. Letters of his appear in Dr. Thomas Jackson's 'Works,' i. 600, and Joseph Mede's 'Works,' p. 767, and some of his pieces occur in Samuel Hoard's 'God's Love to Mankind,' 1653. He left a folio volume of theology in manuscript in the hands of Dr. Gilbert Sheldon, afterwards archbishop of Canterbury.

[Wood's Athenæ Oxon. (Bliss), iii. 220; Reg. of the Univ. of Oxford (Oxf. Hist. Soc.), ii. 198, iii. 194; Newcourt's Repertorium, i. 229; Walker's Sufferings of the Clergy, pt. ii. p. 173 *a*; Charity Comm. Reports, xxi. 287; Christie's Old Lancashire Libraries, p. 172; Raines's Notitia Cestriensis, ii. 252; Watt's Bibl. Brit.; Brit. Mus. and Bodleian Library Catalogues.]

C. W. S.

MASON, HENRY JOSEPH MONCK (1778–1858), miscellaneous writer, born at Powerscourt, co. Wicklow, on 15 July 1778, was son of Lieutenant-colonel Henry Monck Mason of Kildare Street, Dublin, by his second wife, Jane, only daughter of Bartholomew Mosse, M.D. [q. v.] His uncle John Monck and brother William Monck are noticed separately. After attending schools at Portarlington and Dublin he entered Trinity College, Dublin, on 7 Oct. 1793, was elected scholar in 1796, and on graduating B.A. in 1798 was awarded the gold medal (college registers). At college he was contemporary with Thomas Moore the poet, and afterwards met him during visits to Kilkenny. In Trinity term 1800 he was called to the Irish bar, but did not seek practice. Under Judges Radcliffe and Keatinge he held the post of examiner to the prerogative court. About 1810 the record commissioners for Ireland entrusted him with the task of preparing a draft catalogue of the manuscripts of Trinity College, Dublin, but the design was soon relinquished; Mason's incomplete and unrevised work was eventually acquired by the college, and deposited in the manuscript room (*Hist. MSS. Comm.* 4th Rep. p. 588). In Easter term 1814 he was appointed assistant librarian of King's Inns, and became chief librarian in 1815. During a tour in Cumberland in 1814 Mason made the acquaintance of Robert Southey, and maintained a correspondence with him for twenty years. In conjunction with Bishop Daly, Mason founded, in 1818, the Irish society for 'promoting the scriptural education and religious instruction of the Irish-speaking population chiefly through the medium of their own language,' which still exists; and he acted as its secretary for many years, besides writing several tracts in furtherance of its objects. The same year he assisted in organising an association for the improvement of prisons and of prison discipline in Ireland, and in 1819 he wrote a pamphlet on the objects of the association. He likewise visited the prisons with a view to reclaiming first offenders.

In 1851 Mason resigned the librarianship of King's Inns, and gave up his house in Henrietta Street, Dublin, to spend the remainder of his days at a charming residence near Bray, co. Wicklow, known as Dargle Cottage. He died there on 14 April 1858 (*Gent. Mag.* 1858, pt. i. p. 570), and was buried in the old cemetery of Powerscourt Demesne. In 1816 he married Anne, daughter of Sir Robert Langrishe, bart., by whom he had two sons and four daughters.

At Mason's suggestion the committee of the Irish Society founded in 1844 two Bedell scholarships and a premium in Dublin University for encouraging the study of the Irish language. He took a great interest, moreover, and he was mainly instrumental in the establishment there of a professorship of Irish. On 22 June 1812 he was elected member of the Royal Irish Academy, and subsequently contributed four papers to vol. xiii. of the 'Transactions,' all of which were reissued separately for private circulation. In the summer session of 1817 the degrees of LL.B. and LL.D. were conferred on him by Dublin University.

Mason possessed much general knowledge and an extremely good opinion of himself. But he wrote on some subjects with which he was imperfectly acquainted, and his want of tact made him many enemies. He was a good musician; he composed several pretty airs, and was a fair violoncellist.

His most valuable work is an 'Essay on the Antiquity and Constitution of Parliaments in Ireland,' 8vo, Dublin, 1820, dedicated to Henry Grattan. It is a concise but learned investigation regarding the nature

and bearing of the common and statute law, as rationally recognised and defined, with the international adjustments and powers exercised, from the period of the Anglo-Norman invasion to the reign of Charles I, and was originally intended as an introduction to a projected work on the annals of the early Irish parliaments. A continuation to 1782, which Mason contemplated, was apparently never begun. The book having become very scarce was reprinted at Dublin in 1891, with a preface, life of the author, and an introduction by the Very Rev. John Canon O'Hanlon.

In 1830 Mason published a 'Grammar of the Irish Language,' 8vo, Dublin (2nd edit. 1839), in the preface of which he acknowledged that he was not acquainted with the Irish as a colloquial but only as a written language. Little notice was taken of the book until he was rash enough to print in the 'Christian Examiner' for September 1833 (pp. 618–32) a long letter, signed 'H. M. M.,' on 'The Irish Language,' ostensibly a critique of Owen Connellan's edition of the Irish prayer-book, but in reality a personal attack upon him and Thaddæus Connellan [q.v.] Owen Connellan replied, as far as the editor of the magazine would allow him, in the October number (pp. 729–32); he showed that Mason's 'Grammar' was a mass of errors, and that the pocket edition of Bishop Bedell's Irish Bible, issued by the Irish Society under his supervision, also in 1830, was just as inaccurate. In these strictures Connellan was joined by Dr. Charles Orpen and John O'Donovan [q.v.] Connellan soon afterwards printed his reply in its unmutilated form as 'A Dissertation on Irish Grammar,' 1834.

Mason, it seems probable, was also responsible for the editing of an Irish version of the Book of Common Prayer issued at Dublin in 1825. His other works, exclusive of pamphlets written in support of the Irish Society and the Association for the Improvement of Prisons, are: 1. 'The Catholic Religion of St. Patrick and St. Columbkill, and the other Ancient Saints of Ireland,' 2nd edit. 8vo, Dublin, 1823; 3rd edit., as 'Religion of the Ancient Irish Saints,' 1838. 2. 'The Lord's Day: a Poem,' 8vo, Dublin, 1829. 3. 'The Life of William Bedell, D.D., Lord Bishop of Kilmore,' 8vo, London, 1843, a very creditable work. 4. 'Memoir of the Irish Version of the Bible,' 18mo, Dublin, 1854, a series of papers reprinted from the 'Christian Examiner.' In 1836 he addressed a letter to Thomas Moore called 'Primitive Christianity in Ireland,' 8vo, Dublin, in refutation of some statements made by Moore in the first volume of his 'History of Ireland.'

[Life prefixed to Mason's Parliaments in Ireland, ed. O'Hanlon, 1891; Todd's Dublin Graduates, 1869, p. 375; Mason's Works; information from the Rev. John H. Stubbs, D.D., and the Rev. Thomas E. Hackett.] G. G.

MASON, JAMES (*fl.* 1743–1783), landscape engraver, was born about 1710, and practised his art in London. Between 1743 and 1748 he executed a series of plates from pictures by Claude and Gaspar Poussin in various English collections, which were published in numbers by Arthur Pond, and during the next twenty years engraved much from the works of Smith of Derby, Scott, Lambert, Serres, Bellers, and other contemporary English painters. Subsequently he was employed by Boydell, for whom he produced his two finest prints, 'A View on the River Po,' 1769, and 'The Landing of Æneas,' 1772, both after Claude, and many others after Swanevelt, Moucheron, Zuccarelli, and R. Wilson. Mason exhibited frequently with the Society of Artists, of which he was a member, and with the Free Society between 1761 and 1783. His latest plate, 'A Village Farm,' after Hobbema, was published in 1786. He was very skilful in rendering the effect and colour of the original pictures, and ranks with Canot, Chatelain, and Vivares, in conjunction with whom much of his work was done.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Nagler's Kunstler-Lexikon; Dodd's Memoirs of English Engravers in Brit. Mus. Add. MS. 33403.] F. M. O'D.

MASON, JAMES (1779–1827), miscellaneous writer, born in 1779, was a member of a family long settled at Shrewsbury, where he lived until his death. He was captain of the Shrewsbury volunteers, and interested himself both in politics and literature. He was a supporter of Fox, advocating the abolition of slavery and Roman catholic emancipation. In 1804 appeared his 'Considerations on the necessity of discussing the State of the Irish Catholics' (1804). This was followed by 'A Brief Statement of the present System of Tythes in Ireland, with a Plan for its Improvement.' He took part in the Shrewsbury election of 17 Oct. 1806, and next year issued 'A Letter to the Electors of Shrewsbury.' Others of his political pamphlets were: 'Observations on Parliamentary Reform' (1811), and 'A Review of the principal Arguments in favour of restricting Importation, and allowing the Exportation of Corn' (1814).

His published literary work included a

tragedy called 'The Natural Son' (1805), which should be distinguished from Cumberland's earlier comedy bearing the same title, and in 1809 he issued two volumes of 'Literary Miscellanies.' The first contained 'Mortimer,' a novel in a series of letters; translations of the 'Iliad,' book xix., passages from the 'Æneid,' and imitations of Horace's 'Odes,' accompanied with critical remarks; and a defence of the 'Œdipus Tyrannus' against some observations of Voltaire. In the second were two tragedies, 'The Renown' and 'Ninus;' and two comedies, 'The School for Husbands' (an original play, unlike Ozell's translation from Molière) and 'The School for Friends.' A comedy, under the same name as the last, by Marianne Chambers was produced at Drury Lane in December 1805, and printed in the same year. These were preceded by 'Observations on our Principal Dramatic Authors,' with severe strictures on the contemporary drama, and some account of the author's plays. The writings are those of a scholar widely read in both ancient and modern literature, and of a critic of some acuteness, although an adherent of the old 'unities' school. Mason further published in 1810 'The Georgicks of Publius Virgilius Maro, translated into English Blank Verse,' London, 8vo. Watt also attributes to him, probably wrongly, 'A Plea for Catholic Communion in the Church of God' (1816). Mason died at Shrewsbury 27 April 1827.

[Gent. Mag. 1827, ii. 189; Mason's Works; Biog. Dict. of Living Authors, 1816; Watt's Bibl. Brit. ii. 653; Brit Mus. Cat.]

G. Le G. N.

MASON, Sir JOHN (1503–1566), statesman, was born in 1503 at Abingdon, Berkshire, which he was subsequently the means of making a free borough and corporation, and where he secured the erection of a hospital, of which he became master. He was the son of a cowherd by his wife, sister of a monk there, probably the Thomas, abbot of Abingdon, who corresponded with Mason in 1532 (*Letters and Papers, Henry VIII*, ed. Gairdner, vi. 114). His early education was apparently entrusted to this uncle, who found Mason an apt pupil, and procured his admission to some college or hall at Oxford. He graduated B.A. on 8 July 1521, being then fellow of All Souls, and M.A. on 21 Feb. 1524–5. Not long afterwards, on the recommendation, it is said, of Sir Thomas More, Mason was appointed king's scholar at Paris, with an annual allowance of 3*l.* 6*s.* 8*d.*, which appears in 1531 to have been doubled, while various other sums were from time to time granted him (*ib.* v. 747, 751, 754, 757, g. 119 [49]). On 13 Feb. 1531–2 he was presented to the parish church of Kyngeston in the diocese of Salisbury. He was present at Calais during the meeting there of Henry VIII and Francis I in 1532 (*Chronicle of Calais*, Camden Soc., p. 118), and with a view to future diplomatic service was soon afterwards sent on tour through France, Spain, and Italy, with an increased allowance and instructions to keep himself in constant communication with the king and council, and to forward all the information he could gather about foreign relations and the places he visited. The early part of 1534 he spent in Spain; in July he was at Padua, and thence he proceeded to the chief towns of Italy, Corsica, Sardinia, the Lipari Islands, and Sicily, returning from Messina to Naples in December 1535 (cf. account of his travels in a letter to his friend, Dr. Starkey, dated 16 Dec., *Cotton MS.* Vitell. B. xiv. 157; *Letters and Papers*, ix. 313, 329). In October 1536 he was again in Spain, but had apparently returned to Oxford before the end of November (*ib.* xi. 1186), and to this date may perhaps be referred those efforts which, according to his eulogists, saved the endowments of his university from confiscation (Lloyd, *Statesmen and Favourites*, pp. 177–184, ed. 1665). In 1537 he became secretary to Sir Thomas Wyatt [q. v.], the English envoy in Spain (cf. *Letters and Papers*, vol. xii. pt. ii. entries 843, 1087, 1098, 1249). In 1539 he was in the Netherlands, and on 2 April wrote a report on the state of affairs there (*Cotton MS.* Galba B. x. 94). Next year he was again in Spain as Wyatt's secretary, and was recalled in January 1540–1, when Wyatt was arrested on a charge of treason preferred by Bonner (*Cal. State Papers*, Spanish, 1538–42, p. 308). Mason had already made a reputation as a diplomatist. 'None seeth,' said Sir Thomas Audley, 'further off than Sir John Mason;' he outwitted the Italian, and 'out-graved the don in Spain.'

In October 1542 Mason acted as clerk to the privy council, but his definite appointment was not made until 13 April 1543 (*Acts of the Privy Council*, 1542–7, p. 118). On 16 July 1544 he was made master of the posts in succession to Sir Bryan Tuke, and in the same year became secretary of the French tongue. On 24 Dec. he witnessed the prorogation of parliament for the last time in person by Henry VIII, and graphically described the scene in a letter to Paget (Froude, iv. 196–9). Next year he was licensed to import French wares, made several journeys into Norfolk, visited 'Almaigne,'

and was in attendance upon Philip, duke of Bavaria.

The accession of Edward VI brought fresh honours to Mason, and he was dubbed a knight of the carpet either at the coronation on Sunday, 20 Feb., or the Tuesday following, which was Shrove Tuesday. In the same year he visited the county of Rochester as one of the royal visitors, and in 1548 was appointed by the Protector to search the registers for 'records of matters of Scotland' in order to establish the English claim of suzerainty over Scotland. The result of his researches was a collection of instruments preserved in Harleian MS. 6128 in the British Museum. He was paid 20*l.* for his labour (*Acts of the Privy Council*, 1542–7, p. 225; *Harl. MS.* 6128). In 1549 he gave evidence against Bonner, and was made dean of Winchester. Mason was one of the commissioners who negotiated the treaty with France (Wriothesley, *Chronicle*, Camden Soc., ii. 31), surrendering Boulogne, 24 March 1549–1550 (*Cotton MS.* Caligula E. iv.) On 18 April 1550 he was appointed ambassador to France, and after being sworn a privy councillor next day, he set out for Paris on 12 May. Thenceforward his letters to the council formed one of the most important sources of intelligence respecting foreign affairs. In September he was negotiating about the Scottish frontier disputes (*Add. MS.* 5935; *Acts of the Privy Council*, 1547–1553). Old-standing complications between England and France, and the growing readiness of the French to interfere in Scottish affairs rendered Mason's post no sinecure. His health, too, was failing, and within a year he petitioned for recall; he had already been granted license to eat flesh during Lent, and early in 1551 he complained of being so feeble that it was pain even to dictate to an amanuensis. On 25 Feb. his appointment was revoked, with expressions of regret for his illness and commendation for his services; but his successor, Sir William Pickering [q. v.], delayed settling in Paris, and Mason, much against his will, still held office in May, when he and the Marquis of Northampton arranged for the betrothal of Edward VI to Elizabeth, the French king's daughter (cf. *Add. MS.* 5498, ff. 16–20, 100; Froude, v. 3–5). He appears to have been also sent to the emperor at this time, probably to support the English ambassador, Dr. Wotton (*Edward VI's Journal*; Froude, v. 6–7). He was finally recalled from Paris on 30 June, but only reached England at the end of July. In September he resumed his attendance at the privy council, and about the same time became master of requests. In December, together with Francis Spelman, a connection by marriage, he was granted the office of clerk of parliament. In 1552 he was on a commission to collect 'church stuff' (Strype, *Memorials*, II. i. 210), and in the same year, profiting as usual by every turn of the wheel, he and his wife were granted lands in Middlesex which had belonged to Somerset, and others in Berkshire and Kent (*ib.* pp. 221, 223, 226). He appears as member of parliament for Reading in 1551–2, for Taunton in 1552–3 (Foster, *Alumni Oxon.* 1500–1714), and on 18 Nov. 1552 became chancellor of Oxford University, a dignity which he resigned in 1556 in favour of Cardinal Pole. Mason was one of the witnesses to the will of Edward VI on 21 June 1553, and signed the letter of the council to Mary on 9 July, informing her that Jane had been proclaimed queen, and counselling submission. He had thus lent himself to the designs of Northumberland. But with his habitual insight he saw how the tide was running, and on 19 July he helped to arrange with the lord mayor for the proclamation of Queen Mary (*Chronicle of Queen Jane*, p. 12). The next day he signed the order of the council requiring Northumberland to lay down his arms (*ib.* p. 109).

Mason was soon high in Mary's favour. Although he held no ecclesiastical office during the reign, his secular preferments were restored to him. He attended the council when in England, and in 1554 he was made treasurer of the chamber, his salary for this office and the mastership of the posts being 240*l.* a year and 12*d.* a day. In the same year he was elected for Southampton, which he represented till his death. In October 1553 he was appointed ambassador to the emperor's court at Brussels, and remained there busily employed until 1556. He arranged for the return of Pole, of whom he spoke highly; had several interviews with the emperor, and was present in October 1555 at the ceremony of Charles's abdication at Brussels, his account of which has been frequently quoted (cf. Motley, *Dutch Republic*, i. 110). In the same year it was rumoured that he was to be recalled and made chief secretary (*Cal. State Papers*, Venetian, vol. vi. pt. i. p. 245), but a request for leave to return home in July 1556, granted by Mary, was negatived by Philip (*ib.* p. 555). Mason was on friendly terms with most of the English residents abroad, and in 1556 Dr. John Caius the younger [q. v.] dedicated to him an edition of his 'De Medendi Methodo,' reprinted at Louvain. Early in May Sir Peter Carew [q. v.] and Sir John Cheke [q. v.], whose wife was Mason's stepdaughter, were

arrested between Mechlin and Antwerp, transferred to England, and imprisoned in the Tower. Bishop Ponet subsequently accused Mason of treacherously inviting them to Antwerp with a view to their arrest (Strype)—an act which Mason's friendly private relations with Cheke and Cheke's family would certainly render especially discreditable to him (Harington, *Nugæ Antiquæ*, pp. 49–51). But the charge is not proven (cf. *Cal. State Papers*, Venetian, vol. vi. pt. i. p. 486).

In September 1556 Mason's repeated requests for recall were granted. He regularly attended the council from November 1556 until the end of the reign, and with his colleagues retained his position at the accession of Elizabeth. In addition to his other offices, he was now restored to the deanery of Winchester, and on 20 June 1559 was re-elected chancellor of Oxford University. On 22 Nov. 1558 he was appointed, with Paget, Petre, and Heath, to transact any important business that might arise before the queen's arrival in London; he used his influence in favour of peace with France, and was described by the Spanish envoy as a friend to the French king (*ib.* Spanish, 1558–67, p. 34), but before 1560 he had become an advocate of the Spanish marriage, in which he was supported by Paget (Froude, vi. 356 note). On 7 March 1558–9 he was despatched to Cateau-Cambrésis to correct and supplement the action of the commissioners whose conduct in the negotiations for peace had given offence to the queen (*ib.* For. Ser. passim). He returned on 3 April. Thenceforth he remained in London, directing in great measure the foreign policy of England, and actively engaging in all the ordinary work of the council (cf. *ib.* Foreign, Spanish, and Venetian Ser. passim). In 1564 he was commissioned to settle a treaty of commerce with France. On 26 Dec. he re-resigned his chancellorship of Oxford, and he was present at the council, apparently for the last time, on 4 June 1565. He died on 20 or 21 April 1566, aged 63, and was buried in St. Paul's Cathedral, where a monument was erected by his widow on the north wall of the choir, with an inscription in verse by his adopted son, Anthony Wyckes. Owen Rogers obtained a license to print an epitaph upon him (Ames, *Typogr. Antiq.* ed. Herbert, p. 887). He is sometimes stated to have been chancellor of the Duchy of Lancaster, but on insufficient evidence.

Mason married Elizabeth, daughter of Sir Thomas Isley of Sundridge, Kent, by his wife Elizabeth, daughter of Sir Richard Guildford [q. v.]; Lady Mason was widow of Richard Hill, sergeant of the wine-cellar to Henry VIII, and had had several children by him, including Margaret, married to Sir John Cheke, and Mary to Francis Spelman, who was clerk of the parliament with Mason. Spelman's daughter, Catherine, married William Davison [q. v.], secretary to Queen Elizabeth. Lady Mason's cousin, Jane Guildford, married John Dudley, duke of Northumberland [q. v.], with whom Mason was thus distantly connected by marriage (see pedigree in Sir Harris Nicolas's *Life of W. Davison*, p. 213). Apparently Mason had no issue; but Corser (*Collectanea*, iv. 213, 219) conjectures that Jasper Heywood [q. v.] refers to a deceased son in some lines in his translation of Seneca's 'Thyestes,' dedicated to Mason. His principal heir was Anthony Wyckes, a grandson of Mason's mother by a second marriage. Anthony was adopted by Mason, assumed his name, and in 1574 was appointed to the post of clerk of the parliament, which Sir John had held before. He married and had a numerous progeny.

Mason, a typical statesman of the age, 'had more of the willow than the oak' in him; his success he attributed to his keeping on intimate terms with 'the exactest lawyer and ablest favourite' for the time being, to speaking little and writing less, to being of service to all parties, and observing such moderation that all thought him their own. He is said to have been a catholic, but his religious feelings were conveniently pliant; his invectives against 'men's wicked devotion to Rome,' when Edward VI was on the throne, become sneers at the 'new gospellers' after his sister's accession. As a diplomatist he was 'a paragon of caution, coldness, and craft,' but in society his manner was genial if not jovial (cf. Hoby to Cecil, in Burgon, *Life of Gresham*, i. 226–8).

[Harleian MS. 288; Cotton MSS. Calig. E. iv. 243, Galba B. x. 94, C. i. 87, 172, Vitell. B. xiv. 157, Vespas. C. vii. 200; Add. MSS. 6128, 5498 f. 16, 5935 f. 96 *b*, 5753 ff. 86, 87, 5750 ff. 33, 41, 63, 5751 ff. 204, 303; Lansd. MS. 981, f. 36; Cal. State Papers, Dom., For., Spanish, and Venetian Series, passim; Acts of the Privy Council, 1542–8, passim; Hatfield Papers; Rutland MS. i.; Letters and Papers of Henry VIII, ed. Gairdner, passim; Lit. Remains of Edward VI (Roxburghe Club); Camden Soc. Publications: Chronicle of Calais, p. 118, Machyn's Diary, pp. 37, 248, Chronicle of Queen Jane, pp. 12, 100, 109, Wriothesley's Chronicle, ii. 31, 71, 88, Hayward's Annals of Queen Elizabeth, p. 11; Strype's Mem. of Cranmer, Ecclesiastical Mem., Annals of the Reformation, Life of Sir J. Cheke, passim; Tytler's Edward VI and Mary; Camden's Annals; Burghley's Memoria Mortuorum, in Murdin's State Papers; Nicolas's Life of W. Davison; Ashmole's Berkshire; Harington's Nugæ Antiquæ; Foxe's Acts and Monuments;

Dugdale's St. Paul's, ed. Ellis, p. 63; Burnet's Hist. of the Reformation, passim; Lloyd's Statesmen and Favourites, pp. 177–84; Wood's Fasti, i. 54; History and Antiquities, II. i. 113, 140, 182, ii. 830; Metcalfe's Book of Knights; Biog. Britannica, s.v. 'Cheke;' Le Neve, ed. Hardy; Foster's Alumni Oxon. 1500–1714; Foster's Members of Parliament; Notes and Queries, passim; Froude's Hist. of England, passim; Lingard's Hist. of England; Corser's Collectanea, iv. 213, 219; Burgon's Life and Times of Sir T. Gresham; Motley's Dutch Republic, i. 110.] A. F. P.

MASON, JOHN (1586–1635), founder of New Hampshire, only son of John and Isabella Mason (born Steed), was born at King's Lynn, and was baptised in St. Margaret's Church in that town on 11 Dec. 1586. He matriculated from Magdalen College, Oxford, as 'of Southants, pleb.,' on 25 June 1602 (Foster, *Alumni Oxon.* 1500–1714). He is said to have obtained a place in a commercial house in London, and had probably conducted successful voyages prior to 1610, when he was appointed by James I to the command of two ships of war and two pinnaces, despatched to assist Andrew Knox [q. v.] in his reclamation of the Hebrides. While Mason was engaged upon this service the first English plantation of Newfoundland was effected under John Guy of Bristol. Guy resigned the governorship in 1615, and partly, it would appear, by way of compensation for disbursements made on his Scottish expedition, Mason was appointed in his place. The new governor at once set about a thorough exploration of the island. Writing to a friend and patron, Sir John Scott of Scotstarvet, 'from the plantacion of Cuper's Cove in Terra Nova ult. Augusti 1617,' he expresses his intention to construct a map with a particular relation of the several parts, natures, and qualities of the country. His map was completed in 1625, and prefixed to Sir William Vaughan's 'Golden Fleece' ('Cambrensium Caroleia,' London, 1625). To this rare little work Mason, like his predecessor Guy, also contributed some complimentary Latin verse. There are some earlier maps of Terra Nova by foreign hands (one having been found in the Vatican, dated 1556), but Mason's is the first English map, and the earliest representation of the configuration of the coast (cf. Howley, *Eccles. Hist. of Newfoundland*; Winsor, *Hist. of America*, viii. 190). In 1620 he despatched to his former correspondent 'A Briefe Discovrse of the Newfoundland, with the situation, temperature, and commodities thereof, inciting our Nation to goe forward in that hopefull plantation begunne.' This extremely rare work (of which no copy is believed to exist in America, and three only in England, one in the British Museum) was printed by Andro Hart, Edinburgh, 1620 (seven leaves, no pagination). 'Unpolished and rude, bearing the countries badge where it was patched,' Mason's tract was mainly designed to interest the Scots in settling a colony in Newfoundland. It describes the climate, the products of the earth, the growth of European vegetables, and the greatness of the fishing interest. In the spring of 1621 Mason returned to England; he was at once in request, being consulted by Sir William Alexander [q. v.] (afterwards Earl of Stirling) about the proposed settlement of Nova Scotia, and conferring with Sir Ferdinando Gorges [q. v.], treasurer of the council for New England, with respect to the systematic planting of the province of Maine (Gorges, *Description of New England*, Mass. Hist. Soc. Coll. 3rd ser. vi. 78). A patent for all the land lying between the Nahumheik and Merrimack rivers was granted to Mason by the council on 9 March 1621–2. Another grant was made him jointly with Gorges in August. He appears to have sailed in the following year in the capacity of deputy-governor, and built a stone house at New Plymouth. In 1624, however, he returned to England in the expectation of finding employment in the war with Spain, and took up his abode with his family at Portsmouth, in the house in which a few years afterwards Buckingham was assassinated by Felton. In 1626 he was appointed by Buckingham commissary general for victualling the Cadiz expedition (*Cal. State Papers*, Dom. 25 May 1626), though he was described by Lord Wimbledon as deserving a better office. In the following year he was accordingly appointed treasurer and paymaster of the English army (*ib.* 16 May 1627). His letters in this capacity show him to have been active, capable, and not afraid of telling his superiors unpalatable truths (*ib.* 19 Jan., 7 May, &c.) On the establishment of peace in 1629 Mason set out once more for New England, with patents for lands on the Iroquois lakes. He, Gorges, and seven other traders were associated under the name of the Laconia (Lake Country) Company, with the intention of forming a permanent agricultural settlement. An agent of Mason's brought over one hundred Danish oxen, and among other articles imported was a set of church furniture, Mason being a zealous Anglican, in consequence of which he has been persistently ignored or reviled by the puritan historians of New England. In 1631 Gorges and Mason 'joined with them 6 merchants in London,' and received from the council a new grant, dated 3 Nov.,

of a tract of land on the Piscataqua river. The association infused new life, both into the original colony and into the previous settlements on the Piscataqua, which became known henceforth by the name of New Hampshire. There was a constant influx of new settlers who cleared the land and built permanent houses.

Mason returned to England early in 1634, and was appointed by the government captain of Southsea Castle, and inspector of the forts and castles on the south coast. He had in the previous year been appointed on the council for New England, which frequently met at his house in Fenchurch Street (*Colonial Corresp.* 4 Nov. 1631, p. 15). He was also appointed treasurer of the 'Association of the Three Kingdoms for a General Fishery' (1633), and on 1 Oct. 1635 he was honoured by his nomination as first 'vice-admiral of New England' under Sir Ferdinando Gorges. Before, however, he could revisit the plantations, he was taken ill and died early in December 1635. The death of so energetic a churchman and royalist was regarded as a divine favour by the puritans of Massachusetts Bay. By his will, dated 26 Nov. and proved on 22 Dec. 1635, he left one thousand acres of land towards the maintenance of a church, and another thousand acres for that of a school in New Hampshire. He was buried in Westminster Abbey. A brass monument was erected to his memory in the church of the Domus Dei at Portsmouth by some residents in New Hampshire (including some of Mason's own descendants) in 1874.

Mason was married on 29 Oct. 1606 to Anne, second daughter of Edward Greene (*d.* 1619) of London, goldsmith, by whom he left one daughter, Anne, who married Joseph Tufton of Betchworth, Surrey. Robert Hayman in his 'Quodlibets' (1628, p. 31) addressed verses to 'the worshipfull Captaine, John Mason' and to 'the modest and discreet gentlewoman Mistress Mason.' Mason's widow died in 1655.

Mason's rights in New Hampshire were sold to Governor Samuel Allen in 1691, and proved a fruitful source of litigation to that official and his heirs; in January 1746 John Tufton Mason, a descendant, disposed of his rights for 1,500*l.* to twelve gentlemen of Portsmouth, henceforth called the 'Masonian Proprietors' (cf. C. L. Woodbury, *Old Planter in New England*, 1885).

[Captain John Mason, the Founder of New Hampshire, a memoir by C. W. Tuttle in J. W. Dean's edition of Mason's tract, together with illustrative historical documents, for the Prince Soc. Boston, 1887; cf. Doyle's English in America, Puritan Colonies, i. 196, 277, &c.; Brown's Genesis of the United States, ii. 945; Cal. State Papers, Colonial (Amer. and West Indies, 1574–1660), pp. 25, 138, 153, 157, 204, 210, 214, 246, 293, 402; Belknap's History of New Hampshire, 1831, i. 3, 4, 8, 9, 14, 15; New Hampshire Documents, ed. J. S. Jenness, i. 45, 54, 55, &c.; Waters's Chesters of Chicheley, ii. 549; Purchas his Pilgrimes, 1625, iv. 1876–91; Notes and Queries, 4th ser. vii. 265; Mason's Discourse, reprinted in the Bannatyne Club's Royal Letters, Charters, and Tracts relating to the Colonisation of New Scotland, 1867.] T. S.

MASON, JOHN (1600–1672), New England commander, was born in England in 1600. His parentage and place of birth are unknown, but he is believed to have been related to his namesake, the founder of New Hampshire (Prince). After serving in the Netherlands under Sir Thomas Fairfax [q. v.], who is stated upon the outbreak of the civil war in England to have urged his speedy return, Mason went to Dorchester, Massachusetts, soon after its first settlement in 1630. He seems to have obtained military command as early as 1633, when an ensign was chosen to serve under him, and soon afterwards he was employed upon the fort at Boston. In 1635 he assisted the majority of the Dorchester settlers in their migration to Windsor in Connecticut. Their new home was thickly peopled with Indians, and collision was inevitable between the new-comers and the more powerful of the tribes in possession. Several parties of English settlers were cut off by the natives during 1635–6, and a series of outrages (hardly unprovoked) culminated in the Indians roasting alive an old minister named Mitchell, and scalping a party of nine colonists while at work in the fields near Wethersfield (23 April 1637). A preliminary expedition under John Endecott [q. v.] only served to exasperate the Indians. The most formidable of these were a tribe named Pequots, and at a general court of the colony held on 1 May 1637 it was resolved to exterminate the Pequots at all costs. Mason was put at the head of the new expedition, which left Hartford on 10 May, and dropped down the river in 'a pink, a pinnace, and a shallop.' Wisely disregarding the letter of his instructions, Mason sailed past the Pequot forts and landed his men some sixty miles further east, in Narragansett Bay, near Point Judith, thus securing the co-operation of two hundred of the tribe which hemmed in the Pequots on the east. His plan was to fall upon the latter unawares after a retrograde march along the coast, augmenting his force as he went along from the friendly Indians. Chief among these was the Mohegan sachem, Uncas, who had

recently revolted from the Pequot hegemony (Niles, *History of the Indian and French Wars*, ap. Mass. Hist. Soc. Coll. 3rd ser. vi. 155–76). The nearest Pequot fort was surprised at dawn on 26 May. The resistance was slight, and having once penetrated the stockade Mason forthwith set fire to the whole fort, forming his men in a circle outside to prevent escape. Some five hundred friendly Indians formed a larger circle in the rear. Out of about seven hundred Pequots only seven escaped butchery. The English loss was two killed and twenty wounded. Joined by a detachment from Massachusetts, Mason pursued the remnant of the offending tribe towards New York, killing and capturing a great number. The lands and persons of the few who survived in Connecticut he divided between his allies, stipulating that the very name of Pequot should become extinct. 'By these prompt measures, a handful of whites was within a few weeks enabled to annihilate a powerful native tribe, and to secure a general peace with the Indians, which remained unbroken for forty years.'

After the war Mason settled at Saybrook, on the mouth of the Connecticut river, whence in 1659 he removed to Norwich. He was elected one of the six Connecticut magistrates on 16 April 1642, and was major-general of the colonial forces from 1638 until 1670. He undertook several diplomatic missions among the Indians. On 17 May 1660 he was elected deputy governor of Connecticut, and the choice was ratified by Charles II in 1662. He was also chief judge of the colonial county court from its organisation in 1664 until his retirement from all his offices in 1670. He died at Boston in the early part of 1672, leaving three sons and four daughters.

At the request of the general court Mason prepared a 'Brief History of the Pequot War,' which was embodied by Increase Mather in his 'Relation of Trouble by the Indians,' 1677, and was republished by the Rev. Thomas Prince, with an introduction (Boston, 1736).

[Mason's Brief History of the Pequot War, ed. Prince; Life by George F. Ellis in Sparks's Library of Amer. Biog. xiii. 311–438; Trumbull's Hist. of Connecticut, i. 337 sq.; Winthrop's Hist. of New England, 1630–1649, ed. 1825, i. 104, 223, 233, 267, ii. 311; Massachusetts Hist. Soc. Coll. 2nd ser. viii. 122 sq.; Appleton's Cyclop. of American Biog. iv. 244; Allibone's Dict. of English Literature.] T. S.

MASON, JOHN (1646?–1694), enthusiast and poet, probably born in Northamptonshire, belonged to a family of clergymen of the established church living in the neighbourhood of Kettering and Wellingborough. In the registers at Irchester are the baptisms of Thomas and Nicholas, sons of Thomas and Margaret Mason (3 Aug. 1643 and 2 Feb. 1644), and in March 1646 there is a defective entry respecting a son of the same couple, which, as it is almost certainly a baptism, may well refer to John. He was educated first at Strixton in Northamptonshire, and was admitted a sizar of Clare Hall, Cambridge, on 16 May 1661, graduated B.A. in 1664, and M.A. in 1668. After acting as curate at Isham in Northamptonshire, he was presented on 21 Oct. 1668 to the vicarage of Stantonbury in Buckinghamshire, which he quitted for the rectory of Water Stratford in the same county on 28 Jan. 1674.

Mason was a Calvinist, leaning towards antinomianism, but his sympathies were wide. Under the influence of James Wrexham, a puritan preacher at Haversham, formerly vicar of Kimble Magna and of Woburn, Mason's thoughts turned to the prospect of the millennium, and during the last years of his life his views on the subject grew increasingly extravagant. His natural tendency to melancholy greatly increased after the death of his wife in February 1687. In 1690 he preached a sermon on the parable of the ten virgins, which was an attempt to interpret apocalyptic passages of scripture in the light of recent events. The sermon, which was repeated in other places, made some stir, and was published in the following year. About the same time he ceased to administer the sacrament in his church, and preached on no other subject than that of the personal reign of Christ on earth, which he announced as about to begin in Water Stratford. His teaching spread, and attracted some believers and many onlookers, to whom he expounded an extreme form of predestination doctrine. An encampment of his followers was formed on the plot of ground south of the village, called the 'Holy Ground,' where a rough life on communistic principles was carried out. Noisy meetings took place in barns and cottages, and a constant service of dancing and singing was kept up day and night in the parsonage. He described to a crowd from a window in his house on Sunday, 22 April 1694, a vision of the Saviour, which he had experienced, he said, on Easter Monday, 16 April. From that time he used no more prayers, with the exception of the last clause of the Lord's Prayer, but announced that his work was accomplished, as the reign on earth had already begun.

He died of a quinsy in the following month, and was buried in the church of Water Stratford on 22 May 1694. The belief in the

coming millennium, and in the immortality of their prophet, was so firmly rooted in the minds of his followers that they refused to credit his death. The succeeding rector, Isaac Rushworth, had the body exhumed, and exhibited to the crowd, but many remained unconvinced, and had finally to be ejected from the 'Holy Ground.' Meetings in a house in the village continued for sixteen years afterwards.

Mason constantly suffered from pains in the head, and was frequently so sensitive to noise that he retired to an empty house, where even the sound of his own footsteps and his low voice when he prayed caused him pain. He was liable to vivid and terrifying dreams, and subject to visual hallucination. The parish register of Water Stratford records the baptisms of four sons and one daughter of 'John Mason and Mary his wife' between 1677 and 1684. John (born 1677) became a dissenting minister at Daventry, Northamptonshire, at Dunmow, Essex, and at Spaldwick, Huntingdonshire, successively. He died at Spaldwick in 1722–3, and was father of John Mason (1706–1763) [q. v.] William (born October 1681) was B.A. of King's College, Cambridge, in 1704, instituted to the vicarage of Mentmore-with-Ledburne, Buckinghamshire, on 23 Dec. 1703, and was also rector of Bonsall, Derbyshire, from 1736 to 1739. He died on 29 March 1744, and was buried at Mentmore. An elder daughter, Martha, was born at Stantonbury. Mason left no will; administration was granted to his brothers Thomas and Nicholas, curators during the minority of his children.

Mason was one of the earliest writers of hymns used in congregational worship, and was apparently more influenced in style by George Herbert than by Quarles or Wither. Though his phraseology is quaint and sometimes harsh, he displays much devotional feeling. Some of his lines were undoubtedly well known to Pope and Wesley, and Watts borrowed freely from them. Entire hymns by him are often found in early eighteenth-century collections (see *Multum in Parvo*, London, 1732, p. 199). His work, altered by later hands, still finds a place in modern collections; the hymns beginning 'A living stream as crystal clear' (as adapted by Keble), 'Blest day of God, how calm, how bright,' 'Now from the altar of our hearts,' and stanza vii. of 'Jerusalem, my Happy Home,' are perhaps the most familiar.

His published works include: 1. 'Funeral Sermon for Mrs. Clare Wittewronge,' London, 1671. 2. 'Spiritual Songs, or Songs of Praise,' London, 1683, 1685 (with a sacred poem on Dives and Lazarus), 1692, 1701, 1704 (8th edit.), 1708 (10th edit.), 1718 (11th edit.), 1725, 1750 (14th edit.); Bocking, 1760 (?); London, 1761 (16th edit.), 1859. All editions but the last published anonymously. The later issues contain also 'Penitential Cries,' by T. Shepherd of Braintree. 3. 'The Midnight Cry. Sermon on the Parable of the Ten Virgins,' London, 1691, 1692, 1694 (5th edit.) 4. 'Remains, in Two Sermons,' published by T. Shepherd, London, 1698. 5. 'Select Remains,' published by his grandson, John Mason, with a recommendation by Isaac Watts, London, 1741, 1742; Boston, 1743; London, 1745, 1767 (5th edit.), 1790; Bridlington, 1791; Bocking, 1801 (9th edit.); Leeds, 1804 (12th edit.); London, 1808 (18th edit.), 1812; Wellington, Shropshire, 1822; Scarborough, 1828; London, 1830. 6. 'A Little Catechism, with Little Verses and Little Sayings, for Little Children,' London, which had reached an eighth edition in 1755.

His grandson mentions a manuscript, 'Short Paraphrase and Comment . . . on Revelation,' written before his thoughts were infected with the notion of the millennium, and which greatly dissatisfied him afterwards; and 'Critical Comments,' in Latin, which he commenced to write upon passages in all the books of Scripture, but proceeded no further with than 2 Samuel.

[The fullest information respecting Mason's enthusiasm is in An Impartial Account, by the Rev. H. Maurice, rector of Tyringham, who was well acquainted with him, London, 1694, 1695, Newport Pagnell, 1823; see also Letter from a Gentleman near Water Stratford to his Brother, Mr. Thomas Pickfat, 1694; Some Remarkable Passages in the Life and Death of John Mason, drawn up by a Rev. Divine; Tryal and Condemnation of the Two False Witnesses to the Midnight Cry, 1694; Strange News from Bishop's Stafford, near Buckingham, 1694; Prefaces to Works; Mason's Self-Knowledge, 1818, p. x; Memoir by John L. Myres in Records of Buckinghamshire, vol. vii. No. 1, 1892, pp. 9–42; information from the Rev. L. E. Goddard of Water Stratford, and Daniel Hipwell, esq.; copies of parish registers from Nathaniel H. Mason, esq.; Lipscomb's Buckinghamshire, ii. 348, iii. 138. 422–3, 637, iv. 349; Browne Willis's Hundred of Buckingham, pp. 343–5; Clare Coll. Admission Reg., per the Master; Admon. 14 June 1694, Arch. Bucks. Act Book, fol. 165; Grad. Cantabr.; Montgomery's Christian Poet, 1828, p. 338; Miller's Singers and Songs of the Church, pp. 89–91; Julian's Dict. of Hymnology, pp. 348, 582, 717; Brooke's edit. of Fletcher's Christ's Victory, p. 208; Creamer's Methodist Hymnology, pp. 402–3; Holland's Psalmists of Britain, ii. 128–9.] B. P.

MASON, JOHN (1706–1763), nonconformist divine and author, born at Dunmow, Essex, early in 1706, was son of John Mason (*d.* 1723), independent minister at Dunmow, and subsequently at Spaldwick, Huntingdonshire. His grandfather was John Mason (1646?–1694) [q. v.] He began his training for the ministry under John Jennings [see under JENNINGS, DAVID], but he was only seventeen when Jennings died, and probably completed his studies in London. His first employment was as tutor and chaplain in the family of Governor Feaks, near Hatfield, Hertfordshire. In 1729 he became minister of the presbyterian congregation at Dorking, Surrey. Thence he removed in July 1746 to succeed John Oakes as minister of a congregation at Carbuckle Street (or Crossbrook), Cheshunt, formed by a union in 1733 of presbyterians and independents. He had previously attracted attention by his 'Plea for Christianity,' 1743, and his 'Treatise on Self-Knowledge,' 1745. In consideration of the merits of the former of these works he is said to have received, at the suggestion of John Walker, D.D., classical tutor at Homerton, the diploma of M.A. from Edinburgh University. His name does not appear in the list of graduates, but the degree may have been conferred between April 1746 and December 1749, a period during which the names are not recorded.

Mason also undertook the training of students for the ministry. Selections from his tutorial lectures were published in the 'Protestant Dissenter's Magazine,' 1794–6. They begin September 1794, p. 190, under the heading 'Lectiones Polemicæ. By the late Rev. John Mason, A.M., of Cheshunt.' He was a man of high literary culture and excellent taste. His theological positions were for the most part conservative; he stated them with much moderation of tone, and defended them with candour and discrimination. He thought himself entitled to claim the merit of originating the theory of Christ's temptation put forth in 1761 by Hugh Farmer [q. v.] Farmer's principles, however, were widely different from those of Mason, who retained the belief in the reality of miracles performed by Satanic agency which Farmer controverted.

Mason died at Cheshunt on 10 Feb. 1763, and was buried in the parish churchyard. His funeral sermon was preached on 20 Feb. by John Hodge, D.D., presbyterian minister at Crosby Square, London. His niece married Peter Good, congregationalist minister, and was mother of John Mason Good [q. v.]

He published, besides separate sermons, 1740–56: 1. 'A Plain and Modest Plea for Christianity,' &c., 1743, 8vo (anon., effectively directed especially against 'Christianity not founded on Argument,' 1742, by Henry Dodwell the younger [q. v.]) 2. 'Self-Knowledge: a Treatise,' &c., 1745, 8vo; six editions before 1763; later editions (including the fourteenth, in the 'Unitarian Society Tracts,' 1791, 12mo) are often untrustworthy; the edition of 1811, 8vo, edited by J. M. Good, with 'Life,' is correct, and has usually been followed since. It has been translated into Welsh, 'Hunan-Adnabyddiaeth,' Carmarthen, 1771, 8vo; [1862] 12mo. 3. 'An Essay on Elocution,' &c., 1748, 8vo; two editions same year; 3rd edit. 1751, 8vo; 4th edit. 1761, 8vo. 4. 'An Essay on the Power of Numbers and the Principles of Harmony in Poetical Composition,' &c., 1749, 8vo; 2nd edit. 1761, 8vo. 5. 'An Essay on the Power and Harmony of Prosaic Numbers,' &c., 1749, 8vo; 2nd edit. 1761, 8vo. 6. 'The Lord's Day Evening Entertainment,' 1752, 4 vols. 8vo (fifty-two practical discourses). 7. 'A Letter to a Friend on his Entrance on the Ministerial Office,' &c., 1753, 8vo. 8. 'The Student and Pastor,' &c., 1755, 12mo; 2nd edit. [1760], 8vo. 9. 'Fifteen Discourses, Devotional and Practical,' &c., 1758, 8vo. 10. 'Christian Morals,' &c., 1761, 2 vols. 8vo. Posthumous was 11. 'The Tears of the Dying annihilated by the Hope of Heaven, a Dialogue,' &c., 1826, 12mo, ed., with 'Memoir,' by John Evans (1767–1827) [q. v.] Sermons by Mason are in 'The Protestant System,' 1758, 8vo, vol. ii.; in 'The Practical Preacher,' 1762, 8vo, vol. ii.; and in 'Sermons for Families,' 1808, 8vo, ed. James Hews Bransby [q. v.] Mason edited 'Sermons to Young People,' 1747, 32mo, by John Oakes, his predecessor.

[Funeral Sermon, by Hodge, 1763; Life, by J. M. Good, 1811; Memoir, by Evans, 1826; Bogue and Bennett's Hist. of Dissenters, 1833, ii. 588 sq.; Davids's Evangelical Nonconformity in Essex, 1863, p. 385; Waddington's Surrey Congr. Hist. 1866, p. 195; James's Hist. Litig. Presb. Chapels, 1867, pp. 662, 680, 689; Urwick's Nonconf. in Herts, 1884, pp. 513 sq.] A. G.

MASON, JOHN CHARLES (1798–1881), marine secretary to the Indian government (home establishment), born in London in March 1798, was the only son of Alexander Way Mason, chief clerk in the secretary's office of the East India Company's home service, and one of the founders and editors of the 'East India Register' in 1803. His grandfather, Charles Mason, served with distinction in the expedition to Guadeloupe in 1758–9, and with the allied army in Germany in 1762 and in 1793–6. John Charles was educated at Monsieur de la Pierre's commercial school in Hackney and at Lord Weymouth's grammar school at Warminster.

For three years he served in the office of Dunn, Wordsworth, & Dunn, solicitors, 32 Threadneedle Street, till in April 1817 he received an appointment in the secretary's office at the East India House on the ground of his father's services—a unique episode in the history of the company's patronage. From 1817 to 1837 he was almost wholly employed upon confidential duties under the committee of secrecy—namely, in 1823 in negotiating a treaty with the government of the Netherlands for the cession of the settlement in the Straits of Malacca to the Dutch; in 1829 in arranging the secret signals for the East India Company's ships; in 1833 in negotiating for the renewal of the company's charter; and in 1834 in the parliamentary inquiry upon matters connected with China. He compiled in 1825–6 'An Analysis of the Constitution of the East India Company, and of the Laws passed by Parliament for the Government of their Affairs at Home and Abroad.' In 1837 he was made secretary of the newly created marine branch of the secretary's office; under his management the Indian navy was greatly improved, the coasts of India were surveyed, and in 1857, on the breaking out of the mutiny, he arranged for the transport of fifty thousand troops to India with great expedition. In September 1858, upon the transfer of the government of India from the company to the crown, he retired from the service, but in January 1859 he was recalled and became secretary of the marine and transport department at the East India House, Leadenhall Street, and afterwards at the India office, Whitehall. The evidence he furnished to the select committees in 1860, 1861, and 1865 on the transport of troops to India led to his being appointed in 1865 the member to represent the government of India on the committee on the Indian overland troop transport service. In accordance with that committee's report of 1867, the Crocodile, Euphrates, Jumna, Malabar, and Serapis were constructed as troop-ships to convey troops to and from India. In April 1867 he retired from the service, and died at 12 Pembridge Gardens, Bayswater, London, 21 Dec. 1881.

By his wife Jane Augusta, daughter of James Ensor, who died in 1878, he left five daughters and an only son, Charles Alexander James Mason, born in 1832, who served in the Indian (home) service from 1848, became assistant secretary in the military department, and retired in 1882.

[Times, 24 Dec. 1881 p. 1, 31 Dec. p. 6; Allen's Indian Mail, 27 Dec. 1881, 2, 9, 18 Jan. 1882; Homeward Mail, 27 Dec. 1881, 9 Jan. 1882; information kindly supplied by C. A. J. Mason, esq.] G. C. B.

MASON, JOHN MONCK (1726–1809), Shakespearean commentator, born in Dublin in 1726, was eldest son of Robert Mason of Mason-Brook, co. Galway, by Sarah, eldest daughter of George Monck of St. Stephen's Green, Dublin. On 12 Aug. 1741 he entered Trinity College, Dublin, and graduated B.A. in 1746, M.A. in 1761 (college registers). In 1752 he was called to the Irish bar. He sat in the Irish House of Commons as member for Blessington, co. Wicklow, in 1761 and 1769, and for St. Canice, otherwise Irishtown, co. Kilkenny, in 1776, 1783, 1790, and 1798. In parliament he was a fluent, a frequent, and a good speaker. He showed his independence by introducing in 1761 a bill to enable catholics to invest money in mortgages upon land, which was carried by a majority of twelve. It was, however, rejected by the English privy council. In the next session a similar bill, being strongly opposed by the government, was rejected by 138 to 53. The government made a bid for his support by appointing him in August 1771 a commissioner of barracks and public works, Dublin (*Hist. MSS. Comm.* 12th Rep. Append. x. p. 308), and in 1772 a commissioner of revenue, an office which he held until 1793. Greatly to the anger of Lord Charlemont and the other leaders of the opposition, Mason became thenceforth a supporter of the government. Again his favourite measure was introduced by him in 1772 and again unsuccessfully. When, however, Lord Harcourt's government, in 1773, wished to do something in favour of the catholics, Mason and Sir Hercules Langrishe [q. v.] were requested to bring in the very same bill, together with another permitting catholics to take leases for lives of lands, but both were suddenly dropped (Hardy, *Memoirs of Lord Charlemont*, 2nd edit., i. 321). During the free trade agitation of 1779 Mason made himself very unpopular. On 16 Nov. he writes to the speaker (Pery) that as he cannot venture to go down to the house 'without the manifest danger of his life' he must request him to appoint some other person 'more agreeable than I am to the present ruling powers' to take the chair in the committee of accounts (*Hist. MSS. Comm.* 8th Rep. p. 205). He was consoled by being made a privy councillor, and in the last Irish parliament he voted for the union.

Mason died in Dublin in 1809. In 1766 he married Catherine, second daughter of Henry Mitchell of Glasnevin, co. Dublin, but left no issue. He sold Mason-Brook to the Right Hon. Denis Daly.

In 1779 Mason published at London, in 4 vols. 8vo, an edition of the 'Dramatick

Works of Philip Massinger,' which he complacently assured his readers would be found to be absolutely free from error. It proved to be rather worse than the discreditable reprint of Coxeter (1761). Mason afterwards tried to make some anonymous person responsible for its imperfections (Preface to *Comments on Shakespeare*, edit. 1785, p. x). He next busied himself in preparing an edition of 'Shakespeare;' but finding, to his 'no little mortification,' that most of his 'amendments and explanations' were anticipated in Isaac Reed's edition of 1785, he had to content himself with printing his manuscript in an abridged form as 'Comments on the last Edition of Shakespeare's Plays,' 8vo, London, 1785, with an appendix of 'Additional Comments.' Another edition, entitled 'Comments on the several Editions of Shakespeare's Plays, extended to those of Malone and Steevens,' appeared at Dublin in 1807. George Steevens, who inserted many of Mason's notes in his editions of 'Shakespeare,' allowed that 'with all his extravagances he was a man of thinking and erudition' (Nichols, *Illustr. of Lit.* vii. 3). Mason also published 'Comments on the Plays of Beaumont and Fletcher; with an Appendix containing some further Observations on Shakespeare,' 8vo, London, 1798, dedicated to George Steevens; and 'An Oration commemorative of the late Major-General Hamilton,' 8vo, 1804.

His portrait, engraved after J. Harding, by Knight, is in 'Shakespeare Illustrated,' 1791.

[Information from the Rev. John W. Stubbs, D.D., and the Rev. Thomas E. Hackett; Life of Henry Joseph Monck Mason, prefixed to his Essay on Parliaments in Ireland, ed. O'Hanlon, Dublin, 1891; Lodge's Peerage of Ireland (Archdall), iii. 177–8; Lecky's England in the Eighteenth Century, iv. 459–60; Sketches of Irish Political Characters of the Present Day (by Henry M'Dougall), 1799, pt. ii. p. 146; Journals of the Irish House of Commons; Lists of Members of Parliament, Official Return; Todd's Cat. of Dublin Graduates, 1869, p. 376; Gifford's Preface to Massinger's Dramatic Works, 1805; Mason's Works; Evans's Cat. of Engraved Portraits, i. 226.] G. G.

MASON, Sir JOSIAH (1795–1881), pen manufacturer and philanthropist, second son of Josiah Mason, carpet-weaver, by his wife Elizabeth Griffiths, was born in Mill Street, Kidderminster, on 23 Feb. 1795. At the age of eight he commenced selling cakes in the streets, and afterwards fruit and vegetables, which he carried from door to door on a donkey. In 1810 he taught himself shoemaking, and was afterwards a carpenter, a blacksmith, and a house-painter. In 1814 he became a carpet-weaver, and from 1817 to 1822 he acted as manager of the imitation gold jewellery works of his uncle, Richard Griffiths of Birmingham. In 1824 he became manager for Samuel Harrison, a split-ring maker, and in 1825 he purchased his master's business for 500*l.* He then invented a plan for making split key-rings by machinery, which proved to be profitable. John and William Mitchell and Joseph Gillott had already commenced making steel pens, when, in 1829, Mason tried his hand at pen-making, and putting himself into communication with James Perry, stationer, of Red Lion Square, London, became Perry's pen-maker for many years. These pens bore the name of the seller and not of the manufacturer. The first order of one hundred gross of pens was sent to London 20 Nov. 1830. About twelve workpeople were employed, and one hundred weight of steel was thought a large quantity to roll for a week's consumption. In 1874 one thousand persons were employed, the quantity of steel rolled every week exceeded three tons, and on an average a million and a half of pens were produced from each ton of steel. In 1844 the Brothers Elkington took out a patent for the use of cyanides of gold and silver in electro-plating, and, requiring capital to develop the business, were joined by Mason. The electro-plated spoons, forks, and other articles soon came into use, and their popularity was much increased after the Great Exhibition of 1851. Having made a large sum of money in this connection, Mason retired from the firm in 1856. But, with Elkington, he also established copper-smelting works at Pembrey, Carmarthenshire, and became a nickel smelter, importing the ore from New Caledonia. In December 1875 he sold his pen manufactory to a limited liability company. He died at Norwood House, Erdington, near Birmingham, on 16 June 1881. He married, 18 Aug. 1817, his cousin, Anne, daughter of Richard Griffiths of Birmingham. She died 24 Feb. 1870.

Mason gradually accumulated upwards of half a million of money, the greater part of which he spent on charitable objects. In 1858 he founded, in Erdington village, almshouses for thirty aged women and an orphanage for fifty girls. Between 1860 and 1868 he spent 60,000*l.* on the erection of a new orphanage at Erdington, and then, by a deed executed in August, he transferred the edifice, together with an endowment in land and buildings valued at 200,000*l.*, to a body of seven trustees. This orphanage is capable of receiving three hundred girls, one hundred and fifty boys, and fifty infants. On 30 Nov.

1872 he was knighted by letters patent. His most important work, the Scientific College at Birmingham, which cost him 180,000*l.*, was opened on 1 Oct. 1880, and in 1893 had 556 students. Mason placed the trustees of his college under the obligation to overhaul each department every seven years, with a view to maintaining the teaching at the highest level of scientific research. Medical classes have lately been added.

A portrait of Mason by H. J. Munns is in the board-room of the college which he founded at Birmingham, and a seated statue by F. J. Williamson is in front of the college.

[J. T. Bunce's Josiah Mason, a Biography, 1882; Fortunes made in Business, 1884, i. 129–183; Dent's Birmingham, 1880, sec. iii. pp. 524, 570, 591–3, 604, with views of the College and Orphanage; Edgbastonia, 1881, i. 48–9; Stationery Trades Journ. 28 Nov. 1890, pp. 604–5; Illustr. Lond. News, 1869, lv. 247–8; Illustr. Midland News, 1869, i. 8, with portrait; Calendar of Mason College, 1892, pp. 3–8.] G. C. B.

MASON, MARTIN (*fl.* 1650–1676), quaker, was probably the son of John Mason, 'gentleman,' of St. Swithin's, Lincoln, whose will leaving his son 'Martin senr.' his seal ring was proved in 1675. Mason received an excellent education, was well versed in Latin, and became a copious writer, chiefly of controversial tracts. He joined the quakers early, and between 1650 and 1671 was continually imprisoned for his opinions. Most of his writings are dated from Lincoln Castle. He was concerned in the schism of John Perrot [q. v.] about wearing the hat during prayer. 'The Vision of John Perrot,' 1682, contains on the back of the title-page some *in memoriam* verses by Mason, dated 27 Oct. 1676. He seems to have taken a broad-minded view of the controversy, and wrote 'What matter whether hat be on or off, so long as heart be right?' (manuscript letters).

In November 1660 Mason wrote from Lincoln Castle 'An Address to Charles, King of England,' and an 'Address to both Houses of Parliament.' They are clear and forcible addresses, setting forth that all compulsion in religion should be removed. They were printed in broadside.

Mason was one of the four hundred liberated by the king's patent, 13 Sept. 1672. The absence of any record of his death probably implies that he left the society.

He wrote: 1. 'The Proud Pharisee reproved,' &c., London, 1655, in answer to a book by Edward Reyner, minister, of Lincoln. 2. 'A Checke to the Loftie Linguist,' &c., London, 1655, an answer to one George Scortrith, minister, of Lincoln. 3. 'The Boasting Baptist dismounted and the Beast disarmed and sorely wounded without any carnal weapon,' London, 1656. 4. 'Sion's Enemy discovered' [1659]. The last two were in answer to Jonathan Johnson of Lincoln. 5. 'A Faithful Warning . . . to Englands King and his Council that they may wisely improve this little inch of time,' &c. [1660]. 6. 'Innocency cleared; the Liberties and Privileges of Gods People for Assembling together . . . calmly expostulated; and their refusal of all oaths in meekness vindicated' [1660]. 7. 'A Loving Invitation and a Faithful Warning to all People,' London [1660], translated into Dutch and German, 1661. 8. 'A Friendly Admonition or Good Counsel to the Roman Catholicks in this Kingdom,' 1662. 9. (With John Whitehead [q. v.]) 'An Expostulation with the Bishops in England concerning their Jurisdiction over the People of God called Quakers,' &c. This has a poetical postscript, and is dated 5 Sept. 1662. It was reprinted with the addition of the words 'so called' after bishops in the title-page, and signed 'J. W.' only. 10. 'One Mite more cast into God's Treasury, in some Prison Meditations, or Breathings of an Honest Heart, touching England's Condition now at this day,' 1665. 11. 'Love and Good-Will to Sion and her Friends,' 1665.

A volume of manuscripts, formerly in the possession of a descendant, contained verses and letters addressed to judges and deputy-lieutenants of the county of Lincoln, besides correspondence with Albertus Otto Faber, a German doctor who cured him of 'a violent inward complaint' (see FABER'S *De Auro Potabili Medicinale*, 4to, 1677, p. 6).

Mason had a daughter, Abigail, buried among the quakers at Lincoln, 4 April 1658, and a son, Martin, married at St. Peter at Arches, Lincoln, 29 July 1679, to Frances Rosse, widow, of Lincoln.

[Works above mentioned; Smith's Catalogue; Whitehead's Christian Progress, 1725, p. 358, for list of prisoners liberated; copy of the manuscript formerly belonging to Pishey Thompson, esq., at Devonshire House, Bishopsgate Street; Lincoln registers, per A. Gibbon, esq., F.S.A.] C. F. S.

MASON, RICHARD (1601–1678), Franciscan. [See ANGELUS À SANCTO FRANCISCO.]

MASON, ROBERT (1571–1635), politician and author, a native of Shropshire, born in 1571, matriculated at Oxford from Balliol College on 5 Nov. 1591, aged twenty; he does not appear to have graduated, but in 1597 was a student of Lincoln's Inn (FOSTER, *Alumni Oxon.* 1500–1714). In the parliament which met in January 1625–6 Mason

was member for Ludgershall, Wiltshire, and took an active part in the opposition to the court; in May he was appointed assistant to the managers of the impeachment of Buckingham, and sat on several committees of the house (*Commons' Journals*, 1547–1628–9, pp. 900, 901, &c.) In February 1627–8 he was returned for Winchester, and was one of those appointed in May to frame the Petition of Right, in the debate on which he made an important speech (the substance is given in Forster's *Life of Sir J. Eliot*, ii. 180–1). He was one of the counsel chosen to defend Sir John Eliot in 1630, but his advocacy does not seem to have been quite judicious (cf. Gardiner, vii. 116). In October 1634, either to silence him, or because he had come to terms with the court, Mason was recommended by the king for the post of recorder of London, vacant by the appointment of Edward (afterwards Lord) Littleton [q. v.] as solicitor-general (*Cal. State Papers*, Dom. 1634–5, p. 24). In 1635 he was commissioner for oyer and terminer in Hampshire, and died on Sunday, 20 Dec., in the same year (*ib.*) He was succeeded as recorder by Henry Calthrop (*Remembrancia*, p. 304).

Mason was author of: 1. 'Reason's Monarchie; set forth by Robert Mason, dedicated to Sir John Popham, Chief Justice of England, and the rest of the Justices of Assize,' 1602; it ends with some verses entitled 'The Mind's Priviledge.' 2. 'Reason's Academie, set forth by Robert Mason of Lincolns Inne, Gent.,' dedicated to Sir John Popham, 1605, small 8vo. At the end are some verses, 'Reason's Moane,' probably by Sir John Davies [q. v.], to whom 'Reason's Academie' has also been attributed. This book was reprinted in 1609, under the title 'A Mirrour for Merchants, with an exact Table to discover the excessive taking of Usurie, by R. Mason of Lincoln's Inne, Gent.' The headline throughout is 'Reason's Academie.' He also contributed to the 'Perfect Conveyancer, or severall Select and Choice Presidents, collected by four severall Sages of the Law, Ed. Hendon, Robert Mason, Will. Noy, and Henry Fleetwood,' London, 1655.

Mason must be carefully distinguished from a namesake and contemporary, Robert Mason (1589?–1662), who was fellow of St. John's, Cambridge, and secretary to the Duke of Buckingham. He was also proctor of the university, took an active part in the election of the duke as chancellor, and subsequently became LL.D. He was frequently employed in state affairs in France, accompanied Buckingham on his expedition to Rhé, became, apparently, treasurer of the navy, and received 500*l.* by the duke's will. He died at Bath in 1662, aged seventy-three, and left his library to St. John's College (cf. *Cal. State Papers*, Dom., passim; Baker, *Hist. of St. John's College, Cambridge*, pp. 292, 491; *Communications to the Cambridge Antiquarian Society*, ii. 341; *Wills from Doctors' Commons*, Camden Soc.)

[Works in Brit. Mus.; Harl. MS. 6799, ff. 102, 105; Cal. State Papers, Dom. Ser; Journals of the House of Commons, 1547–1628–9; Official Returns of Members of Parliament; Wood's Athenæ, ii. 582; Cat. of Early Printed Books; Lowndes's Bibl. Man.; Foster's Alumni Oxon. 1500–1714; Catalogue of the Huth Library, iii. 927; W. C. Hazlitt's Collections, 3rd ser.; Forster's Life of Sir J. Eliot, passim; Notes and Queries, 3rd ser. ii. 267.] A. F. P.

MASON, THOMAS (1580–1619?), divine, states in his works that his father was heir to Sir John Mason [q. v.], and may have been Thomas, second son of Anthony Mason, *alias* Wikes (whose mother was half-sister to Sir John), and of Elizabeth, daughter of Thomas Islay (whose sister was wife to Sir John). Anthony Wikes died in 1597 (Wikes's pedigree in College of Arms, Philpot, 1, 81, fol. 17). Mason was admitted at Magdalen College, Oxford, on 29 Nov. 1594, matriculated on 7 Jan. 1594–5, and left apparently without taking any degree. From 1614 to 1619 he held the vicarage of Odiham in Hampshire, and probably died about the latter year; for on 13 April 1621 his widow, Helen Mason, obtained a license for twenty-one years to reprint his works for the benefit of herself and her children (Rymer, *Fœdera*, 1742, vol. vii. pt. iii. p. 197).

He published: 1. 'Christ's Victorie over Sathan's Tyrannie,' London, 1615; a condensed version of Foxe's 'Book of Martyrs,' with extracts from other works. The running title is 'The Acts of the Church.' An enlarged edition appeared in 1747–8 in 2 vols. London, 8vo. 2. 'A Revelation of the Revelation . . . whereby the Pope is most plainly declared and proved to be Anti-Christ,' London, 1619.

Another Thomas Mason (*d.* 1660), also of Magdalen College, Oxford, was demy in 1596. He graduated B.A. on 13 Dec. 1602, was fellow of Magdalen College from 1603 to 1614, M.A. on 8 July 1605, B.D. on 1 Dec. 1613, and D.D. on 18 May 1631. He was in 1621 'attendant in ordinary' in the family of the Earl of Hertford (cf. his *Nobile Par*). In 1623 he became rector of North Waltham, Hampshire, and of Weyhill, Hampshire, in 1624, and he obtained the prebend of South Alton in the cathedral church of Salisbury on 25 Aug. 1624. In 1626 the king recommended him to be preelected a supernumerary resident at Salisbury,

and later on also recommended Dr. Humphrey Henchman [q. v.] in the same way. Difficulties arose in consequence. Frances Stuart, dowager duchess of Richmond and Lennox, whose chaplain Mason was, interceded with the dean on his behalf in 1633, and Henchman having been granted a residence before him, Mason also petitioned the king for redress of his wrongs. On 13 Aug. 1633 the king wrote to the dean and chapter, instructing them to preserve Mason's rights, he never having intended that his letters for Dr. Henchman should be used to Mason's injury. The incident occasioned much bitterness in the chapter. Mason was ejected from his prebend during the rebellion, and died early in September 1660. He was the author of some Latin verses on William Grey in 'Beatæ Mariæ Magdalenæ Lachrymæ,' Oxford, 1606, and probably of 'Nobile Par,' two sermons preached to the memory of Edward Seymour, earl of Hertford, who died in April 1621, and of his sister, the Lady Mary, wife to Sir Henry Peyton, who died in January 1619.

[Wood's Athenæ (Bliss), vol. ii. cols. 275–6; Reg. Univ. Oxon. (Oxford Hist. Soc.), vol. ii. pt. ii. p. 208; Foster's Alumni, 1500–1714; Bloxam's Reg. of Magd. Coll. iv. 242; Cal. State Papers, Dom. Ser. 1633–4, pp. 85, 93–4, 113, 122, 144–5, 177, 181, 190, 198–9, 227, 239, 241, 246, 248–9, 376, 400, 455–6; Walker's Sufferings of the Clergy, pt. ii. p. 65; Hunter's Chorus Vatum (Addit. MS. 24491, f. 482).]

B. P.

MASON, WILLIAM (*fl.* 1672–1709), stenographer, was a writing-master in London, and first applied himself to the study of shorthand in 1659. He himself informs us that, having delighted in the art from his youth, he practised it for some time according to the various rules that were published by others before he attempted to frame any method of his own. His first stenographic treatise was entitled 'A Pen pluck'd from an Eagles Wing. Or the most swift, compendious, and speedy method of Short-Writing,' London, 1672, 12mo. In the copy in the British Museum the shorthand characters are written in with pen and ink. This system was chiefly founded upon the popular scheme commonly assigned to Jeremiah Rich, but now known to be that of William Cartwright. A few years' experience convinced Mason that a new and wider foundation was needful. His new method he published under the title of 'Arts Advancement, or the most exact, lineal, swift, short, and easy method of Short-hand-Writing hitherto extent, is now (after a view of all others and above twenty years' practice) built on a new foundation, and raised to a higher degree of perfection than was ever before attained to by any,' London, 1682, 8vo, with the author's portrait engraved by Benjamin Rhodes, and a dedication to Alderman Sir Robert Clayton. This work was reprinted in 1687 and 1699. In 1682 Mason was established as a teacher of writing and shorthand in Prince's Court, Lothbury, near the Royal Exchange, and in addition to his fame as the greatest stenographer of the seventeenth century, he acquired celebrity by his skill in extremely minute handwriting (Turner, *Hist. of Remarkable Providences*, iii. 26). In 1687 he had removed his academy to the Hand and Pen in Gracechurch Street, and in 1699 he was settled at the Hand and Pen in Scalding Alley, 'over against the Stocks market,' where his pupils were expeditiously taught at very reasonable rates, while other learners were, at convenient hours, instructed by him at their own houses.

Still dissatisfied with his method, he applied himself to its further improvement, and devised his third and best system, which, after he had taught it in manuscript for fifteen years, he published, under the title of 'La Plume Volante, or the Art of Short-Hand improv'd. Being the most swift, regular, and easy method of Short-Hand-Writing yet extant. Compos'd after forty years practice and improvement of the said art by the observation of other methods, and the intent study of it,' London, 1707, 12mo, with dedication to the Right Hon. Robert Harley, secretary of state; reprinted in 1719; 5th edit. about 1720. This system of 1707 was slightly altered and published as 'Brachygraphy' by Thomas Gurney in 1750, and in its modified form it is still practised by the official shorthand writers to the houses of parliament [see Gurney, Thomas].

Mason's other works are: 1. 'A regular and easie Table of Natural Contractions, by the persons, moods, and tenses,' London [1672?]. 2. 'Aurea Clavis, or a Golden Key to the Cabinet of Contractions,' London, 1695 and 1719, 12mo. 3. 'An ample Vocabulary of Practical Examples to the whole Art of Short-writing: containing significant characters to several thousands of words, clauses, and sentences, in alphabetical order,' manuscript in Harvard College Library, U.S.A.

[Anderson's Hist. of Shorthand, pp. 113, 114; Bromley's Cat. of Engraved Portraits, p. 152; Gibson's Bibl. of Shorthand, p. 125; Granger's Biog. Hist. of England, 5th edit. v. 345; Journalist, 29 April 1887, p. 44; Levy's Hist. of Shorthand, p. 50; Lewis's Hist. of Shorthand, pp. 76–80; Notes and Queries, 2nd ser. iii. 150, 209, 254; Rockwell's Literature of Shorthand;

Shorthand, i. 167, 170, ii. 52, 53, 55, 204; Zeibig's Geschichte von Geschwindschreibkunst, pp. 85, 199.] T. C.

MASON, WILLIAM (1724–1797), poet, born 12 Feb. 1724, was son of William Mason by his first wife, Sarah. The father was appointed vicar of Holy Trinity, Kingston-upon-Hull, in 1722, and held that benefice until his death on 26 Aug. 1753 (TICKELL, *Hist. of Kingston-upon-Hull*, p. 804; cf. FOSTER, *Yorkshire Pedigrees*; *Correspondence with Walpole*, ii. 411). Mason's grandfather, Hugh Mason, was appointed collector of customs at Hull in 1696. His great-grandfather, Robert (1633–1719), son of Valentine Mason (1583–1639), successively vicar of Driffield and Elloughton, Yorkshire, was sheriff of Hull in 1675 and mayor in 1681 and 1696 respectively; one of his daughters, the poet's grandaunt, married an Erasmus Darwin, the great-uncle of the physician and poet (see *Diary of Abraham de la Pryme*, Surtees Soc., p. 219).

William entered St. John's College, Cambridge, 30 June 1743, was elected scholar in the following October, graduated B.A. 1745, and M.A. 1749. He had shown some literary and artistic tastes, which were encouraged by his father. In 1744 he wrote a 'monody' upon Pope's death in imitation of 'Lycidas.' It was not published till 1747. He had become known to Gray, then resident at Pembroke Hall, and by Gray's influence was elected fellow of Pembroke. He had entered St. John's with a view to a Platt fellowship, but the Pembroke fellowships were then 'reckoned the best in the university.' The fellows voted for Mason in 1747, but the master disputed their right to choose a member of another college, and his final election did not take place till 1749 (Mason's letter of 13 Nov. 1747 in NICHOLS, *Lit. Anecd.* ii. 710–11, and Gray to Wharton, 9 March 1748–9). He became intimate with Gray, who was a good deal amused with the simplicity, openness, and harmless vanity of his young admirer. Gray says that Mason 'reads little or nothing, writes abundance, and that with a design to make a fortune by it' (Gray to Wharton, 8 Aug. 1749). In 1748 Mason published a poem called 'Isis,' denouncing the Jacobitism of Oxford. Thomas Warton replied by 'The Triumph of Isis,' which is thought by those who have read both to be the better of the two. Mason never republished this poem till he collected the volume which appeared posthumously. According to Mant (*Life of Warton*), he expressed pleasure some years later when he was entering Oxford that as it was after dark he was not likely to attract the notice of the victims of his satire. In 1749 he was employed to write an ode upon the Duke of Newcastle's installation as chancellor, which Gray (*ib.*) thought 'uncommonly well on such an occasion.' Mason was also known by 1750 to Hurd, then resident at Cambridge. Cambridge was then divided between the 'polite scholars' and the 'philologists,' and the philologists thought that the 'polite scholars, including Gray, Hurd, and Mason, were a set of arrogant coxcombs' (NICHOLS, *Lit. Anecd.* v. 613). Hurd introduced his young friend to Warburton, who had been pleased by the monody on Pope, and who condescended to approve Mason's 'Elfrida,' a dramatic poem on the classical model, which appeared in the beginning of 1752. Warburton writes to Hurd (9 May 1752) of some offer made to Mason by Lord Rockingham.

In 1754 Mason was presented by Robert D'Arcy, fourth earl of Holderness [q. v.], to the rectory of Aston, near Rotherham, Yorkshire. He became chaplain to Holderness and resigned his fellowship at Pembroke. Warburton told him that if he took orders he should 'totally abandon his poetry,' and Mason, he says, agreed that decency and religion demanded the sacrifice. If so, Mason soon changed his mind. He visited Germany in 1755, and had hopes of appointments from various great men (correspondence with Gray). He was appointed one of the king's chaplains in ordinary, through the interest of the Duke of Devonshire, on 2 July 1757, and the appointment was renewed under George III on 19 Sept. 1761. On 6 Dec. 1756 he was appointed to the prebend of Holme in York Cathedral, was made canon residentiary on 7 Jan. 1762, and on 22 Feb. 1763 became precentor and prebendary of Driffield (resigning Holme) (LE NEVE, *Fasti*, and *Correspondence with Walpole*, ii. 411). He held his living and his precentorship till his death. He built a parsonage at Aston, thereby, as he told Walpole (21 June 1777), making a 'pretty adequate' return for the patronage of Lord Holderness, whose family retained the advowson. He resided three months in the year at York, and had, as chaplain, to make an annual visit to London. He resigned his chaplaincy in 1773 (to Walpole, 17 May 1772, and 7 May 1773; *Correspondence with Walpole* (Mitford), ii. 212), finding, as he said, that the journey to London was troublesome, and being resolved to abandon any thoughts of preferment. Holderness behaved so 'shabbily' to him (to Walpole, 3 Feb. 1774), that he declined coming to Strawberry Hill at the risk of encountering his patron. Mason came into an estate in the East Riding upon the death of John Hutton of Marsh, near Rich-

mond, Yorkshire, on 12 June 1768. His income (Nichols, *Lit. Anecd.* ii. 241) is said to have been 1,500*l.* a year.

Though performing his ecclesiastical duties regularly, Mason never gave up his literary pursuits. In 1756 he published four odes. In 1757 some apology was made for not offering him the laureateship, vacant by the death of Cibber, which was declined by Gray and given to W. Whitehead. In 1759 he published his 'Caractacus,' a rather better performance in the 'Elfrida' style, which Gray had carefully criticised in manuscript and read 'not with pleasure only but with emotion' (to Mason, 28 Sept. 1757). Mason's odes and the choruses in his dramas show a desire to imitate Gray, and the two were parodied by George Colman the elder [q. v.] and Robert Lloyd [q. v.] in their 'Odes to Obscurity and Oblivion' (published in Lloyd's 'Poems'). Gray declined (to Mason, 20 Aug. 1760) to 'combustle' about it, and Mason was equally wise. Mason published some 'elegies' in 1762, and in 1764 a collection of his poems, omitting 'Isis' and the 'Installation Ode,' with a prefatory sonnet to Lord Holderness.

On 25 Sept. he married, at St. Mary's, Lowgate, Mary, daughter of William Sherman of Kingston-upon-Hull (register entry given in *Notes and Queries*, 6th ser. iv. 347). She soon fell into a consumption and died at Bristol, where she had gone to drink the Clifton waters, on 27 March 1767. She was buried in the north aisle of Bristol Cathedral, where there is a touching inscription by her husband (Nichols, *Lit. Anecd.* ii. 240), the last three lines of which were written by Gray. (The epitaph now in the cathedral is given in Mason, *Works*; Nichols, *Lit. Anecd.* ii. 240, gives an entirely different epitaph, and wrongly dated 24 March; information from Mr. William George of Bristol.) Mason appears to have done little for some time; Gray visited him for the last time in the summer of 1770, and on his death (30 July 1771) left the care of his papers to his friend. Mason had been to the last an affectionate disciple of Gray, who called him 'Scroddles,' and condescended to a minute revision of all his poems before publication. Mason published Gray's 'Life and Letters' in 1774. His plan of printing the letters as part of the life, said to have been suggested by Middleton's 'Cicero,' was followed by later writers, including Boswell. Johnson himself had thought meanly of the 'Life,' describing it as 'fit for the second table,' but he was doubtless not uninfluenced by Mason's whiggism in politics. Mason took great liberties with the letters, considering them less as biographical documents than as literary material to be edited and combined (see, e.g., his letter to Walpole of 28 June 1773, where he proposes to alter Gray's French and 'run two letters into one'). The book, however, is in other respects well done. It brought him into a long correspondence with Horace Walpole, who supplied him with materials, and whom he consulted throughout. The correspondence continued after the publication of the life, and was published by Mitford in 1851. Walpole supplied the country parson with the freshest town gossip and 'criticised' the works submitted to him, if criticism be a name applicable to unmixed flattery. They corresponded in particular about Mason's 'Heroic Epistle,' a sharp satire, in the style of Pope, upon 'Sir William Chambers' [q. v.], whose 'Dissertation upon Oriental Gardening' appeared in 1772. This and some succeeding satires under the pseudonym of 'Malcolm Macgregor' are very smartly written. Mason took great pains to conceal the authorship, and even his correspondence with Walpole is so expressed that the secret should not be revealed if the letters were opened at the post-office. The friendship, like most of Walpole's, led to a breach. Both correspondents were whigs, and even played at republicanism. When, however, Mason took a prominent part in the agitation which began with the Yorkshire petition for retrenchment and reform in the beginning of 1780 (he was a leading member of the county association for some years), Walpole thought that his friend was going into extremes. He remonstrated in several letters, and the friendship apparently cooled. Mason afterwards became an admirer of Pitt, to whom he addressed an ode, and he took the side of the court in the struggle over Fox's India Bill. Walpole thought that Mason had persuaded their common friend, Lord Harcourt, to oppose Fox's measure and become reconciled to the crown. In a couple of letters (one probably not sent) he showed that he could be as caustic on occasion as he had been effusive. In the suppressed letter he says that Mason had 'floundered into a thousand absurdities' through a blind ambition of winning popularity. The letter actually sent was not milder in substance, and the friendship expired. In 1796 Mason again wrote to Walpole, however, and one or two civil letters passed between them. The French revolution had frightened both of them out of any sympathy for radical reforms.

Mason continued his literary labours after the 'Life of Gray.' His 'Elfrida' was brought out at Covent Garden on 21 Nov. 1772 by Colman without his consent, and again, with

alterations by himself, at the same theatre on 22 Feb. 1779. The 'Caractacus,' also corrected by himself, was performed at Covent Garden on 1 Dec. 1776, and was again produced on 22 Oct. 1778. The success of both plays was very moderate. In 1778 he wrote an opera called 'Sappho,' to be set to music by Giardini. Some other theatrical writings remained in manuscript. In 1777 he had a lawsuit with John Murray, the first publisher of the name, who had infringed his copyright by publishing extracts from Gray. Mason obtained an injunction, but Murray attacked him effectively in a pamphlet 'Concerning Mr. Mason's Edition of Mr. Gray's Poems, and the Practices of Booksellers,' 1777. Mason's other works are given below.

In 1797 Mason hurt his shin on a Friday in stepping out of his carriage. He was able to officiate in his church at Aston on the Sunday, but died from the injury on the following Wednesday, 7 April. A monument was erected to him in Westminster Abbey, close to Gray's, and the Countess Harcourt placed a cenotaph in the gardens at Nuneham. There is also a monument in Aston Church.

Mason was a man of considerable abilities and cultivated taste, who naturally mistook himself for a poet. He accepted the critical canons of his day, taking Gray and Hurd for his authorities, and his serious attempts at poetry are rather vapid performances, to which his attempt to assimilate Gray's style gives an air of affectation. The 'Heroic Epistle' gives him a place among the other followers of Pope's school in satire.

He was a good specimen of the more cultivated clergy of his day. He improved his church and built a village school (*Mason and Walpole Corresp.*, i. xxiii). He had some antiquarian taste, like his friends Gray and Walpole. It was by his and Gray's criticisms that Walpole's eyes were opened to Chatterton's forgery. Mason was an accomplished musician. He composed some church music and published an essay upon the subject. He is said by a doubtful authority (*Encycl. Brit.* 1810) to have invented an improvement of the pianoforte brought out by Zumpe. Mrs. Delany says that he also invented a modification called the 'Celestina,' upon which he performed with much expression; this is the instrument mentioned in the 'Mason and Walpole Correspondence' as the celestinette (*Encycl. Brit.* 9th ed. 'Pianoforte;' Grove, *Dictionary of Music*, 'Mason' and 'Pianoforte;' Mrs. Delany, *Autobiography*, &c., 2nd ser. ii. 90). He was also something of an artist, and a portrait which he painted of the poet Whitehead was in 1853 bequeathed by the Rev. William Alderson, together with the poet's favourite chair, to the Rev. John Mitford, the editor of the 'Gray and Mason Correspondence' (*Gent. Mag.* 1853, i. 338).

Mason's works are: 1. 'Musæus, a Monody to the Memory of Mr. Pope, in Imitation of Milton's "Lycidas,"' 1747. 2. 'Isis, a Monologue,' 1749. 3. 'Ode on the Installation of the Duke of Newcastle as Chancellor of the University of Cambridge on 1 July 1749,' 1749. 4. 'Elfrida: written on the model of the antient Greek Tragedy,' 1752. 5. 'Odes,' 1756. 6. 'Caractacus: written on the model of the antient Greek Tragedy,' 1759; a Greek translation was published in 1781 by George Henry Glasse [q. v.] 7. 'Elegies,' 1763. 8. 'Animadversions on the Present Government of the York Lunatic Asylum,' &c., 1772. 9. 'The English Garden,' bk. i. 1772; bk. ii. 1777; bk. iii. 1779; bk. iv. 1782. 10. 'An Heroic Epistle to Sir William Chambers,' 1773. 11. 'An Heroic Postscript,' 1774. 12. 'Life of Gray,' 1774. 13. 'Ode to Mr. Pinchbeck, upon his newly invented Candle-snuffers, by Malcolm Macgregor, Author of the "Heroic Epistle,"' 1776. 14. 'An Epistle to Dr. Shebbeare; to which is added an Ode to Sir Fletcher Norton, by Malcolm Macgregor,' &c., 1777. 15. 'Ode to the Naval Officers of Great Britain,' 1779. 16. 'Ode to William Pitt,' 1782. 17. 'The Dean and the Squire, a Political Eclogue by the Author of the "Heroic Epistle,"' 1782. 18. 'The Art of Painting' (translated from Du Fresnoy, 'De Arte Graphica'), 1782. 19. 'Collection of the Psalms of David' (used as anthems in York Cathedral), published 'under the direction of W. Mason, by whom is prefixed a Critical and Historical Essay on Cathedral Music,' 1782 (the essay also published separately). 20. 'Secular Ode,' 1788. 21. 'Life of W. Whitehead' (prefixed to Whitehead's 'Poems'), 1788. 22. 'Sappho, a Lyrical Drama in three Acts,' by Mason, with an Italian translation by Mathias, was published at Naples in 1809, first printed in the 1797 volume (below).

Besides the above, 'Mirth, a Poem in Answer to Warton's "Pleasures of Melancholy," by a Gentleman of Cambridge' (1774), with dedication by 'W. M.,' has been attributed to Mason, but can hardly be his. The 'Archæological Epistle' to Dean Miller, also attributed to him, was written by John Baynes (Nichols, *Lit. Anecd.* viii. 113).

Mason's poems were collected in one volume in 1764, and in two volumes in 1774. A third volume, prepared by himself, was added in 1797. His 'Works' were collected in four volumes in 1811.

[Chalmers's English Poets, xviii. 307–17, contains the first published life; lives prefixed to an edition of the English Garden in 1814 and, by S. W. Singer, to Mason's poems in vols. lxxvii. and lxxviii. of British Poets (Chiswick) in 1822 add little. J. Mitford edited Mason's correspondence with Walpole in 1851, and his correspondence with Gray in 1853. The letters to Walpole are reprinted, with one or two additions, in the notes to Cunningham's edition of Walpole's Correspondence. See also Letters of an Eminent Prelate (Warburton), 1809, pp. 71, 83. 87, 93, 100, 106, 171, 293, 300, 305, 341, 396, 418, 469, 475, 478; Biog. Dramatica; Genest's History of the Stage, v. 360–3, 563, vi. 87, 95, 271, 340, vii. 99; Mant's Life of Thomas Warton prefixed to Warton's Poetical Works, 1802, i. pp. xv–xxii; various lives of Gray; Nichols's Lit. Anecd.; Hartley Coleridge's Worthies of Yorkshire, for a life and a long criticism of the poems, and Southey's Doctor, chaps. lxvii. and cxxvi., and Commonplace Book, 4th ser. pp. 294–6.]

L. S.

MASON, WILLIAM MONCK (1775–1859), historian, born at Dublin on 7 Sept. 1775, was eldest son of Henry Monck Mason, colonel of engineers, by a daughter of Bartholomew Mosse [q. v.], M.D., founder of the Lying-in Hospital, Dublin. His younger brother was Captain Thomas Monck Mason, R.N., father of George Henry Monck Mason [q. v.] Mason's father held an office in the household of the lord-lieutenant as well as the post of 'land waiter for exports' in the revenue department at Dublin. The land-waitership was transferred to Mason when he attained his majority in 1796. Mason devoted himself to historical investigations, mainly in relation to the history and topography of Ireland; he collected rare books and manuscripts, and transcribed many documents. His ambition was to produce a work on Ireland analogous to the 'Magna Britannia' of Lysons and the 'Caledonia' of Chalmers. The intended title was 'Hibernia antiqua et hodierna: being a topographical Account of Ireland, and a History of all the Establishments in that Kingdom, Ecclesiastical, Civil, and Monastick, drawn chiefly from sources of original record.' A first portion was issued by the author in 1819, and entitled 'The History and Antiquities of the Collegiate and Cathedral Church of St. Patrick, near Dublin, from its foundation in 1190 to the year 1819; comprising a Topographical Account of the Lands and Parishes appropriated to the Community of the Cathedral and to its Members, and Biographical Memoirs of its Deans, collected chiefly from sources of original record,' 4to, illustrated with engravings on copper. Mason dedicated his history to George IV. More than one third of the book was devoted to a biography of Dean Jonathan Swift. The book exhausted its subject, and will always hold a pre-eminent place among the best works of its class in the English language.

Mason pursued his plan by commencing a companion volume on Christ Church Cathedral, Dublin. Engravings were prepared under his direction, but the work was not printed. These drawings were subsequently acquired by Lord Gosford, and are now in the collection of the writer of this notice, together with others from which plates were engraved for the history of St. Patrick's Cathedral.

In 1823 Mason issued a 'prospectus of a new history of the city and county of Dublin, from the earliest accounts to the present time, drawn from sources of original record; together with a review of all previous attempts at the history of that city.' In this prospectus Mason held up to ridicule the imperfect and inaccurate works on the subject by Harris, Warburton, Whitelaw, and Walsh. Adequate support not being obtained, the undertaking was relinquished, and Mason's manuscript collections for it remained unrevised and unmethodised. His excerpts, occasionally inaccurate, from Dublin municipal archives have been entirely superseded by the recent publication of the calendars of the ancient records of that city. In 1825 Mason published at Dublin, in an octavo pamphlet of twenty pages, 'Suggestions relative to the Project of a Survey and Valuation of Ireland, together with some Remarks on the Report of the Committee of the House of Commons, Session 1824.'

Towards 1826 Mason left Ireland for the continent, having been granted a government pension on the abolition of the office which he held in the revenue department at Dublin. During his travels and residence abroad he collected numerous valuable works on continental literature and the fine arts. Of these there were auctions at London in 1834–7. Mason came to England in 1848, and devoted himself mainly to the study of philology. In connection with it and the fine arts he formed a very large library, which he disposed of by auction at Sotheby's in 1852. At the same rooms in 1858 he sold by auction his literary collections and original compositions in the departments of Irish history and general philology. Among the latter were his large compilations of original observations illustrative of the nature and history of language in general and of the character and connections of several languages in particular.

Mason died at Surbiton, Surrey, on 6 March 1859 (*Gent. Mag.* 1859, i. 441).

[Manuscript by Thomas Monck Mason; personal information.] J. T. G.

MASON, WILLIAM SHAW (1774–1853), statist, a native of Ireland, born in 1774, graduated B.A. at Trinity College, Dublin, in 1796. In conjunction with two others he was appointed by patent in 1805 to the office of remembrancer or receiver of the first-fruits and twentieth parts in Ireland; to this was added in September 1810 the post of secretary to the commissioners for public records in Ireland. Sir Robert Peel, while chief secretary to the lord-lieutenant of Ireland, conceived a high opinion of Mason, and encouraged him to undertake an Irish statistical work similar to that executed by Sir John Sinclair for Scotland. The first volume of Mason's publication was issued at Dublin in octavo, with maps and plates, in 1814, under the title of 'A Statistical Account or Parochial Survey of Ireland, drawn up from the communications of the clergy.' The second volume appeared in 1816, and a third followed in 1819. Mason devoted much attention to the subject of the census of Ireland, and compiled a 'Survey, Valuation, and Census of the Barony of Portnahinch' in Queen's County. This was printed in 1821 in a folio volume, and submitted to George IV during his visit to Ireland as a model for a statistical survey of the whole country. A catalogue of books relating to Ireland, collected by Mason for Sir Robert Peel, was printed under the title of 'Bibliotheca Hibernicana,' Dublin, 1823, 12mo. This was the last work of Mason published separately. Returns by him in connection with statistics of Ireland will be found among the sessional papers of the House of Commons. He died in Camden Street, Dublin, on 11 March 1853.

[Reports of Commissioners for Public Records of Ireland, 1810–25; Sir W. Betham's Observations on Record Commission, Dublin, 1837; personal information.] J. T. G.

INDEX

TO

THE THIRTY-SIXTH VOLUME.

PAGE

Malthus, Thomas Robert (1766–1834) . . 1
Malton, James (*d.* 1803). See under Malton, Thomas, the elder.
Malton, Thomas, the elder (1726–1801) . . 5
Malton, Thomas, the younger (1748–1804) . 5
Maltravers, Sir John (1266–1343 ?). See under Maltravers, John, Baron Maltravers.
Maltravers, John, Baron Maltravers (1290 ?–1365) 6
Malvern, William of, *alias* Parker (*fl.* 1535) . 7
Malverne, John (*d.* 1415 ?) 8
Malverne, John (*d.* 1422 ?). See under Malverne, John (*d.* 1415 ?).
Malvoisin, William (*d.* 1238) 8
Malynes, Malines, or De Malines, Gerard (*fl.* 1586–1641) 9
Man, Henry (1747–1799) 11
Man or Main, James (1700 ?–1761) . . . 12
Man, John (1512–1569) 12
Manasseh ben Israel (1604–1657) 13
Manby, Aaron (1776–1850) 14
Manby, Charles (1804–1884) 16
Manby, George William (1765–1854) . . . 16
Manby, Peter (*d.* 1697) 18
Manby, Peter (*fl.* 1724). See under Manby, Peter (*d.* 1697).
Manby, Thomas (*fl.* 1670–1690) 18
Manby, Thomas (1766 ?–1834) 18
Manchester, Dukes of. See Montagu, Charles (1664–1722), first Duke; Montagu, George (1737–1788), fourth Duke; Montagu, William (1771–1843), fifth Duke.
Manchester, Earls of. See Montagu, Sir Henry (1563 ?–1642), first Earl; Montagu, Edward (1602–1671), second Earl.
Manderstown, William (*fl.* 1515–1540) . . 20
Mandevil, Robert (1578–1618) 20
Mandeville, Bernard (1670 ?–1733) . . . 21
Mandeville, Geoffrey de, Earl of Essex (*d.* 1144) 22
Mandeville, Sir John 23
Mandeville or Magnavilla, William de, third Earl of Essex and Earl or Count of Aumâle (*d.* 1189) 29
Manduit, John (*fl.* 1310). See Mauduith.
Manfield, Sir James. See Mansfield.
Mangan, James (1803–1849) 30
Mangey, Thomas (1688–1755) 32
Mangin, Edward (1772–1852) 32
Mangles, James (1786–1867) 33

PAGE

Mangnall, Richmal (1769–1820) 34
Maning, Frederick Edward (1812–1883) . . 34
Manini, Antony (1750–1786) 34
Manisty, Sir Henry (1808–1890) 35
Manley, Mrs. Mary de la Riviere (1672 ?–1724) 35
Manley, Sir Roger (1626 ?–1688) 38
Manley, Thomas (*fl.* 1670) 38
Manlove, Edward (*fl.* 1667) 39
Manlove, Timothy (1633–1699) 39
Mann, Gother (1747–1830) 40
Mann, Sir Horace (1701–1786) 41
Mann, Nicholas (*d.* 1753) 43
Mann, Robert James (1817–1886) 43
Mann, Theodore Augustus, called the Abbé Mann (1735–1809) 44
Mann, William (1817–1873) 46
Manners, Mrs. Catherine, afterwards Lady Stepney (*d.* 1845). See Stepney.
Manners, Charles, fourth Duke of Rutland (1754–1787) 46
Manners, Charles Cecil John, sixth Duke of Rutland (1815–1888) 48
Manners, Edward, third Earl of Rutland (1549–1587) 48
Manners, Francis, sixth Earl of Rutland (1578–1632) 49
Manners, George (1778–1853) 50
Manners, Henry, second Earl of Rutland (*d.* 1563) 50
Manners, John, eighth Earl of Rutland (1604–1679) 51
Manners, John, ninth Earl and first Duke of Rutland (1638–1711) 51
Manners, John, Marquis of Granby (1721–1770) 52
Manners, Sir Robert (*d.* 1355 ?) 54
Manners, Sir Robert (1408–1461). See under Manners, Sir Robert (*d.* 1355 ?).
Manners, Lord Robert (1758–1782) . . . 54
Manners, Roger, fifth Earl of Rutland (1576–1612) 55
Manners, Thomas, first Earl of Rutland (*d.* 1543) 56
Manners-Sutton, Charles (1755–1828), archbishop of Canterbury 57
Manners-Sutton, Charles, first Viscount Canterbury (1780–1845) 58
Manners-Sutton, John Henry Thomas, third Viscount Canterbury (1814–1877) . . 59

PAGE
Manners-Sutton, Thomas, first Baron Manners (1756–1842) 60
Mannin, James (*d.* 1779) 62
Manning, Henry Edward (1808–1892) . . 62
Manning, James (1781–1866) 68
Manning, Marie (1821–1849) 69
Manning, Owen (1721–1801) 69
Manning, Robert (*d.* 1731) 70
Manning, Samuel (*d.* 1847) 71
Manning, Samuel, the younger (*fl.* 1846). See under Manning, Samuel (*d.* 1847).
Manning, Samuel (1822–1881) 71
Manning, Thomas (1772–1840) 71
Manning, William (1630 ?–1711) . . . 73
Manning, William Oke (1809–1878) . . 74
Manningham, John (*d.* 1622) 74
Manningham, Sir Richard, M.D. (1690–1759) 74
Manningham, Thomas (1651 ?–1722) . . 75
Mannock, John (1677–1764) 76
Manny or Mauny, Sir Walter de, afterwards Lord de Manny (*d.* 1372) 76
Mannyng, Robert, or Robert de Brunne (*fl.* 1288–1338) 80
Mansel, Charles Grenville (1806–1886) . . 81
Mansel, Henry Longueville (1820–1871) . 81
Mansel or Maunsell, John (*d.* 1265) . . 84
Mansel, William Lort (1753–1820) . . . 86
Mansell, Francis, D.D. (1579–1665) . . 87
Mansell, Sir Robert (1573–1656) . . . 88
Mansell, Sir Thomas (1777–1858) . . . 89
Mansfield, Earls of. See Murray, William (1705–1793), first Earl; Murray, David (1727–1796), second Earl.
Mansfield, Charles Blachford (1819–1855) . 90
Mansfield, Henry de (*d.* 1328). See Maunsfield.
Mansfield (originally Manfield), Sir James (1733–1821) 91
Mansfield, Sir William Rose, first Lord Sandhurst (1819–1876) 92
Manship, Henry (*fl.* 1562) 94
Manship, Henry (*d.* 1625). See under Manship, Henry (*fl.* 1562).
Manson, David (1726–1792) 95
Manson, George (1850–1876) 96
Mant, Richard (1776–1848) 96
Mant, Walter Bishop (1807–1869) . . . 98
Mante, Thomas (*fl.* 1772) 98
Mantell, Gideon Algernon (1790–1852) . . 99
Mantell, Joshua (1795–1865) 100
Mantell, Sir Thomas (1751–1831) . . . 100
Manton, John (*d.* 1834). See under Manton, Joseph.
Manton, Joseph (1766 ?–1835) 100
Manton, Thomas, D.D. (1620–1677) . . 101
Manwaring or Maynwaring, Roger (1590–1653) 104
Manwood, John (*d.* 1610) 105
Manwood, Sir Peter (*d.* 1625) 105
Manwood, Sir Roger (1525–1592) . . . 106
Map or Mapes, Walter (*fl.* 1200) . . . 109
Maplet, John (*d.* 1592) 112
Maplet, John (1612 ?–1670) 113
Mapletoft, John (1631–1721) 113
Mapletoft, Robert (1609–1677) 115
Mar, Earls of. See Cochrane, Robert, Earl of Mar (*d.* 1482); Erskine, John, first or sixth Earl of the Erskine line (*d.* 1572); Erskine, John, second or seventh Earl (1558–1634); Erskine, John, sixth or eleventh Earl (1675–1732); Stewart, John, Earl of Mar (*d.* 1479).
PAGE
Mar, Donald, tenth Earl of (*d.* 1297) . . 116
Mar, Donald, twelfth Earl of (1293 ?–1332) . 117
Mar, Thomas, thirteenth Earl of (*d.* 1377) . 117
Mar, William, ninth Earl of (*d.* 1281 ?) . . 118
Mara, Mrs. Gertrude Elizabeth (1749–1833) . 118
Mara, William de (*fl.* 1280) 119
Marbeck or Merbeck, John (*d.* 1585 ?) . . 120
Marbeck, Markbeeke, or Merbeck, Roger (1536–1605) 121
Marcet, Alexander John Gaspard, M.D. (1770–1822) 122
Marcet, Mrs. Jane (1769–1858) 122
March, Earls of. See Mortimer, Roger, first Earl (1286–1330); Mortimer, Edmund, third Earl (1351–1381); Mortimer, Roger, fourth Earl (1374–1398); Mortimer, Edmund, fifth Earl (1391–1425); Stuart, Esme (1579 ?–1624); Douglas, William, afterwards fourth Duke of Queensberry (1724–1810).
March, Mrs. (1825–1877). See Gabriel, Mary Ann Virginia.
March, John (1612–1657) 123
March, John (1640–1692) 125
March, Patrick Dunbar, tenth Earl of (1285–1369). See under Dunbar, Agnes.
March, De la Marche, or De Marchia, William (*d.* 1302) 125
Marchant, Nathaniel (1739–1816) . . . 127
Marchi, Giuseppe Filippo Liberati (1735 ?–1808) 127
Marchiley, John (*d.* 1386 ?). See Mardisley.
Marchmont, Earls of. See Hume, Sir Patrick, first Earl (1641–1724); Campbell, Alexander, second Earl (1675–1740); Hume, Hugh, third Earl (1708–1794).
Marckant, John (*fl.* 1562) 128
Marcuard, Robert Samuel (1751–1792 ?) . 128
Mardeley, John (*fl.* 1548) 128
Mardisley, John (*d.* 1386 ?) 128
Mare, Sir Peter de la (*fl.* 1370). See De la Mare.
Mare, Thomas de la (1309–1396) . . . 129
Maredudd ab Owain (*d.* 999 ?) . . . 130
Maredudd ap Bleddyn (*d.* 1132) . . . 130
Marett or Maret, Philip (1568 ?–1637) . . 131
Marett, Sir Robert Pipon (1820–1884). See under Marett or Maret, Philip.
Marfeld, John (*fl.* 1393). See Mirfeld.
Margaret, St. (*d.* 1093) 132
Margaret (1240–1275) 134
Margaret (1282 ?–1318) 136
Margaret of Scotland (1425 ?–1445) . . 136
Margaret of Anjou (1430–1482) . . . 138
Margaret of Denmark (1457 ?–1486) . . 148
Margaret, Duchess of Burgundy (1446–1503) 148
Margaret Beaufort, Countess of Richmond and Derby, 'Lady Margaret' (1441–1509). See Beaufort.
Margaret Tudor (1489–1541) 150
Margary, Augustus Raymond (1846–1875) . 157
Margetson, James (1600–1678) 157
Margoliouth, Moses (1820–1881) . . . 159
Marham, Ralph (*fl.* 1380) 159
Marianus Scotus (1028–1082 ?) 160
Marianus Scotus (*d.* 1088). See under Marianus Scotus (1028–1082 ?).
Marischal, Earls of. See Keith, William, fourth Earl (*d.* 1581); Keith, George, fifth Earl (1553 ?–1623); Keith, William, sixth Earl (*d.* 1635); Keith, William, seventh

PAGE
Earl (1617?–1661); Keith, George, tenth Earl (1693?–1778).
Marisco, Adam de (*d.* 1257?). See Adam.
Marisco, Mariscis, Mareys, or Mares, Geoffrey de (*d.* 1245) 161
Marisco, Hervey de (*fl.* 1169). See Mount-Maurice.
Marisco or Marsh, Richard de (*d.* 1226) . 163
Markaunt, Thomas (*d.* 1439) 164
Markham, Mrs. See Penrose, Elizabeth (1781?–1837).
Markham, Francis (1565–1627) . . . 165
Markham, Frederick (1805–1855) . . . 165
Markham, Gervase or Jervis (1568?–1637) . 166
Markham, Sir Griffin (1564?–1644?) . . 168
Markham, John (*d.* 1409) 169
Markham, Sir John (*d.* 1479) 170
Markham, John (1761–1827) 171
Markham, Peter, M.D. (*fl.* 1758) . . . 172
Markham, William (1719–1807) . . . 172
Markland, Abraham, D.D. (1645–1728) . . 175
Markland, James Heywood, D.C.L. (1788–1864) 175
Markland, Jeremiah (1693–1776) . . . 176
Markwick or Markwicke, Nathaniel (1664–1735) 177
Marlborough, Dukes of. See Churchill, John, first Duke (1656–1722); Spencer, Charles, third Duke (1706–1758); Spencer, George, fourth Duke (1739–1817); Churchill, John Winston Spencer, seventh Duke (1822–1883).
Marlborough, Sarah, Duchess of (1660–1744). See under Churchill, John, first Duke.
Marlborough, Earls of. See Ley, James, first Earl (1550–1629); Ley, James, third Earl (1618–1665).
Marlborough, Henry of (*fl.* 1420). See Henry.
Marleberge, Thomas de (*d.* 1256) . . . 178
Marlow, William (1740–1813) 180
Marlowe, Christopher (1561–1593) . . . 180
Marmion, Philip (*d.* 1291). See under Marmion, Robert (*d.* 1218).
Marmion, Robert (*d.* 1143). See under Marmion, Robert (*d.* 1218).
Marmion, Robert (*d.* 1218) 190
Marmion, Shackerley (1603–1639) . . . 191
Marnock, Robert (1800–1889) 192
Marochetti, Carlo (1805–1867) . . . 193
Marrable, Frederick (1818–1872) . . . 194
Marras, Giacinto (1810–1883) 194
Marrat, William (1772–1852) 196
Marrey or Marre, John (*d.* 1407) . . . 196
Marriott, Charles (1811–1858) . . . 196
Marriott, Sir James (1730?–1803) . . . 198
Marriott, John (*d.* 1653) 199
Marriott, John (1780–1825) 199
Marriott, Wharton Booth (1823–1871) . . 200
Marrowe, George (*fl.* 1437) 201
Marryat, Frederick (1792–1848) . . . 201
Marryat, Thomas, M.D. (1730–1792) . . 203
Marsden, John Buxton (1803–1870) . . 204
Marsden, John Howard (1803–1891) . . 205
Marsden, Samuel (1764–1838) . . . 205
Marsden, William (1754–1836) . . . 206
Marsden, William (1796–1867) . . . 207
Marsh. See also Marisco.
Marsh, Alphonso, the elder (1627–1681) . . 208
Marsh, Alphonso, the younger (1648?–1692) . 208
Marsh, Charles (1735–1812). See under Marsh, Charles (1774?–1835?).
PAGE
Marsh, Charles (1774?–1835?) . . . 209
Marsh, Francis (1627–1693) 209
Marsh, George (1515–1555) 210
Marsh, Sir Henry (1790–1860) . . . 211
Marsh, Herbert (1757–1839) 211
Marsh, James (1794–1846) 215
Marsh, John (1750–1828) 215
Marsh, John Fitchett (1818–1880) . . . 216
Marsh, Narcissus (1638–1713) . . . 216
Marsh, William (1775–1864) 218
Marsh-Caldwell, Mrs. Anne (1791–1874) . 219
Marshal, Andrew (1742–1813) . . . 219
Marshal, Anselm (*d.* 1245). See under Marshal, William, first Earl of Pembroke and Striguil of the Marshal line.
Marshal, Ebenezer (*d.* 1813) 220
Marshal, Gilbert, fourth Earl of Pembroke and Striguil (*d.* 1241). See under Marshal, William, first Earl of Pembroke and Striguil of the Marshal line.
Marshal, John (*d.* 1164?) 221
Marshal, John, first Baron Marshal of Hingham (1170?–1235) 221
Marshal, Richard, third Earl of Pembroke and Striguil (*d.* 1234) 223
Marshal, Walter, fifth Earl (*d.* 1245). See under Marshal, William, first Earl of Pembroke and Striguil of the Marshal line.
Marshal, William, first Earl of Pembroke and Striguil of the Marshal line (*d.* 1219) . . 225
Marshal, William, second Earl of Pembroke and Striguil (*d.* 1231) 233
Marshall, Charles (1637–1698) . . . 234
Marshall, Charles (1806–1890) . . . 235
Marshall, Charles Ward (1803–1876). See under Marshall, William (1806–1875).
Marshall, Edward (1578–1675) . . . 236
Marshall, Francis Albert (1840–1889) . . 236
Marshall, George (*fl.* 1554) 237
Marshall, Henry, M.D. (1775–1851) . . 237
Marshall, James (1796–1855) 238
Marshall, Sir James (1829–1889) . . . 238
Marshall or Marishall, Jane (*fl.* 1765) . . 239
Marshall, John (1534–1597). See Martiall.
Marshall, John (1757–1825) 239
Marshall, John (1784?–1837) 240
Marshall, John (1783–1841) 240
Marshall, John, Lord Curriehill (1794–1868) . 240
Marshall, John (1818–1891) 241
Marshall, Joshua (1629–1678). See under Marshall, Edward.
Marshall, Nathaniel, D.D. (*d.* 1730) . . 242
Marshall, Stephen (1594?–1655) . . . 243
Marshall, Thomas (1621–1685) . . . 247
Marshall, Thomas Falcon (1818–1878) . . 248
Marshall, Thomas William (1818–1877) . 249
Marshall, Walter (1628–1680) . . . 249
Marshall, William (*fl.* 1535) 250
Marshall, William (*fl.* 1630–1650) . . . 251
Marshall, William (1745–1818) . . . 251
Marshall, William (1748–1833) . . . 252
Marshall, William (1806–1875) . . . 252
Marshall, William, D.D. (1807–1880) . . 253
Marsham, Sir John (1602–1685) . . . 254
Marsham, Thomas (*d.* 1819) 254
Marshe, George (1515–1555). See Marsh.
Marshman, John Clark (1794–1877) . . 255
Marshman, Joshua (1768–1837) . . . 255
Marston, Barons. See Boyle, Charles, first Baron (1676–1731); Boyle, John, second Baron (1707–1762).

PAGE
Marston, John (1575 ?–1634) 256
Marston, John Westland (1819–1890) . . 258
Marston, Philip Bourke (1850–1887) . . 260
Marten. See also Martin, Martine, and Martyn.
Marten, Sir Henry (1562 ?–1641) . . . 261
Marten, Henry or Harry (1602–1680) . . 263
Marten, Maria. See under Corder, William (1804–1828).
Martial or Marshall, Richard (*d.* 1563) . . 269
Martiall or Marshall, John (1534–1597) . . 269
Martin. See also Marten, Martine, and Martyn.
Martin (*d.* 1241). See Cadwgan.
Martin of Alnwick (*d.* 1336) 270
Martin, Anthony (*d.* 1597) 270
Martin or Martyn, Bendal (1700–1761). See under Martin or Martyn, Henry (*d.* 1721).
Martin, Benjamin (1704–1782) . . . 271
Martin, David (1737–1798) 272
Martin, Edward, D.D. (*d.* 1662) . . . 273
Martin, Elias (1740 ?–1811) 274
Martin, Francis (1652–1722) 274
Martin, Frederick (1830–1883) . . . 275
Martin, Sir George (1764–1847) . . . 276
Martin, George William (1828–1881) . . 277
Martin, Gregory (*d.* 1582) 277
Martin or Martyn, Henry (*d.* 1721) . . 279
Martin, Hugh (1822–1885) 279
Martin, James (*fl.* 1577) 280
Martin, Sir James (1815–1886) . . . 280
Martin, Sir James Ranald (1793–1874) . . 280
Martin, John (1619–1693) 281
Martin, John (1741–1820) 282
Martin, John (1789–1854) 282
Martin, John (1791–1855) 284
Martin, John, M.D. (1789–1869) . . . 285
Martin, John (1812–1875) 285
Martin, John Frederick (1745–1808). See under Martin, Elias.
Martin, Jonathan (1715–1737) . . . 287
Martin, Jonathan (1782–1838) . . . 287
Martin, Josiah (1683–1747) 288
Martin, Leopold Charles (1817–1889) . . 288
Martin, Martin (*d.* 1719) 288
Martin, Mary Letitia (1815–1850) . . . 289
Martin, Matthew (1748–1838) . . . 289
Martin, Peter John (1786–1860) . . . 290
Martin, Sir Richard (1534–1617) . . . 290
Martin, Richard (1570–1618) 291
Martin, Richard (1754–1834) 292
Martin, Robert Montgomery (1803 ?–1868) . 293
Martin, Samuel (1817–1878) 294
Martin, Sir Samuel (1801–1883) . . . 295
Martin, Sarah (1791–1843) 296
Martin, Thomas (1697–1771) 297
Martin, Sir Thomas Byam (1773–1854) . . 298
Martin, William (1696 ?–1756) . . . 299
Martin, William (1767–1810) 300
Martin, William (*fl.* 1765–1821) . . . 301
Martin, William (1772–1851) 301
Martin, William (1801–1867) 302
Martin, Sir William (1807–1880) . . . 303
Martin, William Charles Linnæus (1798–1864) 304
Martindale, Adam (1623–1686) . . . 304
Martindale, Miles (1756–1824) . . . 307
Martindell or Martindall, Sir Gabriel (1756 ?–1831) 307
Martine. See also Marten, Martin, and Martyn.
Martine, George, the elder (1635–1712) . . 308
Martine, George, the younger (1702–1741) . 308
Martineau, Harriet (1802–1876) . . . 309
Martineau, Robert Braithwaite (1826–1869) . 314
Martyn. See also Marten, Martin, and Martine.
Martyn, Benjamin (1699–1763) . . . 314
Martyn, Elizabeth (1813–1846). See Inverarity.
Martyn, Francis (1782–1838) 315
Martyn, Henry (1781–1812) 315
Martyn, John (1699–1768) 317
Martyn or Martin, Richard (*d.* 1483) . . 319
Martyn or Martin, Thomas, D.C.L. (*d.* 1597 ?) 320
Martyn, Thomas (*fl.* 1760–1816) . . . 321
Martyn, Thomas (1735–1825) 321
Martyn, William (1562–1617) . . . 323
Marvell, Andrew, the elder (1586 ?–1641) . 324
Marvell, Andrew (1621–1678) 324
Marvin, Charles Thomas (1854–1890) . . 332
Marwood, William (1820–1883) . . . 333
Mary I (1516–1558) 333
Mary II (1662–1694) 354
Mary of Modena (1658–1718) 365
Mary Queen of Scots (1542–1587) . . . 373
Mary of Gueldres (*d.* 1463) 390
Mary of Guise (1515–1560) 391
Mary of France (1496–1533) 397
Mary, Princess Royal of England and Princess of Orange (1631–1660). 400
Mary, Princess of Hesse (1723–1772) . . 404
Mary, Princess, Duchess of Gloucester and Edinburgh (1776–1857). See under William Frederick, second Duke of Gloucester (1776–1834).
Mary of Buttermere (*fl.* 1802). See under Hatfield, John.
Maryborough, Viscount (*d.* 1632). See Molyneux, Richard.
Mascall, Edward James (*d.* 1832) . . . 404
Mascall, Leonard (*d.* 1589) 404
Mascall, Robert (*d.* 1416) 405
Mascarene, Paul (1684–1760) 406
Maschiart, Michael (1544–1598) . . . 407
Maseres, Francis (1731–1824) 407
Masham, Abigail, Lady Masham (*d.* 1734) . 410
Masham, Damaris, Lady Masham (1658–1708) 412
Masham, Samuel, first Baron Masham (1679 ?–1758). See under Masham, Abigail, Lady Masham.
Masham, Samuel, second Baron Masham (1712–1776). See under Masham, Abigail, Lady Masham.
Maskell, William (1814 ?–1890) . . . 413
Maskelyne, Nevil (1732–1811) . . . 414
Mason, Charles (1616–1677) 416
Mason, Charles (1730–1787) 417
Mason, Francis (1566 ?–1621) . . . 417
Mason, Francis (1837–1886) 419
Mason, George (1735–1806) 419
Mason, George Heming (1818–1872) . . 420
Mason, George Henry Monck (1825–1857) . 422
Mason, Henry (1573 ?–1647) 422
Mason, Henry Joseph Monck (1778–1858) . 423
Mason, James (*fl.* 1743–1783) . . . 424
Mason, James (1779–1827) 424
Mason, Sir John (1503–1566) 425
Mason, John (*fl.* 1603). See under Mason, Francis (1566 ?–1621).
Mason, John (1586–1635) 428

PAGE

Mason, John (1600–1672) 429
Mason, John (1646?–1694) 430
Mason, John (1706–1763) 432
Mason, John Charles (1798–1881) . . . 432
Mason, John Monck (1726–1809) . . . 433
Mason, Sir Josiah (1795–1881) . . . 434
Mason, Martin (*fl.* 1650–1676) . . . 435
Mason, Richard (1601–1678). See Angelus à Sancto Francisco.
Mason, Robert (1571–1635) 435
Mason, Robert (1589?–1662). See under Mason, Robert (1571–1635).
Mason, Thomas (1580–1619?) . . . 436
Mason, Thomas (*d.* 1660). See under Mason, Thomas (1580–1619?).
Mason, William (*fl.* 1672–1709) . . . 437
Mason, William (1724–1797) 438
Mason, William Monck (1775–1859) . . 441
Mason, William Shaw (1774–1853) . . 442

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